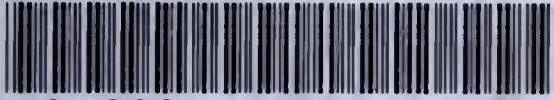


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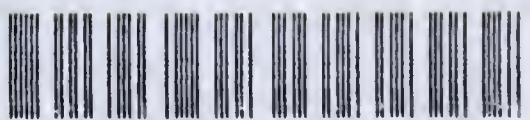
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LIFE, LIGHT, LOVE."

THE  
GUARDIAN:

A  
MONTHLY MAGAZINE

FOR  
YOUNG MEN AND WOMEN

SUNDAY SCHOOLS AND FAMILIES.

REV. J. H. DUBBS, D.D., EDITOR.

VOL. XXXVI. 1885.

PHILADELPHIA:  
REFORMED CHURCH PUBLICATION BOARD.  
No. 907 ARCH STREET.

4457-5





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CASPAR OLEVIANUS.

ONE OF THE AUTHORS OF THE HEIDELBERG CATECHISM.



# THE GUARDIAN.

VOL. XXXVI.

JANUARY, 1885.

NO. 1.

## OUR THIRTY-SIXTH VOLUME.

Once more THE GUARDIAN knocks at the door, and calls out in cheery tones, "A Happy New Year to you all!" The past year was in many respects a very pleasant one; but it is gone now and we will not regret it. Its joys and sorrows—let them rest! Whatever the future may bring, it cannot separate us from our Father's love. Relying on His mighty arm, we will go bravely forward to meet the coming year.

THE GUARDIAN is growing old, but we do not believe it has yet fulfilled its mission. Every month it visits several thousand homes and declares its ancient message. Its motto is still, "Life, Light, Love." May we not trust that the friends to whom our little magazine has grown dear by many years of faithful service will make an effort to extend its usefulness?

## OLEVIANUS.

We deem ourselves fortunate in being able to present to our readers a portrait of Caspar Olevianus, one of the authors of the Heidelberg Catechism. It is copied from an engraving which is probably several hundred years old and represents the Reformer as he appeared in the closing years of his life, when he was no longer in possession of full health and vigor. We have seen a portrait in which he appears younger and stronger, dressed in a Geneva gown and wearing a pointed cap. Both portraits are now rare.

Having recently related in THE GUARDIAN the chief events in the life of this distinguished man, we do not deem it necessary to enter into particulars, and will only mention a few of the most important events in his brilliant

career. Olevianus was a native of Treves, in Prussia, where he was born in 1535. His parents were wealthy and he received a thorough education. While he was studying at Bourges, in southern France, an event occurred which entirely changed the course of his life. A son of the elector of the Palatinate was drowned by the upsetting of a boat. Olevianus, who had been taking a walk on the bank of the river, saw the occurrence, and springing into the water, made heroic efforts to save the life of the prince. In this he was unsuccessful, but the heroism which he manifested endeared him to the prince's father, who ever afterwards remained his faithful patron and friend. Profoundly impressed by the danger to which he had been exposed, Olevianus determined to consecrate his whole life to the service of the Lord. During a time of general persecution, he connected himself with one of the secret Reformed churches which are known in history as the "churches under the cross." Having attempted in vain to introduce the preaching of the pure gospel into his native city, he was called, by the Elector Frederick III. to the position of Professor of Philosophy and court-preacher at Heidelberg. Here he occupied a leading position in the organization of the Reformed Church of the Palatinate; and, in conjunction with Ursinus, composed the Heidelberg Catechism, under the direction of the pious elector. Though it is known that the plan of the Catechism was prepared by Ursinus, it is now generally acknowledged that a considerable part of the work is from the pen of Olevianus.

After the death of the elector there came a time of persecution, during which Olevianus found a refuge in Herborn. Here he conducted a literary



institution and wrote a great deal on religious subjects. In 1581 he served as president of a General Synod of the Reformed churches of the Rhine provinces. He died of dropsy in 1587, at Herborn. His last word, in answer to the question whether he was certain of his salvation, was, "*Certissimus!*" (most certain!).

The tomb of this good man having become dilapidated, our German Synod of the East has undertaken to erect a suitable monument over his grave. The General Synod has approved of this enterprise and expressed a desire that all sections of the church should participate in this graceful tribute of filial affection. Its completion will not only testify to our appreciation of the blessings we enjoy, but will serve as a precious bond of union between the American Reformed churches and those of the German fatherland.

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"A MERRIE CHRISTMASSE."

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R. H. S.

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If I may be excused for introducing myself before my story, I will just mention now that I am a bookworm. Such was my early "pet-name" among my brothers, sisters and cousins—and the epithet clung to me until they seemed to forget that I had any other name. I must acknowledge that it was well merited. Books always possessed a magnetic attraction for me; I gravitated toward them so naturally, that I have often been put to shame, during a call at some house where I did not enjoy the pleasant license of intimacy, by "coming to myself with a book in my hand, which I had unconsciously taken up, and amid whose pages I was entirely secluded from the general conversation. Books, especially rare and curious ones, are my passion. As a junior clerk in a city establishment, I could not when young, gratify my tastes as I longed to do: still, I managed to subscribe to a good library, and the dusty shops and stalls of the second-hand dealers knew me well. Books have consoled me in many trying and lonely hours; now, I say it thankfully, those are over, and the haze

of life's golden Indian summer only makes the most rugged parts of the road I have travelled, look the most picturesque.

But I am talking of myself, and neglecting to tell my story—which is, after all, scarcely a story, but a mere reminiscence of almost the only time when my gay young relatives considered me at all useful.

"Christmas at Grandfather's," was the rule in our family; and when I say that my grandfather's farmhouse at "The Willows" was a fine rambling country mansion, roomy and old-fashioned, from which the cold was forcibly excluded by wood-fires of the most generous size; and that "Christmas" meant, for each child or grandchild, as many weeks as his engagements would allow him to spend at the homestead, it will be easy to imagine the annual Paradise opened to us by that blessed rule.

It was a paradise not usually mine for many days; but one year, I had been very ill, and had leave of absence from my considerate employer for all December: and that month I passed at Grandfather's. How I rummaged, how I revelled in the old library! My great-grandfather had been a book-worm too; and beside many volumes left by aunts and uncles of various tastes and histories, there was a very fine collection of his choosing.

Well, I had not been at "The Willows" long, before the rest began to come. Charlie and Clarence and Harry, from uncle David's; then a day or two after, their sister Edith, from school, with a young teacher, her most intimate friend,—Miss Clara Nelson. The same evening came Fred., uncle John's only child; my mother arrived the next day, with our Jennie and Frank; then other young cousins, until we—the younger ones, numbered nineteen. "An odd number for good luck," averred Madam Barbara, my grandmother's "right-hand woman" as we were counting up around the great hall-fire.

"I must bring the luck, then," declared Miss Nelson, "as I am the odd-one!"

Fred glanced at her as if he were about to speak, but thought better of



it, and held down his head, with a smile that set me watching. If I am a book-worm, I like to read people sometimes, as well as books; especially my friends.

The fathers and mothers all came in due course of time; we were highly favored that year; none of the family were absent.

And what a life we led! There were romps in the house and in the barn; sleighing, coasting and snow-balling, when the snow came; skating on the pond, by night under moon and stars, by day under those smiling old willows that always appeared to have laid up a store of sunshine during the summer, for encouragement and delight in the darkest days. Of course there were house-games for stormy evenings, and more quiet, though not less dear joys of friendly communion. Truly, indeed, has some one said, "Those hours are not lost which are spent in cementing affection."

We had prayers night and morning, at which the dear grandfather's white hair and reverent face, made us think of him as the venerable priest of the household, and of ourselves as his happy little congregation. We always sang a hymn, with Edith, and Clara Nelson, and Fred's soft flute-playing to lead our voices.

Oh, the carols that echoed all day through the house! From the library I would hear some voice in the hall burst out with, perhaps,

"God rest you, merry gentlemen!" and another coming nearer, nearer down the wide stairs would respond,

"Let nothing you dismay!" and one here and there would take up the strain, till half a dozen voices would roll out the refrain,

"Oh tidings of comfort and joy, comfort and joy!"

Well, one day, as I was turning over an old book, I met with something that gave me a luminous idea, and, for once, sent me to share it with others.—I fear I was usually very selfish; but now, the joyous, stirring life around me had brought me somewhat out of my shell.

I called Fred, and showed him the old quarto I had been reading. On

the evening before, the question had been raised among us young people, what we could "get up" for Christmas. Nineteen of us,—surely we ought to be able to distinguish ourselves in the eyes of our elders by some special effort! Various suggestions had been made, but none that met general approbation; so nothing had been settled.

Now, when Fred looked over the page, his face lighted up.

"Well done, Bookworm!" he exclaimed. "You've hit it! I'll go and call the girls."

"Call Clara," he might have said, for I knew that would be his first thought. It was interesting to see how Fred tried to bring himself as near as possible to Miss Nelson in all our occupations and amusements; and how she, although evidently well pleased with his friendship, had an innocent, modest way, of always including Edith in the plan of the moment, whatever it might be; much to his secret annoyance, I was sure. For the rest, we knew all about Miss Clara; she was poor in money, but rich in true loveliness. Everything we had heard or seen of her raised her the higher in the esteem of the family, and from Grandfather to the babies, every one tried to make her at home among us. The dear girl had had few such bright times in her experience.

Directly I heard them mounting lightly down the stair-case, Clara and Edie, singing and laughing as usual.

"What is it, Ned?" cried Edie: and then, "Oh, Clara! look at these quaint old pictures! *Won't* that be the very thing? Call the rest, Fred, do!"

"Just the thing!" echoed Clara.

"Grandmother has some delightful old cedar chests in the attic,—perfect mines of wealth; a century old, some of them!" Edith went on.

"Everything comes of use, if you keep it long enough!" laughingly commented her friend.

The rest came trooping along, eager to see what the Bookworm had discovered. And now followed days of consultation, and of merry labor, all with the most charming air of mystery about it; for none of our elders were to know what was on foot, until after the Christmas dinner. There was some little



correspondence with the city, and not a few packages were smuggled in,—but they passed unnoticed, or were thought to be nothing more than Christmas gifts. But the signs, and words and looks of mystery that passed, especially among the younger half of the conspirators, would have served to set up a new secret society. Indeed, among ourselves, we were styled the “I. O. C. M.” and my little sister Jennie proposed that we should wear badges, marked for the mystification of outsiders, with those cabalistic letters.

Edith laughed, and said, “If you’ll make them all, child,—the whole nineteen! None of the rest of us have time!”

“*Child*,” indeed! how motherly we are, on the dignity of three years!” cried Jennie; but then she laughed, as we all did: nobody could afford to lose any of that holiday in pouting.

Well,—the loveliest day of the year dawned over our happy heads.—It was clear, and bright, with snow on the ground. We exchanged greetings and gifts at breakfast-time. Grandfather’s heart seemed full of happiness.

“My seventy-fifth Christmas, children,” he said, as he took his accustomed place for prayers. “Let me thank the good Lord that He has spared me to keep it in peace and joy with my children!” After prayers, we all hastened to prepare for church. Fred detained Edith for a minute or two; there were a few whispered words, and then Edie ran away, with eyes and cheeks all glowing, and red, rebellious lips that would smile in spite of her.

Nearly everybody went to church. There were two basket sleighs and a little cutter, beside the old long sleigh that would almost hold all the young nineteen. The older folks who were going all crowded into the two large basket sleighs; but it was found that some of the young folks must be left out of the long sleigh.

“I’ll take Miss Clara in the cutter,” said Fred, “if she will trust me as a driver!”

“Oh, thank you,” Clara said. “There’ll be room for Edie, too, I suppose? I am afraid the sleigh will still be uncomfortably crowded,” she added, fearing she might have appeared uncivil to Fred.

Edith nodded significantly to him.

“Plenty of room, doubtless! and Fred will be delighted?” she answered, with a mischievous smile. But to Clara’s surprise, when the sleigh drove off, there was Edie among the crowd, laughing and waving good bye to her. So Miss Clara was left to her fate.

I will not describe the ride; nor say how the lively jingling of the sleigh-bells mingled with the rich crescendo of the church-bell, as we drew nearer to it;—mingled, not without harmony, as our innocent mirth blended with the grave, holy sweetness of the Christmas festival. Nor will I linger over the beauty and sacred pleasure of the hour of worship. Every moment seems golden now,—brighter, even, than it did then; yet I am sure I was a happy, thankful boy.

We returned home in the gayest mood, all of us very merry and talkative, except Fred and Clara; but they certainly were not at all dejected. What further I observed concerning them, I will not say.

After dinner, we slipped away, one after another, as we had agreed to do, until only the elders were left, gathered around the hall fire, talking of other times and old friends, as elders always will at such seasons,—as I do now-a-days. The hall had been decorated on the evening before with evergreen, in great boughs; with ivy and holly, and a little mistletoe, which some friend has sent us from the South.

When we returned to the hall, it was dusk; the candles had just been placed in the old-fashioned glass chandelier. And this was the manner of our entrance.

Down the stairs we came slowly, singing as we came. Just as we reached the foot, our carol ceased, and the music of all the tiny instruments the little boys could muster, burst forth at once; a drum, a little fife, a few penny trumpets, a toy tamborine beaten industriously, but in excellent time; even a jewsharp twanged in occasionally. Amid this din, the youngest of the party, little Tom, aged seven, arrayed like a page, ran forward, crying,

“Room for ye Christmas Mummers!”

Then came two more pages, one of



whom carried a little banner, inscribed :

"Ye Bookworme—Lorde of Misrule!" And I followed, in antique, lordly dress, wearing a gilded coronet, and flourishing an oaken scepter with as lofty an air as I could assume. Next came Edith and Clara, personating "Ye Ladye of Mince Pye," and "Ye Ladye of Crystmasse Pudding." They were attended by aunt Susie's twins, May and Say, as maids of honor. Their brown dresses were adorned with raisins and currants, and Clara bore a generous "pye" decorated with ivy, while Edith bore her own masterpiece, a wonderful representation of a plum-pudding, with a sprig of holly in the top, and blue flames trembling and quivering around it. Then followed—what not? Clarence as the hobby-horse; Frank as a jester, with cap and bells; masks of oddest kinds—an ancient owl's head on a small boy's shoulders, or a rabbit's, with its long ears high in air; the girls all in quaint dresses, as ancient in fashion as they could be made.

Last of all came Fred, with a great boar's head on a dish, looking quite natural with its immense tusks, and surrounded by sprigs of laurel and rosemary.

The little procession marched to the further end of the hall. The pudding blazed, the hobby-horse capered, the owl nodded sagely, the jester jingled his bells, and made gay characteristic speeches to the crowd of fathers and mothers who stood on the hearth surveying the mediæval-looking train with delight and amusement.

Fred struck up the well-known "Boar's Head Carol,

*"Caput apri deferò,"*

and as he did so, a door opened at his elbow, and a deep bass voice took up the next line,

*"Reddens laudes Domino!"*—A motto for a Christmas, or for a life-time, friend Fred!" said the pastor, Mr. Ethelbert, for he it was who appeared upon the scene.

"For me, sir, to-day of all days!" replied Fred, in a low voice, with a glance toward "ye Ladye of Mince Pye." And now the line broke, and the Christmas Mummers passed in a semi-circle around the spectators, with a low obeis-

ance to Grandfather and Grandmother. Said Grandfather, with sportive courtesy,

"We thank the Christmas revellers, my dame and I, that they have graced our hall by their fair procession."

"A clever reproduction of some ancient English personages, I should think, Mr. Forester," remarked Mr. Ethelbert.

"Yes," returned Grandfather. "Who planned all this?"

"Oh, all of us," Edith answered. "But it was Ned's idea."

"Three cheers for the Bookworm!" piped out little Tom.

The cheers were given,—blushing honors thick upon a blushing boy; then three more for Grandfather and Grandmother.

"Young Americans, after all,—not old English!" Uncle John said, laughing heartily at us.

I do not know how long we might have gone on cheering, had not Grandmother, in her dear quiet way, invited us to lay aside part of our paraphernalia and unite in some Christmas carols.

"Ah, that makes an allegory of it all, Mrs. Forester!" said Mr. Ethelbert.

"How is that, sir?" inquired our Jennie.

"Don't you see, Miss Jennie? Misrule gives way to order—shouts and discords to the divine power of sacred song; the lower yields place to the higher, so it is, that the old grotesque games and superstitions have almost disappeared from the world, and Christmas now, instead of a rollicking witch attended by strange and wierd shapes, appears in the white robes and cheerful dignity of our elect lady.—Am I preaching? I forget myself."

"Oh, no,—thanks, Mr. Ethelbert! I am glad you have given me that to think about," returned Jennie, brightly.

One more little scene took place, late that evening. We were all scattered about the hall, when Fred conducted Clara, to where the two dear old folks were seated, with no one near except his own father and mother. I did not hear what Fred told them, but I saw the pleased smiles it called forth, and the tender greetings and motherly kisses bestowed on Clara. Then I heard Grandfather say,



"May I tell the rest?—Children," he continued, raising his voice, as they assented, "we have another Christmas gift to rejoice over,—Fred, and your grandmother and I, and all of you: our dear friend Clara has promised to become one of us. I know you will all be glad to welcome her into the family, as I am!"

We crowded around, with kisses and congratulations, claiming the blushing girl with delight as our cousin. Bye and bye, when the joyous tumult had a little subsided, Fred just touched Clara's hand, and pointed upward to where a bit of mistletoe hung from the chandelier above her. But she, answering his look with a saucy little shake of her head, slipped away from his side, and sat down by Edith. What more? Well, on the next Christmas, Clara would have no wedding trip, except to Grandfather Forester's. That is all "ye Bookworme" will tell at present. Pardon me, if I have made my story too long,—old men will be garrulous sometimes. But it was a very beautiful Christmas to me.

### A GERMAN LYRIC.

*Freu dich sehr, O Meine Seele!*

(Warnberg or Graff, 1659.)

By C. Z. WEISER.

Laud, my soul, aloud the favor,  
And forget thy cares and fears,  
Now, that Jesus, thy good Saviour,  
Bids thee leave this vale of tears!  
Tribulation and fell grief  
Find in sweetness joy, relief;  
Such as on no ear descended,  
Nor that ever shall be ended.

Day and night arose my crying,  
To my Master and my God,  
Under sorest crosses lying,  
That He should remove the rod.  
As the weary travell'r's face  
Seeks the ending of his race,  
So was this my daily prayer,  
That I might the victory share.

Like as roses hang, surrounded  
'Mid a multitude of thorns,  
So the Christ'an is confounded;  
Danger, fears, and want bemoans.  
Like as waves the ocean beat,  
And fierce waves in conflict meet;  
Even so the life of mortals  
All oppress'd, sinks to its portals.

Satan, World, and Hell range 'round us;  
Flesh and blood within us strive;  
Gnaw the soul, and sore astound us;  
Would us of all zeal deprive.—  
Fears and trials e'er dismay,  
Heavy burdens brings each day;  
From our birth-cry to our dying,  
Sorrow keeps our souls a sighing.

From the faintest dawn of morning,  
When sleep would our eyes forsake,  
Cares and heaviness are swarming,  
Weariness its place must take.  
Tears are here our daily bread;  
Both at morn and evening red;  
And if e'en the sun is setting,  
Who his tears can be forgetting?

Then, Lord Jesus, Star of Morning!  
That does ever brightly gleam,  
Leave me not, sad and forlorn,  
Since thy blood did me redeem!  
Grant that I with gladsome heart,  
Might indeed to-day depart;  
Be Thou Way and Light before me,  
Let Thy Grace with power store me.

In Thy side I'll be remaining,  
On my lone way to the tomb;  
Through Thy wounds shall I be gaining,  
In my Father's house full room.  
Into that sweet Paradise,  
Open'd to the thief's glad eyes,  
Thou wilt, Dearest Lord, admit me,  
And with endless Grace equip me.

When the light mine eyes is leaving,  
And mine ears hear no more sound;  
When my tongue the roof is cleaving,  
And no thoughts in mind abound;  
Thou art still my Staff and Light,  
Guide and Path to Heaven's site;  
Thou wilt all along protect me,  
And secure to Heaven direct me.

Laud, my soul, aloud the favor,  
And forget thy cares and fears,  
Now, that Jesus, thy good Saviour,  
Bids thee leave this vale of tears!  
His own joy and glory too,  
Thou shalt ever hold in view;  
With the angels glorifying,  
Jesus' victory undying.

### THE GYPSIES.

BY THE EDITOR.

Every summer our neighborhood is visited by a band of Gypsies. The men are dealers in horses, and are said to be very expert in making bargains. The women go from house to house offering



to tell fortunes to all who believe their nonsense and are willing to "cross their hands with silver." Years ago when this band first appeared in this region they appeared to be very poor and were glad to mend kettles and to attend to other little things which they would now be unwilling to touch. It is said they have grown rich, and appearances indicate that there is some truth in the report. They own a number of fine horses, and their carriages are not only well-constructed, but contain comfortable beds and must have cost a great deal of money. The men and women are, however, much the same as they were in former days. They are evidently a different race from our own. Their physiognomy is Asiatic in type, with tawny complexion, quick black eyes, black hair, high cheek bones, slightly protruding lower jaw, and fine white teeth. The men do not dress very differently from other vagabonds, but the women manifest an oriental fondness for bright colors and cheap jewelry. In short, according to the opinion of those who know them best they are the same lying, thievish set they always were.

In Europe where the Gypsies have comparatively little communication with other people their peculiarities are even more marked than they are in America. One day in Berlin we saw a party of them on the street. They were followed by a crowd of curious boys, very much as a company of wild Indians would be followed if they were to appear on the streets of one of our great cities.

The origin of this strange people is an interesting question. The Gypsies themselves know nothing about it, though they are always ready to tell lying stories on this as on every other subject. We once inquired of an old "Gypsy queen" who had unsuccessfully asked to tell our fortune. "Why don't you know?" she replied, "My people threw stones at the Saviour and were condemned to wander about forever." Then the malicious creature winked. She may have heard the story of the Wandering Jew and then invented a similar one for her own people.

The theory most generally advanced

is that the ancestors of the Gypsies were low-caste Hindoos who were driven out of their country by the ravages of Tamerlane in 1398. When they arrived in Europe in the beginning of the 15th century they claimed to be Egyptians who had been banished from their country by the Saracens. It is possible, indeed, that they derived some accessions from this source, for it is known that Sultan Selim banished a large number of worthless people. The name "Gypsy" is evidently derived from their reputed Egyptian origin. The Persians, however, call them "Black Hindoos," and it is probable that this name is more nearly correct than the one which we use. The Germans call them "Zigeuner," a name which is of uncertain origin, though it has been suggested that it is an abbreviation of "Zieh-Gauner," which means "strolling vagabonds."

"On April 14, 1427," says an ancient chronicler, "there arrived at Paris from Bohemia (they said) a band of 120 strangers, claiming to be Christians of Lower Egypt who had been expelled by the Saracens. They said they had confessed to his holiness, Martin V. who as a penance for sins committed on the way, ordered them to traverse the world for seven years without sleeping in beds. They had among them a duke, a count, ten lords, and a number of women. The women wore ear-rings and had black curly hair. They professed the gifts of fortune-telling and palmistry and were great thieves."

In all this the low cunning of the race is fully apparent. They did not want to sleep in beds, and as they knew that the Christians of that age believed above all things in self-imposed punishments, it occurred to them to gain sympathy by representing their peculiarity as a religious penance. Wherever they were they pretended to be of the religion of the people, though they themselves appear to have had none at all. In some parts of Germany it was usual to take up a collection at the church-door for infants on the day of their christening. Learning this fact Gypsy parents carried their children from one church to another and had the same child baptized many times, in each case pocketing the collection. The trick was, of



course, soon found out, and the baptizing of Gypsy babies summarily discontinued.

The people soon began to complain bitterly of their impositions. Sometimes, it was said, they entered a farmer's sty at night, and killed a pig by running a long needle into its heart. Next day the Gypsies secured the carcass for little or nothing and had a feast, though they thus obtained the evil reputation of eating carrion. At other times they secretly entered stables and rubbed the teeth of the horses with soap. The animals next morning refused their food; but at the proper moment a Gypsy appeared, and declaring the animal to be bewitched, offered to break the charm on the payment of a round fee. The owner of the horse gladly assented, and the Gypsy after performing sundry incantations washed out the mouth of the horse, thus removing the soap. The animal, of course, then took his feed with avidity, and the triumph of the Gypsy was complete.

The principal danger to which the Gypsies were exposed was connected with fortune-telling and the practice of supposed magical arts. In that superstitious age hundreds of people were hanged or burnt at the stake for witchcraft, and it may readily be supposed that the Gypsies did not always escape. They were, however, very acute in discerning the signs of approaching danger, and it was therefore a difficult task to arrest them.

There is plenty of evidence to show that in every country of Europe the Gypsies were regarded as a nuisance. Severe laws were passed against them, but as these laws were not simultaneous in various countries, they failed of their effect. Francis I ordered them to leave France on pain of being sent to the galleys without a trial whenever caught. Pope Pius II denounced them as thieves who preyed on the people of Europe. Elizabeth directed them to leave England within thirty days, and hanged thirteen of them for disobedience. Mary of Scotland, however, protected them on the condition that they would leave the country as soon as possible, which, it is needless to say, they never did. In the last century Joseph II of Austria issued stringent orders that the Gypsies

must settle down like other people, and these measures were not entirely ineffectual. In Hungary and neighbouring countries about two hundred thousand Gypsies have more nearly approached a settled life than their brethren anywhere else. In Transylvania they are under a governor of their own race, elected by themselves. The whole number of Gypsies in Europe was in 1830 estimated at 700,000.

It is an ungracious task to speak in terms of condemnation of any people, however low in culture. The Gypsies, however, appear to have few friends. A recent writer says: "They have few redeeming characteristics. They are treacherous, cowardly, revengeful, and cruel. They have little or no religious belief, and no words in their language to signify God, the soul, or immortality. Velasquez says: 'The Gypsies' church was made of lard, and the dogs ate it.' Marriage is a temporary form with them, and the limits of consanguinity are not respected. Their ultimatum in industry reaches no higher than the tinkering of hardware, and turning small articles in wood, with occasionally some assistance reluctantly given in farm labor. In Transylvania they do a little in working of gold. They frequently act as musicians, inasmuch as they have remarkable quickness in acquiring tunes by ear. Their huts are mere kennels of earth and boughs."

Of late years a number of eminent men in Europe and America have devoted considerable attention to the Gypsies. George Borrow in England and Charles G. Leland in America are the acknowledged masters in this field, and their books are exceedingly interesting. Mr. Borrow, who died not long ago, was in every respect a remarkable personage. Though a clergyman of the Church of England, of immense learning, he enjoyed nothing so much as talking with the Gypsies in their own tongue, and taking a prominent part in their wild athletic sports.

We have written this sketch for the purpose of warning our youthful readers against putting confidence in the pretensions of this race of harpies. It would be strange, indeed, if Providence had placed in the hands of this race of miscreants the gift of foretelling



the future. Perhaps it is not necessary to say anything on this subject, as all our readers may be presumed to be sufficiently intelligent to know how false such pretensions must necessarily be. Sometimes, however, young people are tempted to consult these sybils "for fun," never dreaming that their pretended prophecies will probably linger in their memory and may do them much harm. They do not reflect that in so doing they are committing a grievous sin. Let them take up the Heidelberg Catechism and read the answer to the 94th question. God alone knows the future, and Him we can safely trust.

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### THE BLOOD OF JESUS CHRIST.

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BY PERKIOMEN.

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As the river Jordan courses through the Holy Land, so the crimson tide of blood flows through the word of God from the opening page of Genesis, to the close of St. John's Revelation. It is a most delightful task to follow along the banks of this mystic river for the Christian mind.

It is to be noted too, that blood is made to contain a double character, and, like every other stream, is capable of proving "a savor of life unto life," or, "of death unto death." The blood of Abel's firstlings was acceptable to God, whilst it also called for vengeance against Cain. It spoke of pardon in the first case, and of punishment in the other. The Lord "smelled a sweet savor" in the blood of Noah's sacrifices; but warns the Patriarch not to eat thereof. Abraham's altar, so often red with blood, attracted Jehovah near to the father of the faithful during his weary wanderings. Even the blood of Isaac would please God it seems, as that of the substitute certainly did. But the blood of Egypt's first-born told of a displeasure and death as did that of its rivers. The blood of the paschal lamb covering the door posts and lintels was a savior to Israel's children; but it was in no case to be eaten, nor was human blood to be shed, lest an avenging followed. The entire Jewish ritual speaks of blood in this twofold manner. As constantly as it was ordered to be

sprinkled on people, altar and covenants in order to redeem and save, so solemnly is it mentioned as the fore-runner of calamity and death in other relations.

In the Gospel we witness the same twofold character of blood. Here it is, however, ever "the blood of Jesus Christ." It too, blesses and curses. Applied by faith it could have washed the entire people clean. But invoked upon themselves with malice, it works on to-day as a national curse. The Christian is told to hope in that blood exclusively as the laver for sin. He is told "to drink" it even. But whilst it is said to quicken the soul with a life, St. Paul forgets not to declare that an unworthy partaking of it conveys damnation to the profane spirit. Between the blood used in the Jewish covenant and the blood of Christ in the Gospel economy, however, there is a difference of application plainly noted. There was a literal sprinkling enjoined under the Jewish order. Nothing short of a material blood would answer and that had to be actually brought near and upon. In the Gospel order, the souls of men are not to be bathed in the precious and efficacious blood of Christ. It is only in the language of the pious hymn, that we may speak of

"Sinners plunged beneath that stream."

We may infer from this difference of application in the Old and New Covenants that no essential virtue lay in the material blood, neither in that of beast or bird, nor in that of the Lamb of God indeed. Had any such mystic energy lain in Christ's shed blood on Calvary, we might read of the angels verily drinking it up from the cross and ground. It was that conception which the Pharisees had of His words recorded in the sixth chapter of John's Gospel, and which the Lord rebukes.

Blood must then be regarded as a type of an element and energy separate and different from itself. On this point all believers agree whether we seek among the learned or untaught. The typical character of Christ's blood is assumed by every pious mind, both consciously and unconsciously in the allegorical and figurative style of prayers and hymns even.

If we now ask: What does the blood



of Christ represent? The answer is given us in Genesis (xi:4.) "But flesh with the life thereof, which is the blood thereof shall ye not eat." Whether the scientist can answer the questions: What is life, or not? Moses did answer that long ago. Blood is the reservoir and conveyor of life. It is a truth endorsed by the popular mind even. To seek or thirst after a man's blood, is to say, that his life is sought after. A healthy blood is a proof of a sound health and life. To seek for the seat of life in creatures, we look to the blood. In every sense blood is taken as a symbol of life. When the Scriptures, then, speak of "the blood of Christ," the life of Christ is primarily and exclusively intended. As when our Lord tells us: "the words that I speak unto you, they are spirit, and they are life," so too, may we regard His "flesh," or material blood, as something that "profiteth nothing." We need not hesitate in saying this, as He has Himself declared it, by His own tongue, in His solemn discourse on the Lord's Supper.

In this purely Scripturally warranted view, the various declarations concerning the wonderful efficiency of the blood of Christ, in cleansing from sin, become at once intelligible to the simplest mind, and stand forth illuminated, we may say. We need but run the analogy between our natural blood, in our physical system, and the blood of Christ in the spiritual man, to apprehend their grand meaning and force. All the blood of creatures is *body-building*. It is the only agent to this end. It too, is ever engaged in *casting off the effete and refuse matter*, in the human constitution, and so becomes the great purifying instrumentality. It does these two things in the physical organism: (a.) It is ever and ever carrying away, we say the old body, and b.) It is ever and ever engaged in renovating and erecting the new form. It is thus, that the strange phenomenon finds place, of changing our bodies after a septennial period.

But, in like manner does the Gospel teach both a "mortification of the old nature," on the one side, and "the resurrection of the new man," through the blood of Christ. It is Christ Who

lives within the Christian man; and it is His life that becomes our life; which again does for the regenerate spirit, or new man, what our natural blood, or life, does for the earthy being. Hence, we are told, "to eat and drink" Christ. That is, to find such a near and intimate indwelling, and appropriating of Him; such an abiding in Him, and He in us, as that He may resurrect within us a being of body and spirit, like unto His own glorious image.

Let no one fear, that under this view, too little is made of the Cross, Calvary, and the Sacrificial Death of the Blessed Son of God. The sufferings and death of Christ were inseparably connected with the great work of redemption and salvation. But it was just through His dying, that He could conquer death, and enter upon a glorified state, in which it became possible to reach a form of life, which He could bestow over and into us. Calvary and the Cross were to Himself, as well as to us, and all believers, condition and gateway to that degree and order of life, which must be in us, then, the fountain of life springing up into Life Eternal.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners *purged* by that pure flood,  
Lose all their guilty stains."

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### FAMILY WORSHIP.

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BY THE EDITOR.

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It was a day of great rejoicing in Israel when David brought the ark of the covenant from the house of Obed-Edom to the tabernacle that had been erected in the city of Jerusalem. The ark was the centre of the symbolism of Israelite worship; the object of their highest veneration and the repository of the most precious treasures of their religion, and it is, therefore, not surprising that the whole people rejoiced when it at last found a resting place in the capital of the nation.

In these rejoicings King David bore a conspicuous part, as, indeed, he always did in everything that pertained to the worship of Jehovah. On no other occasion, however, does the king



seem to have been so supremely happy as on this; indeed, he appears to have been so completely carried away by his emotions that for a while he forgot his royal dignity altogether.

When the services were over "every man returned to his own house. Then, also, David returned to bless his household."

There have been some differences of opinion as to what is meant by the latter statement. Some have imagined that the king had just built a new house, and that he proceeded to dedicate it according to the directions which are given in the book of Deuteronomy. It is, however, much more natural to suppose that after conducting the public worship of the nation, he felt it to be proper to conclude the services in the midst of his own household. By so doing he gave us an example that is worthy of all imitation. We should not only pray for our families, as Job did, but like David we should pray *with* them. It is just here that we see the great importance of the doctrine of the universal priesthood of believers when properly understood. The Christian's home is a house of God, no less than the Christian church, and the head of the family is the priest that ministers at the household altar. There is certainly no more dreary place in the world than a church in which no religious services are held; how soon its walls become damp, its pews dusty, and its pulpit covered with cobwebs. It appears to grow old much more rapidly than though its floors were daily pressed by the feet of worshipping thousands, so that in the limits of a single generation a beautiful temple may perhaps be transformed into a shapeless ruin. It is much the same with a house that never echoes to the sound of prayer and praise; where God is never thanked for the gifts with which He spreads our board; when young and old seek their couch without the acknowledgment of Divine protection, and rise from it without a prayer for future guidance; where in short the family never assembles to offer its united adoration at the throne of grace.

How cold and dreary is such a house and how fortunate if it be preserved from speedy desolation! Surely the parents who neglect to bless their house-

hold are depriving it of its choicest blessings, and will regret their neglect when it is perhaps forever too late.

Some one may perhaps ask the old question, "*Cui Bono?*" Why should I hold family worship when there are so many excellent families who do not seem to consider it a duty? Is it not enough to bring our children to church without holding worship with them in our house? In answer to such objections, we beg leave to offer some reasons for the performance of this important duty.

1. We owe God special thanks for the blessings we enjoy in consequence of being members of Christian families.

Surely there is no more delightful place on earth than a Christian home. "To Adam Paradise was home, but to the Christian home is Paradise." The authority of the royal psalmist assures us that it is God who "setteth the solitary in families," and our daily experience confirms the truth of the statement. As we journey on in life we become more and more convinced that home is the only place where our hearts are absolutely sure of each other. In early youth we are fond of concluding friendships which we imagine will remain unchanged forever. At school especially we single out some kindred soul, to whom we are ready to swear unalterable allegiance. What is the result? A few letters, a few keepsakes—then new acquaintances—and in a few years our youthful friendship is nothing but a sweet memory—like a beautiful flower in a herbarium, retaining still its original form, but dry and colorless. Is this a hopeless view of youthful friendship? Fortunate are we if our experiences have not been more painful—if we are never deceived as to the character of those whom we choose as our bosom friends—if we never warm a frozen viper in our bosom to be awakened from our delusion only when we feel its sting.

In the business of every-day life, the man who expects to meet nothing but honesty and uprightness will be rudely undeceived. However unpleasant it may be, the world forces us in self-defence to wear a mask of suspicion in our dealing with strangers, and the result is that the studied courtesy of business supplies us with but few of the ameni-



ties of life. How delightful it is after all the toils of the day to hasten to the place where we know

"There is an eye will mark  
Our coming and look brighter when we  
come."

I confess myself utterly unable to sympathize with those men who do not appreciate the Sabbath rest of home—who are no where happy except in the midst of excitement—who after spending the day amid the engrossing cares of business, dine hastily, and then hurry to some place of amusement if not of vice, where they remain until the small hours of the morning. "We are so busy," they say, "that we must seek recreation somewhere." Is there no recreation then in the society of those to whom you have plighted your vows of life-long devotion, and for whom in your best moments you still cherish the warmest affection—in whose defence I know you would even now lay down your life? Is there no amusement in the prattle of innocent children—no pleasure when the little "blue-eyed banditti," as Longfellow calls them, climb on your knee, and attempt, we think sometimes successfully, to smooth the wrinkles from your furrowed brow? Is there no delight in permitting expressions of tenderness to gush out without any sensation of awkwardness or dread of ridicule—in pouring the most unreserved communications into full and confiding hearts? There are, no doubt, instances where children grow up with little or no affection for their parents in consequence of this neglect of home for business and amusement. "Mother," said a boy, "I wish you would ask father to buy me a new coat." "Why not ask him yourself?" responded his mother. "I would," replied the young hopeful, "but I do not feel as though I were well enough acquainted with him. I guess you know him better than I do."

Where this feeling of restraint exists between parents and their children, there is surely something wrong in the house and in the heart. There can be no real happiness where there is no happy home, even as there can be no real home where there are no Christian hearts. There is no song that appeals more strongly to our inmost feelings

than "Home, sweet home," and perhaps it owes its beauty to the fact that its author, John Howard Payne, was a homeless wanderer. "It was loneliness," he said, that pressed that song out of my soul. I never had a home, and often as I wandered amid the pleasures and palaces of the old world have I wept when I heard some one singing the words of my own song:

"Mid pleasures and palaces though we may  
    roam,  
Be it ever so humble, there's no place like  
    home."

If home is so delightful—if it is "every man's castle" to which he can retire from all the troubles of life—it surely affords us blessings for which we owe special thanks to the Giver of all good. The prayers of the church are of necessity general in their nature, they cover up the whole congregation like a mantle, and keep it warm with the love and protection of our Heavenly Father, but they cannot enter every household and recount the special blessings which it enjoys. The prayers of the closet too must not be omitted; it is in these that we pour out our souls before the Lord as we can never do on any other occasion; there is nothing to distract our devotions, and the very possibility of hypocrisy is altogether excluded. But neither of these glorious privileges can exclude the duty of family worship. The family has its special blessings and requirements and it should have its special prayers. Surely, this duty must be so clear to every Christian that it is unnecessary to say more.

2. The worship of a Christian family also adds greatly to the happiness of its members. We are too apt to consider prayer in the light of a duty only, and hence it becomes to many of us an irksome task. Would it not be better to consider it as a privilege in which we receive the highest enjoyment of which our nature is capable? Can it be otherwise than honorable and delightful to be admitted to an audience with the king of kings and lord of lords? Let this be the feeling of the household, and a quiet happiness will pervade it which nothing else on earth can give. Let children be taught that God is not only



in the church, and in a general sense by His omnipresence in all nature, but in a special sense in their home, a celestial friend of the family with whom a covenant has been formed which He will never break; and a sense of security will fill the hearts of all who gather around the family altar. The little ones begin to think on religious truth at a much earlier age than we are apt to imagine—and so they say to their wondering souls, “This God to whom we pray is not only a great way off, somewhere in the clouds, but He is with us always—He is our Father, who takes care of us, and will bring us to Heaven at last if we will only trust in Him.” So they learn the lesson of unfaltering trust—the lesson which, says Luther, “the little birds teach us when they put their heads under their wings, and leave God to care for everything.” Surely there can be no greater pleasure for Christian parents than to see their children grow up in the love and fear of the Lord, and it has always been found that where the home is a house of prayer the expectations of the parents will not be disappointed. The rule of Solomon is as applicable as it was three thousand years ago. “Train up a child in the way in which he should go, and when he is old he will not depart from it.”

3. During our whole lives our hearts gladly go back to the family altar of our childhood's home. This is even the case with the wicked and debased. Though their tongue may have been for a long time habituated to the expressions of blasphemy, yet will its tones grow tender when speaking of the worship which once ascended from the Christian home which they have disgraced. The son of the celebrated and pious Spenser was very wicked, and his father was brought almost to the verge of the grave in consequence of the shame thus brought upon his household. Suddenly, however, the wicked young man was stricken by a fever that threatened to be fatal, and in the midst of his delirium the prayers of his father seemed to press upon him as they had never done before, and he exclaimed: “The prayers of my father surround me like mighty mountains which I cannot pass.” On his recovery he turned to Christ, and

became at last a valiant soldier of the cross.

There is no better example anywhere of the sweet influence which family worship exerts on all those who have even in childhood taken part in it than that of the poet, Robert Burns, who was gifted with a rich fountain of genius, but wasted the beautiful waters. He was led away into unnumbered excesses, and perhaps if the truth were known, dissipation was the cause of his early death; yet how his heart delighted to go back to the scenes of his childhood, and what a noble tribute he offered to family worship in the *Cotter's Saturday Night*, when he tells us:

“How kneeling down to heaven's eternal king,

The saint, the father, and the husband prays;  
Hope springs exulting on triumphant wing,  
That thus they all shall meet in future days;  
There ever bask in uncreated rays,  
No more to sigh or shed the bitter tear,  
Together hymning their Creator's praise,  
In such society, yet still more dear,  
While circling time moves round in an eternal sphere.”

Surely, if family worship thus serves to make home dearer, life happier, and Heaven surer, no Christian should hesitate to “bless his household.”

But the question may here be asked: In what manner should such worship be conducted. With regard to this matter it is not in our province to lay down inflexible rules. Parents are the pastors of the little congregation that is in their house, just as ministers have the charge of the whole church. Let each one have the privilege which belongs to his office.

If there is an acknowledgment of the necessity of family worship—if there is an earnest desire to bring to the Lord an offering of thanksgiving on the part of the united household, there will we think be no difficulty in its expression. If you and your family possess musical taste and culture by all means utilize them in the service of God. Nothing is more delightful than to hear a family unite in singing the songs of Zion—whether the stately chants of the early church or the sweet harmonies of more modern times:



“Perhaps Dundee’s wild warbling measures  
 rise,  
 Or plaintive Martyrs, worthy of the name,  
 Or noble Elgin beats the heavenward flame,  
 Compared with these Italian trills are tame.”

Let us then cultivate music in our families, for it will afford a pleasure that cannot be taken away. It will cheer us in the darkest hours, and will remain, though of course in an infinitely higher form, to express our pure devotions throughout the ceaseless ages of eternity.

It is also of the utmost importance to read the Scriptures in the family. We will find it utterly impossible to steer our life-bark aright unless we look often at the chart which God has given us. Thus too we teach our children to love the Lord and to follow in His footsteps. The Bible is an inspired record of what God has done for men, and only by carefully studying it can we become familiar with those glorious truths which all radiate from Jesus Christ, the sun of righteousness, who lights us safely on our heavenward way.

As far as the prayers of the family are concerned let them be truly devotional—neither flippant and disrespectful talking with the Deity, nor yet long and tiresome expositions of doctrine, which are intensely wearisome to the young. Compose your own prayers if you choose, or employ as an aid to your devotion the language of the righteous of former ages; whose *names* still shine with the brightness of the firmament. With reference to this we have nothing to say, but we beg of you do not forget the baptismal admonitions; teach your children especially the Lord’s Prayer, the Apostles’ Creed, and the Ten Commandments, that they may know how to pray, what to believe, and how to live.

If you in this way seek to bless your household God will not withhold His blessing. Your home will be decked with unseen flowers of Paradise, whose odor will not fail to cheer the soul. Said a little boy to his brother, ‘James, why is our home such a happy place? It is surely the sweetest place in all the world!’ ‘It is because the Lord is there,’ responded his brother, ‘you know father asks Him to be with us every evening, and do you think father

would ask Him if he did not know He would do it.’ Truly God has hidden the mysteries of His kingdom from the wise and prudent, and has revealed them unto babes. May we then continue in worshipping Him in all humility and simplicity, in the church, in the house, and in the closet, until at last we meet the general assembly of the first-born in Heaven, there to praise the Lord in His everlasting temple forever.

### THE WASTED FLOWERS,

On the velvet banks of a rivulet sat a rosy child. Her lap was filled with flowers and a garland of rosebuds was twisted around her neck. Her face was as radiant as the sunshine that fell upon it; and her voice was as clear as that of the bird which warbled at her side. The little stream went singing on, and with every gush of its music the child lifted the flowers in its sweet dimpled hand, and with a merry laugh threw them upon its surface. In her glee she forgot that her flowers were growing less, and with the swift motion of childhood, she flung them upon the sparkling tide, until every blossom disappeared. Then, seeing her loss, she sprang upon her feet, and bursting into tears, called aloud to the stream: ‘Bring back my flowers!’ But the stream danced along regardless of her tears, and as it bore the blooming burden away, her words came back in a taunting echo along its reedy margin. And, long after, amid the wailing of the breeze, and the fitful bursts of childish grief, was heard the fruitless cry, ‘bring back my flowers!’ Merry maiden! who art idly wasting the precious moments bountifully bestowed upon thee, see in the thoughtless, impulsive child, an emblem of thyself. Each moment is a perfumed flower. Let its fragrance be dispensed in blessings on all around thee and ascend as sweet incense to its Beneficent Giver. Else, when thou hast carelessly flung them from thee, and seest them receding on the swift waters of time, thou wilt cry in tones more sorrowful than those of the child, ‘bring back my flowers!’ And the only answer will be an echo from the shadowy past, ‘bring back my flowers!’

—Jean Paul.



## OUR CABINET.

*OLD TIMES AND NEW.*

The following lines were read by Allen C. Spooner at the New England Society's Festival in New York, December 22, 1846, thirty-eight years ago. We remember to have read them with amusement at the time of their first appearance, and now exhume them from an old scrap-book for another generation of readers.

'Twas in my easy chair at home,  
About a week ago,  
I sat and puffed my light cigar  
As usual, you must know.

I mused upon the Pilgrim flock  
Whose luck it was to land  
Upon almost the only rock  
Among the Plymouth sand.

In my mind's eye, I saw them leave  
Their weather-beaten bark—  
Before them spread the wintry wilds,  
Behind rolled ocean dark.

Alone that little handful stood  
While fiercest foes lurked nigh,  
Their creed and watchword "Trust in God,  
And keep your powder dry."

Imagination's pencil then  
That first stern winter painted,  
When more than half their number died  
And stoutest spirits fainted.

A tear unbidden filled one eye,  
My smoke had filled the other;  
One sees strange sights at such a time,  
Which quite the senses bother.

I knew I was alone—but lo!  
(Let him who dares deride me—)  
I looked, and, drawing up a chair,  
Down sat a man beside me.

His dress was ancient, and his air  
Was somewhat strange and foreign—  
He civilly returned my stare,  
And said "I'm Richard Warren!"

"You'll find my name among the list  
Of hero, sage and martyr,  
Who, in the Mayflower's cabin, signed  
The first New England charter.

I could some curious facts impart—  
Perhaps some wise suggestions—  
But then I'm bent on seeing sights,  
And running o'er with questions."

"Ask on," said I, "I'll do my best  
To give you information,  
Whether of private men you ask,  
Or our renowned nation."

Says he, "First tell me what is that  
In yon compartment narrow,  
Which seems to dry my eyeballs up,  
And scorch my very marrow."

His finger pointed to the grate—  
Said I—"That's Lehigh coal,  
Dug from the earth"—he shook his head—  
"It is upon my soul!"

I then took up a bit of stick,  
One end was black as night,  
And rubbed it quick across the hearth,  
When lo! a sudden light.

My guest drew back, uprolled his eyes,  
And strove his breath to catch—  
"What necromancy's that?" he cried—  
Quoth I, "A friction match."

Upon a pipe just overhead,  
I turned a little screw,  
When forth, with instantaneous flash,  
Three streams of lightning flew.

Uprose my guest; "Now heaven me save,"  
Aloud he shouted then,  
"Is that hell-fire?" "Tis gas," said I,  
"We call it hydrogen."

Then forth into the fields we strolled,  
A train came thundering by,  
Drawn by the snorting iron steed,  
Swifter than eagles fly.

Rumbled the wheels, the whistle shrieked,  
Far streamed the smoky cloud,  
Echoed the hills, the valleys shook,  
The flying forests bowed.

Down on his knees, with hands upraised  
In worship, Warren fell—  
"Great is the Lord our God," cried he—  
"He doeth all things well."

"I've seen His chariots of fire,  
The horsemen, too, thereof;  
O, may I ne'er provoke His ire,  
Nor at His threatenings scoff."

"Rise up, my friend, rise up," said I,  
"Your terrors all are vain—  
That was no chariot of the sky,  
'Twas the New York mail train."



We stood within a chamber small—  
Men came the news to know,  
From Worcester, Springfield and New York,  
Texas and Mexico.

It came—it went—silent but sure—  
He started, smiled, said laughing;  
“What witchcraft’s that?” “It’s what we call  
Magnetic telegraphing.”

Once more we stepped into the street;  
Said Warren, “What is that  
Which moves along across the way  
As softly as a cat?”

“I mean the thing upon two legs,  
With feathers on its head—  
A monstrous hump below its waist,  
Large as a feather bed:

“It has the gift of speech, I *hear*;  
But sure it can’t be human?”  
“My amiable friend,” said I,  
“That’s what we call a woman.”

“Eternal powers! It cannot be,”  
Sighed he, with voice that faltered;  
“I loved the women in my day,  
“But, oh! they’re strangely altered.”

I showed him then a new machine  
For turning eggs to chickens,  
A labor-saving *hennery*.  
That beats the very dickens.

Thereat, he strongly grasped my hand,  
And said, “’Tis plain to see  
This world is so *transmogrified*,  
’Twill never do for me.”

“Your telegraphs, your railroad trains,  
Your gas lights, friction matches,  
Your hump-backed women, rocks for coal,  
Your thing which chickens hatches,

“Have turned the earth so upside down,  
No peace is left within it,”—  
Then whirling round upon his heel  
He vanished, in a minute.

Forthwith, my most veracious pen  
Wrote down what I had heard,  
And here, dressed up in doggerel rhyme,  
You have it, word for word.

### CURIOUS SURNAMES.

Of the variety of surnames there is no end. It is therefore not surprising that in this vast multitude there should be some which at first sight seem amusing, and others which appear singularly inappropriate for the persons who bear them. A Mr. Dogood was convicted for doing very badly, and Mr. Dolittle undertook to do a great deal when he took the contract to build

a railroad in Ohio at a cost of more than two million of dollars. Mr. Samuel Halfhide was recently before the Bankruptcy Court in London, and it was remarked by one of the papers that he had been entirely skinned. Thomas Makepeace was fined at Southampton for a breach of the peace. Col. Molasses was collector of the port of St. Lucia, West Indies, several years ago, which was very appropriate in a sugar island.

In the titles of firms surnames are sometimes joined in a peculiar way. Wait and Ketchum were recently engaged in making patent medicines in New York. Call & Settle, and Witty & Wise were a few years ago well known Pennsylvania firms.

Neal & Pray were in business in Portland, Maine. Luke Sharpe was a retail dealer in Cincinnati, and no doubt he looked sharp to his financial interests.

Mr. Prolix was some years ago the sexton of Christ Reformed Church, Philada. That name would not be desirable for a minister, as it might give him the reputation of being “long-winded.” Not less unpleasantly suggestive is the name of Rev. Mr. Squash, of Kansas. A church in England successively had two pastors, whose names respectively, were Demon and Devil. A minister must find it especially unpleasant to be compelled to bear the name of his greatest enemy.

### KIND WORDS.

We have been greatly encouraged in our editorial work by the words of kindness which have occasionally reached us. Though not in the habit of publishing extracts from personal communications, we venture to deviate from our usual course in the case of several correspondents, whose residence is far distant from our place of publication, and who may, therefore, safely be regarded as unbiased judges. The friends of THE GUARDIAN will no doubt be pleased to read the opinion of such men. The Rev. Dr. H. J. Ruetenick, of Ohio, says: “I like THE GUARDIAN. I feel and see, that the learned schools of our church have helped to educate a number of ministers, who do not deal in phrases and trite sayings, but who have learned to make their own observations



and to form their own judgments. There is represented in these pages a peculiar individuality of faith, and it comes home to my own heart."

The Rev. Thomas W. Carson, a member of the Senate of the University of Dublin, Ireland, writes: "THE GUARDIAN is delightful. I am surprised that you should be able to maintain so high a degree of literary excellence in a periodical devoted especially to the religious interests of the young. This is as it should be, but it is certainly unusual."

We will not venture to quote from letters received from friends of THE GUARDIAN in Pennsylvania and Maryland; but beg leave to say to the writers that we are sincerely grateful for their words of kindness.

### PAYING FOR THE PIPES.

An uncultured, but earnest and eloquent colored minister in a convention held some years ago, was presenting a plea for adequate pecuniary support of the pastors by the churches. In the course of his remark, he said: "But some of you will want to know just how it is that the gospel's free, and yet all the time you have to pay. Now I'll tell you how it is, if you'll only hear to reason.

"Most of you live in the city, and you get the water that you use from the river that rolls over yonder. God made the river, and he filled it full of water, and it's free for everybody. And yet once a year somebody comes around, and on every house he collects what they call a water-tax. And some of you will be ready to ask why a man should be made to pay for water when the Lord meant it to be for the poor and the rich alike, without money and without price? Well, my brethren and sisters, you needn't pay—no, not a cent.

"There rolls the river, and you can go over there to the river and drink, and you can take your clothes and do your washing on the river bank, and you can carry your buckets and dip them full, and bring back home all the water that you want. But you haven't time to go so far, and go so often; and

so they pump the water up into the reservoir, and they lay a lot of pipes and bring the water all the way to your house, and you have nothing to do but just turn a faucet and draw all the water that at any time you need. Now that's the reason of the water-tax. They don't charge you anything for the water that you use—that's free, God gave it—they only charge you for the pipes. And just so, my brethren, is it with the water of life.

"There's the river of salvation, and it's full of water, and it's free to all. You can go and drink every drop you want, and it will cost you nothing. But many are very busy, and you haven't time nor strength to go very far; and so you have somebody to bring it to you, and you must pay for that. You don't pay for the water; you just pay for the pipes."

—Dr. P. S. Henson.

SOME one has said that if professed Christians do not have grace enough to control them, they can hardly have enough to save them.

### OUR BOOK TABLE.

THE CENTURY ILLUSTRATED MONTHLY for December beautifully concludes another annual series. The most important article is perhaps "The Capture of Fort Donelson," by Gen. Lew. Wallace. "The Rise of Silas Lapham," by W. D. Howells, is continued. "Dublin City," by Edward Dowden, is charmingly illustrated. Other valuable articles are "The New Astronomy, III." by S. P. Langley; "Winter Neighbors," by John Burroughs; "Principles and Practice of House Drainage," by George E. Waring, Jr., etc. "Huckleberry Finn," by Mark Twain, is one of the funniest things we have read for many a day, and yet it is not without a valuable lesson. Published by the Century Co., Union Square, New York.

RODERICK GRANGER, OR THE BEST FELLOW IN THE WORLD. By Margaret E. Winslow. Philadelphia: Presbyterian Board of Publication.

This is a pleasant story for boys. It is fresh and breezy, and awakens pleasant reminiscences of farm and country. The best thing in the book is its high ideal of Christian boyhood, which cannot fail to impress itself on the mind of the attentive reader.

ST. NICHOLAS for December. This excellent magazine is on our table and is a splendid number. It is full of Christmas, and must interest the young readers. The Century Co., New York.



## SUNDAY-SCHOOL DEPARTMENT.

### *A LITTLE HEROINE.*

Just between the towns of Hoboken and Weehawken in New Jersey, lies the little hamlet of Union Hall, an old-fashioned village peopled mostly by Germans, and in this village has stood for many years a great frame building, used principally as a hotel, and known to all the towns-people by the name of "The Old Swan."

In years gone by this place was quite a famous resort, but it gradually ran down until it became at length a cheap boarding-house.

Among the many inmates of the building were Julie Brohmer, a little eight-year-old girl, her mother, and three younger children. The smallest, a little girl baby of two years, was little Julie's special charge, and her mother could always leave the baby with Julie, sure that no harm would come to her so long as her faithful little sister was near.

Julie attended the public school as regularly as her duties at home would allow, and unlike most little girls of her age, when she came home she did not care to run out in the street and play at 'tag' or 'hide-and-seek,' but instead stayed at home and relieved her mother of the care of her younger brothers and sisters, and acted the part of a small housewife.

The other evening, about half past nine, little Julie sat in a room on one of the lower floors patiently waiting for her mother to come in that she might go to bed. She had just put her little baby sister to sleep in the back room, and as she sat waiting so quietly, her half-closed eyes and frequent yawns told only too well that the 'dust-man' was on his rounds.

Suddenly as she sat there, some bright sparks fell from the ceiling and smouldered on the floor. Almost at the same instant a number of the tenants who lived upstairs ran wildly through the

hall and past the door, screaming "Fire! fire!" at the top of their voices. In another minute the flames appeared in the very room in which little Julie sat. She heard the cries of fire, and the people rushing madly into the street. But there was no one to tell her what to do, or even to think of her, in that moment of excitement.

Perhaps a good many of the girl readers, if they had been in Julie's place, would have screamed and run out of the house as quickly as they could. But that was not what brave little Julie thought of as she saw the sparks falling about her, and the red glare of the fast approaching flames.

No, indeed, for she knew that in the back room her baby sister slept unconscious of any danger, and the brave little girl thought first of her duty to that helpless infant. So without thinking twice, she dashed forward, and groped through the smoke and falling sparks until she reached the baby's crib. Then snatching out the little two-year-old, sleeping peacefully as it was in its little night dress—a pretty heavy burden, too, for so small a girl—and clasping it tightly in her arms, she ran out of the room, struggling through the smoke of the hall until at last she reached the open air.

She did not stop even then, but ran until she had reached the opposite side of the street. There she sat down on a convenient rock and watched the fire, still holding her little sister tightly to her breast to protect her from the cold. And in this position, after hunting all over, and almost concluding that Julie had perished in the flames, her mamma and the neighbors found her.

Brave little girl! Though only eight years old, when danger threatened she did not have to be told what was right for her to do, nor did she for a moment lose her presence of mind, but bravely rescued her baby sister.

Think what a brave little girl she



was, and try to learn from her brave act a lesson of *courage and self-control*.—*Harper's Young People*.

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### GOD'S CARE.

There is a beautiful engraving on the wall of the Matterhorn Mountain. We were remarking that the wondrous works of God were not only shown in those lofty, snow-clad mountains, but also in the tiny mosses found in their crevices. A friend present said: "Yes, I was with a party at the Matterhorn, and while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which were thickly covered with hair," thus showing that the same God who made the lofty mountains rise, attended to the comfort of the tiniest of creatures, even providing socks and mittens for the little flies whose home these mountains were.—*T. Newberry*.

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### SOLDIER AND THISTLE.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterwards.

"I do wish there was no such thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it that they engraved it on the national arms," said her mother.

"It is the last flower that I should pick out, said Minnie. "I am sure they might have found a great many nice ones, even among the weeds."

"But the thistle did some good service once," said her mother; "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along barefooted, as still as possible,

until they were almost on the spot. Just at that moment a barefoot soldier stepped on a great thistle, and the hurt made him utter a sharp cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seal as their national flower."

"Well, I never suspected that so small a thing could save a nation," said Minnie, thoughtfully.—*The Young Churchman*.

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A Suggestion comes from a Sunday-school in Nebraska which it might be found both pleasant and profitable to follow in other schools as well. A missionary box has been adopted for the reception of birthday offerings. Whenever a scholar, or teacher, has his birthday he puts into the box as many pennies as he is years old. At the end of the year, then, the contents of the box are sent to some Mission. The idea of giving a thank-offering on one's birthday is certainly better than the more prevalent one of expecting to receive presents. For it is always "more blessed to give than to receive." We command this custom to our Sunday-schools.—*Moravian*.

We may add that we know at least one Reformed Sunday-school in which this idea has for several years been put into practice with excellent results.

ED.

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DISAGREEABLE Sundays sift churches as honestly as the test of lapping water sifted the ten thousand troops under Gideon. Those who really want to get to God's house on a wet or wintry Sunday usually get there. For one, I honestly confess that all the trash of sceptics, from Renan down to Ingersoll, does not inspire such misgivings for Christianity as are awakened by the spectacle of delinquent Christians in bad weather.—*Dr. Cuyler*.



## LESSON I.

## SECOND SUNDAY AFTER CHRISTMAS.

Jan. 4th, 1885.

## PAUL AT TROAS. Acts. 20: 2-16.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And **there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and**

**fell down from the third loft, and was taken up dead.**

10 And Paul went down, and fell on him, and embraced *him*, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios: and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

**GOLDEN TEXT:** And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. (v. 7.)

## NOTES.

TIME.—Close of the year 57, and beginning of 58. Paul was now finishing his *third* missionary journey.

PLACES.—After spending three months in Greece, he went northward through Macedonia, and then eastward to Troas, in Asia Minor, the location of ancient Troy. v. 2. *Those parts*—the province of Macedonia. Greece—the word is used in a limited sense, meaning only that part called Achaia. v. 3. Syria—in Asia. v. 4. Paul's seven travelling companions are next enumerated. v. 5. *Tarried for us*—i. e., Paul and Luke. v. 6. *Sailed from Philippi*—strictly, from Neapolis, the seaport

of Philippi, on the Aegean sea. *Days of unleavened bread*—the Passover. v. 7. *The first day*—the Lord's Day. *Break bread*—the Lord's Supper. *Until Midnight*—he had much to tell in his farewell sermon. v. 9. *Eutychus*—a dangerous example of sleepers in church. v. 10. *His life is in him*—has returned to him. v. 13. *Assos*—a seaport twenty-four miles from Troas. vs. 14—15. *Mitylene*—the chief town of the island of Lesbos. *Chios*—a fertile island in the Archipelago. *Samos*—another island south-east of Samos. *Miletus* was on the continent of Asia. v. 16. *Sail by Ephesus*—passed it by, because he had no time to tarry.

## QUESTIONS.

What book do we begin again to study? Whose journeys and labors constitute the lessons for this quarter? With what period of time do we now begin? Which of his journeys was now coming to a close? Mention the countries through which he passed.

Vs. 2-3. Where is Greece? How long did Paul abide there on this visit? Did he sail direct from Greece to Syria? Why not? What round about way was he thus compelled to choose? Where is Macedonia?

Vs. 4-5. Who were Paul's companions? To what city did they go before?

V. 6. From what city did Paul sail? Who is meant by "we?" Who wrote the history of these travels? What is meant by days of unleavened bread? To what city did they come? How long did they tarry?

Vs. 7-8. What is the first day of the week

called? Why? How did the early Christians spend the day? Why did Paul preach so long? Where was the meeting held?

Vs. 9-10. In what dangerous place was Eutychus sitting? Tell what befell him. How was he restored to life? What warning may you receive from his mishap?

Vs. 11-12. Tell what Paul then did? How long did he continue his preaching? What did he then do? What comforted the disciples of Troas after Paul's departure? How are the spiritually-dead restored?

Vs. 13-15. How many went in the ship? Who went on foot? At what place was Paul to get on board? Mention the place where the vessel stopped? Where is Miletus?

V. 16. Why did Paul pass by Ephesus? Whither did he hasten? What festival did he wish to celebrate in Jerusalem?

## REVIEW QUESTIONS.

Of what have we a picture in this lesson? (That of an earnest worker). Did he weary of long journeys? Who opposed him? (v. 3.) Did their opposition increase his labors? Did it turn out to the advantage of the church? How? What other picture is there in this lesson? (That of earnest fellow-workers).

Ques. What is true faith?

Ans. True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His word, but also an assured confidence, which the Holy Ghost works by the gospel in my heart; that not only to others, but to me also, remission of sin, everlasting righteousness, and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

Mention Paul's eight helpers. Tell what day the early Christians kept holy? Why? What was usually done on that day? Give an account of Eutychus, who slept during preaching. What resolve should you make? (To become an earnest worker).



## LESSON I.

JANUARY 4, 1885.

## Second Sunday After Christmas.

Six months ago we left off studying the Acts of the Apostles. Our last subject therein was the uproar at Ephesus. We now resume our studies in the Acts for six months.

V. 2 *Gone over those parts*,—that is, over the cities of Macedonia where he had before founded churches, namely Philippi, Thessalonica and Berea.

*Exhortation* means consoling and urging to remain steadfast. He was now engaged in pastoral visitation.

*He came into Greece* which lay south of Macedonia. Athens was the capital and Corinth was another leading city in Greece.

V. 3. *And there abode three months*—engaged in strengthening the churches. And now he meets his old foes once more. *The Jews laid wait for him*, and prevented his going to Syria by ship. What their purpose was we are not told. Some think it was to seize the large sum of money which he had collected for the poor saints at Jerusalem, others think they wished to slay Paul. Owing to their opposition he was compelled to change his route; and now

*He purposed to return through Macedonia* by the same way in which he had come into Greece. This gave him an opportunity to revisit the churches of Berea, Thessalonica and Philippi and impart further instruction.

V. 4 *There accompanied him Sopater, &c.* If there were foes, there were also helpers. The names of seven are given; but there was also an eighth, as we learn from the use of the pronoun, “we” and “us.” Luke, the historian, followed Paul.

V. 5. *These going before*,—perhaps to gather the disciples together in large numbers at Troas.

*Tarried for us.* The use of the pronoun *us*, shows that Luke, the writer of the Acts, was with Paul. With characteristic modesty he does not record his name as one of the band of earnest missionaries.

V. 6. *The days of unleavened bread*,—the festival of the Passover, which they no doubt observed, but in the true Christian spirit which recognized Christ as the Paschal Lamb.

*In five days*,—a distance gone over before in *two days*. As this was the time of the *equinox* the weather may have been unfavorable for rapid sailing.

V. 7. *Seven days*,—that is, in Troas. Now follows the account of

A SUNDAY WITH ST. PAUL AT TROAS.

V. 7. *Upon the first day of the week.* Here is a distinct proof that the Church had already begun to observe the weekly *festival of the resurrection*, in place of the seventh day of the week. Doubtless the Jewish Christians thus kept *both days*, during the first forty years, until after the destruction of the Temple. Then they discontinued observing the seventh day.

In 1 Cor. 16: 2, we also have a proof that the early Christians thus observed the first day of the week as holy, instead of the seventh. “Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him.”

Let us now see why they chose the first day of the week for their religious services: (1). Christ rose from the dead on that day. (2). He appeared on five occasions to His followers on the first day of the week. (3). On the first day the Holy Spirit was given. (4). It was also the birthday of the Church; and they celebrated that event each Sunday in the year. (5). They were in reality observing the seventh day, in spirit and in letter. (6). Doubtless the Holy Spirit guided them in the matter.

What name did they give the day? A beautiful name truly: “The Lord’s Day.” (Rev. 1: 10). “I was in the Spirit on the Lord’s Day.”

*The disciples came together.* In union there is strength. When Christians meet and stand shoulder to shoulder they strengthen one another, and encourage in every good undertaking. Then, too, by coming you *receive* help, as well as *impart* it to others. What is, generally, the religious condition of those who, without good excuse, are habitually absent from the services of the Church? Are they not rather indifferent to religion? They lead a sickly life, and make no progress in the walk.

*Came to break bread.* In the East bread is never cut with a knife, but always broken with the hand; hence, “to break bread” is the same as to eat. In



the New Testament the phrase means to celebrate the Lord's Supper. *Pliny*, a heathen historian, wrote a letter to the Roman Emperor Trajan fifty years later describing the customs of the Christians, from which we learn that "the Christians met at *break of day* to celebrate the Lord's Resurrection, and again in the *evening* in commemoration of the *Last Supper*." In our text we learn that the meeting was held in the evening. Thus secular history confirms the inspired record.

But breaking bread was not all of the service. It was preceded by preaching, *Paul preached to them*—went on discoursing. It was not a set address, but rather an informal conversation on the subject of religion. No doubt questions were asked and answered; difficulties were stated and solved.

*Continued his speech until midnight.* The assembly was held at night, as stated before. There were reasons for a protracted service; for next day Paul was going to leave them and he must now tell them all he had to say.

Notice that the disciples were willing to remain until midnight to hear the gospel. Usually, in our day, services last but an hour or a little longer. People will remain late at a party, theatre, opera, lecture or political meeting, but not in church.

V. 8. *There were many lights.* It was the custom on festival days to make a brilliant light. I wish it could be said of all places of worship that there are many lights. Darkness is not suitable for a place in which "the Light of the world" is worshipped. And we may use the wish in another sense: would that there were many living, shining lights in the pulpits and pews of our churches! Men and women whose light shines clear and steady!

V. 9. *Eutychus was borne down with deep sleep*,—even while a Paul was preaching. This is an instance of sleeping in church, but not a *warrant* for that practice. Still, there was some excuse for his conduct. The sermon was very long, and the hour was very late. Perhaps he could keep awake on ordinary occasions, but was simply *overcome* this one time.

But he fared badly; for he *fell down and was taken up dead*!

Many that sleep when God's word is

preached may fall down into *spiritual* sleep, the beginning of spiritual death.

V. 10. *Paul went down, &c.* This is typical of restoration to spiritual life. The Gospel is ever bringing the dead to life, and helping those who have brought themselves into trouble. Come under the *life giving power* of the Saviour; then, it may be said of you: trouble not yourselves; for his life is in him!

V. 11. *Talked till break of day.* The earnest worker took no rest, so zealous was he to teach.

Vs. 13–15. *We went before to ship.* The eight helpers sailed in the ship, and Paul, for some unknown reason, journeyed alone and on foot. At Assos he entered their company. The route is clearly mentioned.

*Miletus* was their stopping place. It "was practically the port of Ephesus, the harbor of which had been choked by sand."

V. 16. *Paul had determined to sail by Ephesus*—pass it without going to it. "His love for the disciples at Ephesus was very great, therefore on this occasion he did not venture to intrust himself among them." Had he gone there, he would probably have been so delayed in his journey that he could not reach Jerusalem at the time of Pentecost; and he was very anxious to celebrate the outpouring of the Spirit in the city where that great event occurred, and where the Church was founded.

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ONE of the surest ways to make home happy is to look on the bright side of things. The boy in this incident not only cheered his mother, but preached a bit of a sermon besides.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?"

"Yes, sir," said Tommy; "she always seems mighty glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on, resolving that henceforth he would hold up the berries and say nothing about the briers. —*Southern Churchman.*



## LESSON II.

## SUNDAY AFTER EPIPHANY.

Jan. 11th, 1885.

## PAUL AT MILETUS. Acts 20: 17-27.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men,

27 For I have not shunned to declare unto you all the counsel of God.

**GOLDEN TEXT:—Repentance toward God, and faith toward our Lord Jesus Christ**  
(ver. 21.)

## NOTES.

v. 17. From Miletus to Ephesus was nearly forty miles. *The elders* are also called *overseers* in v. 28; *episcopoi*, or "bishops." v. 18. *First day that I came*—about four years before. *Asia*—the proconsular district on the Aegean Sea. v. 19. *Temptations*—trials, and Jewish opposition. v. 20. *Profitable*—not merely what was *pleasing*. v. 21. *Greeks*, here, denotes not only Grecians, but *Gentiles* in general. *Repentance and Faith*—the substance of Paul's preaching everywhere, setting forth the duty of all men. *Toward God*—Sin sets men *against* God; repentance turns him toward God. *Faith towards Christ*—directs and

draws to Him. v. 22. *Now I go bound*; having cast a glance at the past, he now turns to the unknown future. *Bound*—constrained, urged on. v. 23. *Save*—except. v. 24. *The ministry*—it was given directly by Christ. v. 25. *I know*—"I have every reason to suppose that this is my final interview with you." *Preaching*—literally, *heralding*. Paul was the *herald* of the King. v. 26. *Pure from the blood*—no soul will be lost through my words or conduct, or by my silence. v. 27. He had kept back nothing, but made known *the whole counsel of God*.

## QUESTIONS.

V. 17. Where was Miletus? How far from Ephesus? Whom did Paul summon to meet him? What else are they called?

V. 18. How long before had the apostle come to Asia? What district is meant by "Asia?" What did the elders know? Was Paul ashamed of his record?

V. 19. With what spirit did he serve the Lord? Why had he shed tears? What are temptations?

V. 20. Did he omit anything in his preaching? Did he seek to please, or to profit? In what two ways did he carry on his teaching?

V. 21. To what classes did he preach? Who are meant in this place by "Greeks?" What two duties did he especially urge? Why repentance toward God? Why faith toward Christ? Were Jews and Gentiles to be saved in the same way?

V. 22. Whither was he now going? Why "bound?" What did he not know?

V. 23. What did the Spirit testify? Mention one such testimony—(Acts. 21: 10-11.)

V. 24. What does he say of bonds and afflictions? Why did these not deter him from going? What was he anxious to finish? Who had put him into the ministry? To testify what? What is meant by the *grace* of God?

V. 25. Did he expect to see the Ephesian elders again? What is the sense of "preaching the kingdom?"

V. 26. What testimony did he record on this occasion? What does he mean by "pure from the blood?"

V. 27. What reason does he assign? What had he fully declared?

## REVIEW QUESTIONS.

Of whom did Paul take leave at Miletus? Who had planted the church in Ephesus? Who raised a great uproar there? Was Paul satisfied with teaching in the pulpit alone? (v. 20). What were his two great

themes? (v. 21). Must *all* men repent and believe, or only the vilest sinners? What did the Spirit foretell? (v. 23.) Was Paul willing to suffer and die for the gospel? What testimony did he bear concerning his ministry?

## CATECHISM.

*Ques.*—What is then necessary for a Christian to believe?

*Ans.*—All things promised us in the gospel, which the articles of our Catholic, undoubted Christian faith, briefly teach us.



## LESSON II.

January 11, 1885.

## Sunday After Epiphany.

Paul arrived in Miletus during the latter part of April. This was then a celebrated city of Asia Minor, about forty-five miles from Ephesus by the ways of travel, but not more than thirty, perhaps, on the map. It was the Capital of Ionia, and the birthplace of a number of celebrated men. At the time of Paul's arrival it was, with its four harbors, famous for its commerce and riches. It is now in ruins.

In our last lesson Paul was hastening from Europe toward Jerusalem, whither he wished to arrive by the feast of Pentecost. At Miletus he paused for a few days, and sent to Ephesus to call the elders of the church to come and consult with him.

The Apostle had founded a flourishing church in the great city of Ephesus, which played a prominent part in the first centuries of the Christian era. Not only did Paul feel deeply concerned for its welfare, but we find John also sending an epistle to it from the island of Patmos. (See Revelation 2). Though Ephesus was not on Paul's route to Jerusalem, he could not pass it wholly by. He had a very important message for the church there. Therefore,

V. 17. *He sent to Ephesus and called the elders.* The elders are called overseers, or bishops, in v. 28. "The affairs of each Jewish synagogue were managed by a college of elders; and the language here implies that the Christian Church was organized in a similar manner." The Apostle told Titus to "ordain elders in every city." (Titus 1 : 5). The elders were ministers, who *taught* the people and exercised *discipline* in the church, taking the *oversight* of the members. Hence they were also called "overseers," or bishops; in Greek, *Episcopoi*, from which word comes the title episcopal.

"Originally among the Jews the elders were either the heads of tribes or the oldest and most judicious of the people. Hence the name came to be applied to *office*, and was the title of the rulers of the synagogue on whom devolved the conduct of religious affairs; the prayer, reading, and expo-

sition which constituted the service. The name was transferred to the corresponding officers of the Christian Church. The term *bishop* (overseer) was applied to the same office (vs. 17, 18). Every church had a *number* of elders, and there was no set distinction in the new Testament between a teaching and a ruling elder. *Presbyter* is simply the Greek word which is translated *elder*. The elders of Ephesus were the preachers and officers of the church."—Schaff.

V. 18. *When they were come to him.* The elders of Ephesus hastened to obey the summons, and went with eager steps to Miletus. They met at some solitary spot, probably upon the shore, to listen to the Apostle's parting address. "This little company formed a singular contrast with the crowds which used to assemble at the times of public amusement in the theatre of Miletus. But that vast theatre is now a silent ruin, while the words spoken by a careworn traveller to a few despised strangers are still living as they were that day."

*He said unto them.* "No discourse recorded in the Acts is so full of living personal interest. St. Luke would naturally be present at the meeting, and able to take notes of the address, and reproduce it almost if not altogether word for word."—Plumptre.

*Ye know.* He now refers to *his manner of life*. He appeals to themselves to testify to his integrity and fidelity as a man and a teacher. Four years before this he had come among them. "Happy is he who can thus begin his address by appealing to the conscience and recollections of his hearers."—Bengel.

*I came into Asia*—the small Roman province on the west coast of Asia Minor, of which Ephesus was the capital.

*After what manner I have been with you.* "It is not personal pride, but proper regard for his position as Apostle which leads him here and in other parts of his address to speak of himself"

V. 19 *Serving the Lord*—that is Jesus. The minister is the servant, not of the church, but of Christ. Paul served the Lord both in his ministerial



capacity, and in his private life. *Doing our duty in any sphere* is serving the Lord.

*With all humility.* He was not haughty or overbearing, nor was he ashamed to labor with his own hands. "To know our own fidelity and to call others to attest it, is not inconsistent with true humility. But Paul never does this for self praise, but only as a means of stimulating others to similar fidelity."—Abbott.

*With many tears.* "The tears were not for his sufferings or for himself, but for others. His was a sorrow for souls, that refused to believe and be saved. Tears of pastoral solicitude, tears of affection and friendship."—Schaff.

In Ephesus Paul had met with great opposition from Demetrius and the mob, which cried for hours: Great is Diana of the Ephesians!

*Temptations*—rather, trials and opposition. Then he reminds them who caused these hindrances, namely, his own countrymen, the Jews.

"Paul's life was (1) open and irreproachable; (2) conscientious; (3) earnest and steady; (4) spent in doing the Lord's work; (5) humble; (6) sympathetic; (7) patient in trials; (8) courageous."—Peloubet.

He next passes on to review *his method of work*.

V. 20. *I kept back nothing.* No opposition could seal his lips. He continued to *teach publicly, and from house to house*.

*Profitable, not pleasing.* He sought not personal popularity, but the edification of his hearers. This may also indicate that his teaching was not *speculative*, but practical and edifying.

*Taught publicly, and from house to house.* In the synagogue and in the lecture room of Tyrannus (Acts 19:9), and also in private houses, such as that of Aquila and Priscilla (1 Cor. 16:19).

V. 21. *Testifying*—bearing witness concerning Christ.

#### THE SUBSTANCE OF HIS TEACHING

*Repentance and Faith.*—The first is a renunciation and turning from all sin, and the second a turning to God in Christ. "What avails repentance and there stopping? Faith must finish the work which repentance commences." Repentance and faith are the two sides

of true conversion. "Under all varieties of form, whether speaking to Jews or Gentiles, to *philosophers* at Athens, (Acts 17:30), or *peasants* of Lystra, (Acts 14:15), these formed the substance of his preaching."

The chief lesson for every scholar to learn is the necessity of repentance and faith. All must repent, because all are sinful. Faith in Christ is necessary because "there is none other name under heaven given among men whereby we must be saved."

V. 22. *I go bound in the spirit to Jerusalem*; that is "constrained by an overpowering sense of duty. He felt himself shut up to the conclusion that he must go up to Jerusalem, and therefore he could neither be terrified by dangers, nor moved by entreaties and remonstrances; he had no choice in the matter; a necessity was laid upon him."

*Not knowing the things* He knew that trials awaited him but he knew not of what kind. "He had a *general* but not a *particular* knowledge."

V. 23. *The Holy Ghost witnesseth.* He is a "Prophet of afflictions, but also a Comforter in afflictions." He announces crosses beforehand, but only that we may be prepared to meet them."

*In two ways* the Spirit bore this testimony: (1) in Paul's own mind and heart; (2) by the mouth of certain prophets, such as Agabus (Acts 21:10-11.) "There was a general dread as to the results of his journey, which led the disciples who loved him to dissuade him from attempting it."

V. 24. *Move me*—disturb my mind, or diminish my courage, or change my resolution. He is willing to lay down his life. He wishes only to accomplish his mission, by bearing *testimony to the grace of God*—and that, too, in Jerusalem.

Vs 25-27. *Ye shall see my face no more.* In taking my final farewell of you, *I take you to record.* (I testify unto you) *that I am free, &c.* Not a soul would be lost, (1) on account of anything Paul had preached, or (2) because of any *silence* on his part. Then follows the reason for this declaration.

*I have not shunned to declare, &c.* He had proclaimed the *truth*, and that too, in its *purity*, and in all its *fulness*.



*All the counsel of God*—"what God had proposed and planned in His own wisdom for the salvation of men. 'The counsel of God means the whole' plan of salvation; what God *offers*, and what He *asks of men*. This includes the repentance and faith, as well as the grace and mercy."—*Cambridge Bible*.

### TRUSTWORTHY.

One afternoon a gentleman was shown into Mr. Lamar's library.

"Mr. Lamar," asked the visitor, "do you know a lad by the name of Gregory Bassett?"

"I guess so," replied Mr. Lamar, with a smile. "That is the young man," he added, nodding toward Gregory.

The latter was a boy aged about 14. He was drawing a map at the wide table near the window.

"A bright boy, I should judge," commented the visitor, looking over the top of his glasses. "He applied for a clerkship in my mill, and referred me to you. His letter of application shows that he is a good penman. How is he with figures?"

"Rapid and correct," was the reply.

"That's good! Honest, is he?"

"O yes," answered Mr. Lamar.

"The work is not hard, and he will be rapidly promoted, should he deserve it. O! one question more, Mr. Lamar; is the boy trustworthy?"

"I regret to say that he is not," was the grave reply.

"Eh!" cried the visitor. "Then I don't want him."

That ended the interview.

"O uncle!" cried Gregory, bursting into tears.

He had set his heart upon obtaining the situation, and was very much disappointed at the result.

"Gregory, I could not deceive the gentleman," Mr. Lamar said, in a low tone, more regretful than stern. "You are *not* trustworthy, and it is a serious failing—nay, a fault, rather. Three instances occurred, within as many weeks, which sorely tried my patience, and cost me loss of time and money."

Mr. Lamar's tone changed into one

of reproach, and his face was dark with displeasure.

"I gave you some money to deposit in bank," he resumed. "You loitered until the bank was closed and my note went to protest. One evening I told you to close the gate at the barn. You neglected to do so. The colt got out through the night, fell into a quarry, and broke his leg. I had to shoot the pretty little thing, to put an end to its suffering."

Gregory lifted his hand in a humiliated way.

"Next I gave you a letter to mail. You loitered to watch a man with a tame bear. 'The nine o'clock mail will do,' you thought. But it didn't, being a way mail, and not a through mail. On the following day I went fifty miles to keep the appointment I had made. The gentleman was not there to meet me, because he had not received my letter. I lost my time, and missed all the benefit of what would have been to me a very profitable transaction. It is not too late for you to reform; and unless you do reform your life will prove a failure."

The lesson was not lost upon Gregory. He succeeded in getting rid of his heedless ways, and became prompt, precise, trustworthy. — *Sunday-School Times*.

### CENTENNIAL CELEBRATIONS.

The counties of Franklin and Montgomery celebrated their centennial anniversary in the month of September. The ceremonies, in each case, were very impressive, and well calculated to illustrate the progress made by our country during a hundred years. At the Montgomery county celebration the principal oration was delivered by the Rev. Dr. C. Z. Weiser, and we need not say that it was able and appropriate. Discourses of this kind have great historical value, and are carefully preserved by Historical Societies and public libraries. Dr. Weiser's oration has been published, and it is pleasant to anticipate, that at the next centennial celebration of old Montgomery it will no doubt be brought forth, and read with intense interest by a generation which is as yet unborn.



## LESSON III. SECOND SUNDAY AFTER EPIPHANY. Jan. 18th, 1885.

## PAUL'S FAREWELL. Acts. 20: 23-38.

28 ¶ Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock,

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

**GOLDEN TEXT.** Feed the Church of God, which He hath purchased with His own blood. (v. 28).

## NOTES.

In the last lesson the apostle testifies to his innocence and fidelity; he now urges the elders to do *their* duty. v. 28. *Take heed*: (1) attend to *your own* piety; (2) to that of the flock; (3) *all* the flock, old and young, rich and poor, etc. *Overseers*—in the revised version, *Bishops*. *To feed*—literally, to *shepherd*, instruct, govern and defend. *Church of God, purchased with His own blood*. Three great truths are here asserted: (1) the Divine Nature of Christ; (2) the Divine origin of the church (God's church); (3) the redemption by Christ's blood. (29) *Wolves enter in*—foes would attempt to rend the flock. (30) *Of your own selves*—professed friends would rend

the flock—"wolves in sheep's clothing." (32). The only *safety* is in, and from God; the only *edification* comes from Him, through the *word of His grace*. *Inheritance*: (1) among the sanctified (or holy) ones here; (2) then among the *glorified* ones hereafter. 33-35. The apostle's *unselfishness* is here asserted. *Remember the words*—they were often repeated, well-known, but now for the first time recorded in Scripture by Luke, so as never to be forgotten. (36). *Kneeled down*—on the shore. The Jews and early Christians usually stood during prayer, except in times of deep humiliation.

## QUESTIONS.

What had Paul chiefly asserted in last lesson? Whom does he now exhort?

28. What three duties are here urged? What title is given the elders? What three things are expressed by the words "to shepherd the flock?" Who called them to be bishops? Mention the three great truths contained in the latter part of this verse. What did Paul write to these Ephesians on another occasion? (See Ephesians 5: 22).

29-30. What was sure to happen? What two classes of foes would arise? Which injure the church the most, open enemies or hypocritical friends?

31. What must ministers and teachers do? How long had Paul watched over them?

32. To whom does Paul commend them? Who alone can keep us safe? How does He build us up? Among whom are we to have our inheritance first? Afterwards?

33-34. What does the apostle assert here?

Was he not entitled to be paid for his work? What did he prefer to do? Had he a family to support? What had his hands done? Whom did he help to support? What was his "trade?"

35. Ought any Christian to be *idle*? If he is rich ought he find something to do for others? What words are to be *remembered*? Are they recorded in the gospels? Whom must we thank for recording this great saying?

36. What did they all do at the end of Paul's address? Where? What was usually the posture in prayer? On what occasions do we kneel?

37. What marks of love were shown? Was it customary, among Jews, for men to kiss one another?

38. On account of what did they sorrow most? Whither did they accompany him?

## REVIEW QUESTIONS.

Repeat the Golden Text. What divine institution is the central theme of Paul's words? What is it called? (v. 28). What are ministers called? What are they to do? What two classes injure the church? (vs. 29-30).

What duty is enjoined? (v. 31). What is here recorded? (v. 35). Who should love the church? State some things that you can do for it?

## CATECHISM.

## THE APOSTLES' CREED.



## LESSON III.

January 18, 1885.

## Second Sunday after Epiphany.

In our last lesson we saw how the apostle could testify to his innocence and fidelity to his duties. He now turns to the elders (bishops, or ministers), and exhorts them to do their duty. The sense is: "No guilt attaches to *me*; it could attach only to yourselves. Therefore perform your part faithfully, by caring alike for yourselves and for the whole flock."

V. 28. *Take heed unto yourselves.* A teacher must "guard against two errors: either that of being too much occupied with himself, and thus neglecting the flock, or that of being so devoted to the flock as to neglect the care of his own salvation."—*Quesnel*. We must watch over our own hearts, and be concerned for the salvation of others.

*The flock* is the Church. Our Saviour calls His disciples sheep, and the children are His *lambs*.

Over the flock are the ministers, here called overseers (bishops), not as lords, but as kind parents in the family.

*The Holy Gost hath made you overseers.* (1). He gives the inward call, the impulse to become a teacher of the Word. (2). He imparts the gifts fitting for the work. The same Spirit moves men and women to teach scholars of the Sunday-school, and fits them for their work. Receive their instruction as coming from Him.

*To feed*—literally, to shepherd. (See John 21: 15.) It applies not only to the act of *feeding* a flock, but also to that of protecting, guiding and guarding it. Your teacher *instructs* you, and tries to keep you from evil and from harm.

*The Church of God.* It is not a human society, but a divine institution; *God's Church*. But the *Saviour* is referred to; as is evident from what follows: which *He* hath purchased with *His own blood*. "Christ loved the Church and gave *Himself* for it." (Eph. 5: 25.)

"The doctrines here taught are. (1). That the death of Christ was an atoning sacrifice, that He offered Himself to purchase a people to His own service. (2). That the Church is, therefore, of *peculiar value*—a value to be estimated by *the price paid for it*. (3) That this fact should make the purity and

salvation of the Church an object of special care."—*Barnes*.

If Jesus so loved the Church, every one of us ought to be willing to deny ourselves, to watch, and toil, and pray that the Church may be kept pure, and peaceable, and that it may grow until all are gathered in.

V. 29. *I know that grievous wolves shall enter in.* Enemies from without will seek to destroy it; and in order to do so, they will *enter in*, like wolves rushing into the fold.

Vs. 30–31. *Also of your own selves.* Worse still, there will arise false teachers. The Church suffers more from false friends than from open foes. They teach false doctrines, lead wicked lives, create strife and division, and scatter the members (draw away disciples after them). *Therefore watch*—be on your guard, and attend to your duties.

V. 32. *And now, as I am about to leave you, and can no more teach you or watch over you, I commend you to God.* I place you in God's hands; I leave you to His care; for He loves you, and is able to keep you from falling. (1). God is the best Defence of His people.

"His wisdom never sleepeth,  
His sight is never dim."

(2). He abideth ever, Christ's promise is: "I will never leave you, nor forsake you." "I am with you always." (3). Try to realize this constant pastoral oversight of the Great Shepherd and Bishop of souls. I go away, but He abideth with you.

*I commend you to the word of His grace*, that is, His Gospel "including all of its promises of support, its consoling truths, and its directions to seek all needful help and comfort in God"

*Which is able to build you up.* The pronoun, *which*, refers to *God*. He is able to edify you. He uses the word of His grace as a means of upbuilding. To His word we must, however, give earnest heed. The word must be mixed with faith in them that hear. Thus "the Gospel is the power of God unto salvation to every one that believeth."

The Holy Spirit works through the Word, upon the heart; and thus the believing hearer is built up upon the Foundation, Jesus Christ. The com-



parison of a Christian to a temple is here expressed.

The walls are first builded; then comes the internal adornment and beauty of holiness. In this temple must also be an *altar*; the heart must be that altar, on which are offered the sacrifices of prayer and true love.

*And to give you an inheritance.* The figure is taken from the apportionment of the promised land among the Israelites. As the Jews who came out of the wilderness, and the Gentiles who wished to become true worshipers of God, could have a portion and inheritance in the land of promise, so God will give all who become disciples of Christ an inheritance among His people.

THE INHERITANCE AMONG THE SANCTIFIED. (1). It is a *present* inheritance. Here already we enjoy the blessedness of God's favor, love and care; Christ is ours by faith; the Spirit is given to us, and the Church, the Word and the Sacraments are ours. (2). It is a *future* inheritance. Much as God has already given us, the best yet remains. "It doth not yet appear what we shall be." "Eye hath not seen, nor ear heard" of all that is to be ours hereafter.

*Among the sanctified.* "We cannot expect to be among the glorified hereafter, unless we be among the sanctified here." The sanctified are they who are becoming pure and holy in heart and life. Believers are not called the sanctified as being perfect and without spot. In autumn "we often see trees which are radiant with red and gold, and yet not a single leaf is quite perfect, but aids by its own colors the glory of the whole."

The Apostle reminds them of the *inheritance*—that which God gives, and not a man. An inheritance that abides. Think of the *company* which shares it with you—the sanctified. The blessings of the Gospel here and hereafter are doubly dear because they are shared with others. Each new saint added to the number increases the joy.

"We have a godly heritage," truly. Let us not forfeit it. Some day we shall value it more highly than we do at present.

May we share it *together* in the here-

after, when there shall be no more *separations*, but perpetual union and fellowship.

"That glorious hope revives  
Our courage by the way,  
While each in expectation lives,  
And longs to see the day."

Vs. 33-34. *I have coveted no man's silver.* He collected large sums of money for the poor, but kept none of it for himself. The disciples would have given him enough and to spare, but he preferred to "earn his own living" at his trade of tent-making. His wants were few, as he was not married and had no family to provide for.

His own *hand ministered unto his necessities*; more than that, he helped to support *them that were with him*. It is no discredit to a minister to labor, but it is a discredit to a congregation which puts its minister under the necessity of toiling for his support, when his time should be given to teaching.

V. 35. *Ye ought to support.* It is the duty of all believers to exercise charity, both to the bodies and souls of men.

*Remember the words of the Lord Jesus.* These words are not recorded in the four Gospels. "They furnish an example of the wide diffusion of an *oral* teaching, embodying both the acts and the words of Christ. Outside the four Gospel records we find some *twenty* sayings of Jesus Christ, which have floated down to us. We may look on them as fragments containing some true and original memories of our Lord's teaching."

*More blessed to give.* "Here we have a word of Christ rescued from sinking into oblivion, a word of Christ with a word of St. Paul wrapped around it; the jewel and its setting; the kernel and its shell are both there. The Lord Jesus speaks from experience when He explains how pleasant it is to give."—*Arnot*.

V. 36. *He kneeled down.* This was on the shore, in full view of the sailors and others. *And prayed.* But the prayer is not, like the address, recorded. Luke shrank with reverence from reporting the prayer. Perhaps its substance is contained in Ephesians 3: 14-21. (Plumptre.)

Vs. 37-38. *All wept sore.* It was a sorrowful and affecting parting. There was much tenderness and love amongst the early Christians.



## LESSON IV.

## THIRD SUNDAY AFTER EPIPHANY.

Jan. 25th, 1885.

## PAUL GOING TO JERUSALEM. Acts. 21: 1-14.

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's com-

pany departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

**GOLDEN TEXT:--The will of the Lord be done. (ver. 14.)**

## NOTES.

*Verse 1.* From them—the elders of Ephesus. Coos, a small island in the Aegean Sea. Rhodes, a larger island south-east of Coos. Patara, a seaport of Lycia, in Asia Minor. 2. Phenicia (see map for the places mentioned). 4. Tarried there—in Tyre. Said through the Spirit—prophesied that danger would overtake him in Jerusalem. 5. Wives and children—these joined in the farewell services, which were solemn and affecting. 7. Ptolemais, now called Acre, 30 miles below Tyre. Here the voyage by ship ended, and the travel on land began. 8. Cesarea, the Roman capital of Palestine, where Cor-

nelius lived. Philip the Evangelist—a travelling preacher, as distinct from a settled pastor. 9. Had daughters—like most of the Apostles, Philip was married and had children. These daughters were prophetesses. 10-11. Agabus; (see Acts 11: 28, where he foretold a famine). Now he foretells Paul's imprisonment. 12-13. Kind friends may, through mistaken zeal, hinder men from going as missionaries. Nothing could prevent Paul from doing what he believed to be his duty. 14. The will of the Lord be done; same as in the Lord's Prayer. His will is (1) good, (2) almighty, (3) should always be followed by us.

## QUESTIONS.

*Verses 1-3.* Point out on the map Paul's route from Miletus to Tyre. Was it by land or by sea? Mention the stopping places, and the islands passed by.

4. How long did they tarry in Tyre? What did they find there? What message did they deliver to the Apostle? What is meant by "spake through the Spirit?" Why not go to Jerusalem?

5. Who accompanied the Apostle to the shore? Who else? What did they do on the shore?

6-7. How did they next travel? Whither? Whom did they meet there? How long did they remain there?

8. What city did they next visit? What was it? What soldier was baptized there?

Who entertained Paul and his company? What is an evangelist?

9. What is said of his daughters? Is it probable that they prophesied danger to Paul at Jerusalem?

10-11. Who came from Jerusalem to Cesarea? Tell what symbolical act he performed. What words did he utter? From whom did he receive the message? Do you know whether this came to pass?

12. In what request did all unite? Why?

13. What was Paul's reply? What was he willing to do?

14. How did they console themselves? Who has taught us to say, "Thy will be done?" What do you say concerning God's will? (see notes).

## REVIEW QUESTIONS.

In what places did Paul find disciples? Where did he meet prophetesses? What prophet came to him? What answer did they give him? Did danger frighten him?

In what place did wives and children join in worship? Tell what you know of Philip. What was Paul willing to do? What reply did the disciples make?

## CATECHISM.

*Quest.* How are these articles divided?

*Ans.* Into three parts: the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.



## LESSON IV. January 25th, 1885.

## Third Sunday after Epiphany.

After the touching interview with the elders of Ephesus, and the painful farewell on the seashore of Miletus, Paul and his companions resumed their journey to Jerusalem. This lesson contains the account of the voyage. Some might think there is little besides geography to learn here; but this would be a mistaken view. The religious customs and practices of the early Christians, their disposition and character, are clearly set forth. For these and other reasons the lesson is very interesting. Not only the several steps of a journey, but also Paul's words and acts, are recorded very particularly.

The subject is—Paul going up to Jerusalem. And we are reminded by it that we are all going up to Jerusalem which is above; and the recording angel is taking note of our every step on this heavenward journey.

V. 1. *After we were gotten from them*—from the Ephesian elders and the disciples of Miletus. By *we* are meant Trophimus (v. 29), Aristarchus and Luke. Timothy, it appears, returned with the elders to Ephesus; at least he is not mentioned as in Paul's company, at Jerusalem; and Ephesus appears to have been entrusted peculiarly to the care of Timothy.—*Lewin*.

*Gotten from them, and had launched*—"torn from their affectionate embrace," gives the full force of the words; so strong was the brotherly love of the early disciples.

*Came unto Coos*. The distance is about forty nautical miles, due south. Coos, or Cos, was a small island famous for its wines and fabrics.

*Unto Rhodes*. An island and city, fifty-six miles south-east of Cos. "It was one of the fairest portions of the world. There was a proverb that the sun shone every day in Rhodes. From its unrivalled situation it has always been an emporium for the eastern and western trades. It possessed a great temple to the sun, and was famous as the site of the *Colossus*, one of the seven wonders of the world—a colossal figure of brass at the head of the harbor, over one hundred feet high so that vessels sailed between its legs."

*Thence unto Patara*.—A seaport of Lycia, near the mouth of the river Xanthus, and opposite the island of Rhodes. Here was a famous oracle of Apollo, which was regarded as scarcely inferior to the oracle of Delphi.

V. 2. *Finding a ship sailing over unto Phenicia*. They left the ship in which they had been sailing, and took another which would take them to Phenicia, north of Palestine. This was fortunate for them; and they must have felt that there was a special Providence in its presence at that time. "The traders in that little ship little thought that, the freight which their Jewish fellow-travellers brought on board was more precious than the purple of Tyre, the spices of Arabia, and the amber of the hyperboreans—the precious pearl of the gospel that saves men." *Lange*.

V. 3. *Discovered Cyprus*.—"A nautical expression, such as an eye-witness, familiar with the language of sea-faring men, would have used; literally, having had Cyprus brought up to sight, made visible to us above the horizon."—*Schaff*.

*Into Syria*.—A term used here to denote the whole of the Holy Land, including Phenicia, of which Tyre was the commercial emporium.

V. 4. *Finding disciples*.—These early Christian travelers did not first seek the theatre or opera, when they arrived at a city, but sought the followers of Christ. The church had probably been founded in Tyre, by Philip the evangelist. The disciples entertained their brethren for seven days.

*Said through the Spirit*. "The foreknowledge was inspired; the advice (not to go to Jerusalem) was merely a human influence. Paul accepted the information, but did not yield to the warning."

"The inspiration was that of admonition and warning, not of positive command. Paul was simply apprized of the danger; and then left to the free determination of his own will. He chose to encounter the danger."

V. 5. *They all brought us on our way*. Here is another instance of that fellowship and love, which characterizes true Christians.

*With wives and children*. Observe here that the children not only were taken along with their parents, but



must have joined in this act of solemn worship. Christianity pervades the whole family. Parents and children ought to be in church together. Let the scholars learn this lesson. The strongest and wisest minister may be greatly helped and cheered by the love of a little child!

Notice another solemn and affectionate leave-taking, in Vs 5 and 6:

V. 7. *Finished our course*.—The whole voyage from Neapolis (near Philippi) to Syria. Here their voyage ended, and their journey by foot began.

*Ptolemais* was anciently called *Accho*, and is one of the oldest cities of the world. It was then a large town, and now has a population of about 10,000. It was named after Ptolemy, king of Egypt.

*Saluted the brethren*. "Here also, as through all the line of cities along the coast, we find a church already organized, founded probably by Philip the Evangelist. The mention of Christian communities at Troas, Tyre, Ptolemais, and other cities, indicates how widely the doctrines of Christianity had been spread. We are apt to get the idea that the extension of the Gospel is measured by Paul's missionary labors. This is a false one, as such notices as this of the brethren at Ptolemais prove."

V. 8. *Came unto Cesarea*. The Romans made this their capital of Palestine; and the procurator Felix resided there when Paul arrived. It was situated on the Mediterranean, south of Mount Carmel.

*Philip* had fled from Jerusalem when Paul made havoc of the Church there (Acts 8: 3-5); now he is the *host* of Paul and his companions. In that time God's grace had made a great change in the heart and life of Paul, turning the persecutor into the Apostle.

V. 9. *Daughters did prophesy*. These daughters were under the influence of the Spirit, and foretold the sufferings which awaited the Apostle at Jerusalem. Everywhere he received warnings not to go among his enemies.

Vs. 10-11. *Agabus came*. In Jerusalem he heard of Paul's arrival at Cesarea; and knowing what awaited the Apostle at Jerusalem, he came to give him friendly warning. Then also

he foretold Paul's arrest and imprisonment.

Vs. 12-13. *We besought him not to go*. The courage of Paul's companions began to fail; but not so his. *What mean ye?* he asks. I fear no bonds; not death itself can keep me from my purpose. *I am ready to die for the Name of the Lord Jesus*—thus to bear witness by my death, as I have by my life, that Jesus is the Saviour of men.

V. 14. *The Lord's will be done*. They recognized that they might be opposing the Divine will. They now *submit to Providence*. When Jesus appeared unto Paul near Damascus, the terrified persecutor asked: "Lord, what *wilt Thou* have me to do?" From that hour Paul's motto was: The Lord's will be done.

Let us all learn to believe that God's will is right, and good, and certain to be done. Let us seek to do His will. "What an overturning in this world if all sincerely desired the Lord's will to be done!"

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—"See here," said a fault-finding husband, "we must have things arranged in this house so that we shall know just where every thing is kept." "With all my heart," sweetly answered his wife; "and let us begin with your late hours, my love. I should dearly love to know where they are kept." He lets things run on as usual.

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The difference between preaching the Gospel with a full expectation of doing no more than saving small companies of saints from amid multitudes of sinners, on whose shipwreck no influence is to be exercised beyond holding them a light to sink by, and of looking upon every converted man as one rescued from a common danger who is immediately to join in rescuing the rest in such that in one case when a little is accomplished, it is looked upon as what the Gospel was sent to do; while in the other case every little is taken as but an earnest of the great, and the great as the earnest of the universal.

While we aim at few, we shall win but few; for that our successes shall take their proportions from our faith, is the universal law of the service of Christ."

—William Arthur.



# THE GUARDIAN.

VOL. XXXVI.

FEBRUARY, 1885.

NO. 2.

## A WINTER LESSON ON CHARITY.

[(*Luke iii. v. 11.; James ii. vs. 15-16.*)]

BY PERKIOMEN.

I know a Book, in which 'tis wrote,  
That if a poor man have no coat,  
He need not cry about it;  
Nor even shiver for a day,  
Because he has no means to pay,  
And so must do without it;  
But, that if ever it occurs,  
All those who stick in wraps and furs,  
Or two-fold stock of raiment,  
Have heard it oft enough at Church,  
To quickly go and do as much,  
As bring him one in payment,  
For Jesus' sake, who would be poor,  
That He might for us all secure  
A garb of costly merit;  
Which all earth's treasures cannot buy,  
And only came, since He would die,  
That we might it inherit.  
And in that same old Book I read,  
That we should all the hungry feed,  
A task we should delight in;  
That where there stands a table bare,  
We all, who have so much to spare,  
Should hasten to walk right in;  
But not alone, to say: "Be fed!"  
Nor: "May you have a good, warm bed!"  
Or, simply say a prayer;  
But that we may afford them meat,  
That they may have some food to eat,  
As well as what to wear;  
For Jesus' sake, Who is our Bread,  
To feed the living and the dead;  
In this world and the other;  
Of Which we always shall partake,  
And so become one mind and make,  
Each one to all, a Brother.

Goethe made one utterance which it is possible many patient souls in some of our modern congregations will sympathize with when he said: "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own."—*Lutheran.*

## BARON STIEGEL.

BY THE EDITOR.

A very pleasant book might, we think, be written concerning "Noblemen in America." Though it is probably a blessing to our country that these personages have been few in number, there would be no lack of material to fill a volume. Of late years, it must be confessed, the European noblemen who have appeared among us have not been remarkably interesting. Some of them were mere visitors, who, after a rapid run through a few of our larger cities, hastened home to write a book of "Travels in America," conceived from their own pretentious stand-point. Others were worthless sons of distinguished families, who had been sent across the ocean to hide their shame. It was different in colonial times, when, under a royal government, a certain degree of respect and social distinction was freely accorded to men of rank who occasionally came to America and here set up their dwellings. In the career of such men there must necessarily have been an element of romance, which, if properly related, would render their history exceedingly interesting.

Baron Stiegel, the founder of the town of Manheim, in Lancaster County, Pennsylvania, was one of these colonial noblemen. Nothing is certainly known concerning his early history, but tradition has it that he was a native of Manheim, in Germany. From the fact that nothing is now known there concerning a baronial family named Stiegel, it has been suggested that he was not really a nobleman but that his title was a mere nick-name, given him in this country on account of his fondness for display. It is certain, also, that in this country, at



least, Stiegel did not obtrusively claim recognition as a nobleman. His letters are signed simply "H. W. Stiegel," and are sealed with his initials, not with a coat-of-arms, as was usual with the nobility and gentry in those days. Still we are unwilling to give up the idea of his baronial origin; it is not pleasant to give up, little by little, every fragment of romance in our colonial history. It has, therefore, been suggested that he may have slightly changed his name, as was not unusual in those days when noblemen renounced their rank. There was a baronial family named Stengel, in Manheim, Germany, and it has been plausibly suggested that our baron may have been a scion of this stock.

Before coming to America Stiegel spent some time in England, and there moved in excellent society. One of the Penn family says, in a letter, that when he came to Pennsylvania, about 1757, he brought with him "good recommendations and a great deal of money."

About 1758 Stiegel purchased one-third of a tract of land of seven hundred and fourteen acres, in Lancaster County, from the Messrs. Stedman, of Philadelphia, on which he laid out the town of Manheim according to a plan of his native city, which he is said to have brought with him from the Fatherland. He also built the Elizabeth furnace, which he named in honor of his wife; though it is said by one authority that the actual proprietors were the Messrs. Benezet, of Philadelphia. Subsequently he became interested in other similar enterprises, and is said to have erected, near Hanover, York County, a furnace, of which some fragments still remain.

In order to furnish labor for the inhabitants of his new town, the baron founded extensive glass-works at Manheim. One of the aged inhabitants of the town has informed the writer that "the main building was so large that it would have been easy to turn around in it with a six-horse team." The glass-works have long since disappeared, and all that is left of them is the baron's office, a neat building, which is now occupied as a dwelling.

The mansion which Baron Stiegel built at Manheim, of bricks imported from England, has recently been entirely modernized, so that not a vestige of its

original grandeur remains. A writer in *The Messenger*, in 1868, thus speaks of its appearance at that date:

"There is a chapel in the house, where he (Stiegel) was accustomed to conduct divine worship for those in his employment. The internal arrangements, the wainscoting, the cornices, the landscape paintings covering the walls of the parlor (representing scenes in falconry), and the beautiful tiles adorning the fireplaces, are all in good taste, and would be admired by good judges in our day. Everything tends to show that the baron was a gentleman of culture and refinement."

This house was at one time in the possession of Robert Morris, the distinguished financier and signer of the Declaration of Independence. Regarding Philadelphia as a dangerous residence, on account of the proximity of the British army, many eminent patriots during the Revolution sought places of refuge, to which they might remove their families in the event of an offensive movement on the part of the enemy. With this purpose, Morris, in 1777, purchased the mansion at Manheim and resided there for some time. A letter written by Mrs. Morris to her mother, April 14, 1777, contains the following passage with reference to this purchase:

"We are preparing for another flight, in packing up our furniture and removing to a new purchase Mr. Morris has made, ten miles from Lancaster, no other than the famous house that belonged to Stedman and Stiegel, where, you know, I spent six weeks, so that I am perfectly well acquainted with the goodness of the house and situation. The reason Mr. Morris made this, he looks upon the other as not secure if they come by water. I think myself very lucky in having this asylum, it being but eight miles (fine road) from Lancaster, where I expect Mr. Morris will be, if he quits this, besides many of my friends and acquaintances. So I now solicit the pleasure of your company at this once famous place, where, perhaps, we may yet trace some vestiges of the late owner's folly, and may prove a useful lesson to us, his successors."

It is a pity that the Morris family did not actually learn the lesson which is here indicated; for it will be remem-



bered that Mr. Morris, who engaged in speculations far more extensive than those of Baron Stiegel, subsequently became bankrupt, languished for several years in jail for debt, and died in the most abject poverty.

At some time in his career Stiegel built a furnace and a summer residence at Schaefferstown, Lebanon County. These were strongly fortified, for fear of the Indians. At this place he is said to have made ten-plate stoves, which bore the inscription :

“Baron Stiegel ist der Mann  
Der die Öfen giessen kann,”—

that is, “Baron Stiegel is the man who knows how to cast stoves.” We have never seen a stove bearing this inscription, and are somewhat skeptical with regard to its existence; but if this silly rhyme was ever used for such a purpose, it was because it was easily remembered by the people, and therefore was well suited to serve as an advertisement.

Many stories are related concerning the baron’s extravagance and love of display, and there is no doubt that he lived in a style which, to his simple-minded Mennonite neighbors, appeared exceedingly imposing. There were but few persons outside of Philadelphia who aspired to be reckoned with the gentry, and if Stiegel appeared in garments like those which were daily worn by such men as Washington and Adams, he was no doubt regarded as unusually splendid in his attire. It is said that he rode in a carriage drawn by eight fine horses, but it is much more likely that he drove his “coach and four,” like Judge Allen and other wealthy men, and that tradition has simply doubled the number of the horses. According to one account he maintained a band of music, which always accompanied him on his journeys; but another, and more probable version of the story is that there were among his workmen several excellent musicians, who frequently sat on the balcony of his mansion and regaled him with their music. All accounts agree in saying that his visits to his furnaces were always heralded by the firing of cannon. This has been regarded as the head and front of his offending; and we must confess that such a proceeding too strongly resembles

the customs of royalty to suit our democratic tastes. Is it not, however, possible that there was a practical purpose in this firing of cannon? When he visited his furnaces, it was, of course, his purpose to pay the workmen. Many of these were charcoal-burners, scattered over the neighboring hills; and in what way, may we ask, could he have more easily announced his coming to these isolated laborers than by firing a cannon? When they heard the sound they hastened to the furnace to get their money. This we firmly believe to have been the sole object of firing cannon on the arrival of the baron.

It has generally been supposed that Stiegel was a mere adventurer, who wasted his money in unprofitable speculations; but this is certainly a mistake. On the contrary, his enterprises were generally successful, and for a time he made money rapidly. His glass-works at Manheim, he says in one of his letters, brought him an annual income of five thousand pounds.

Stiegel’s error was one which has been committed by thousands of others: he sought to get rich too rapidly. Not satisfied with the extent of his estate, he purchased the entire interest of the Messrs. Stedman in the Manheim tract, never doubting that he could speedily meet all his obligations. He could probably have accomplished his purpose if the colony had continued prosperous, but just then the troubles with England began. The commerce and manufactures of the colonies were utterly prostrated, and such enterprises as those of Baron Stiegel were among the first to feel the blow. His creditors became clamorous, and though he struggled manfully for several years the final result was utter and irretrievable ruin.

Several years ago we read a number of autograph letters addressed by Stiegel at this period to his legal counselor, the Hon. Jasper Yeates, of Lancaster. In these letters he pleads, in broken English, for counsel and aid in weathering the storm. “Let them give me time,” he says, “and I will pay every dollar.” He speaks of the successful efforts of his wife to induce his creditors to grant him an extension, and then exclaims: “Can it be that my former friends in Lancaster will drive me to ruin when I have



increased the wealth of the country by at least £150,000." The following letter, which is the first of the series, is rather long for publication and we therefore omit several sentences, but it presents a picture of a good man laboring under a mountain of difficulties, and will repay perusal.

"MANHEIM, Aug. 4th, 1774.

"DEAR SIR:—You being just at trial, and my affairs requiring great dispatch, prevented me to have the pleasure of speaking to you myself. I am really at present in a distressful situation, being persecuted by most everybody. Your kind and friendly behaviour to me at court has assured me that you are my real friend, and as at present I lay at the mercy of several that I am afraid are not my friends, I would beg of you for assistance in what is just. Mr. George Ross, my attorney, is so often from home and engaged in publick affairs that I have often suffered very hard. I desired Mr. Zantzinger to speak to you concerning my affairs, but as he is a man of much business he might have forgot, and as my present situation is very serious in consequence, I hope you will be kind and take it in hand. I would have been at court myself, but came home only last night so much fatigued and spent that I can hardly move, in trying to gather and collect what I promised to pay this court, but could not succeed. I was just able to get the money for the sheriff, and this I have hereby sent by my clerk. Desire you will see it paid and justice done to me. I gave Nicholas Steele my wife's gold watch in pledge last week to have the money at court, as I hear notwithstanding there has been a great noise made, and I very much exposed. I have further promised to pay your neighbor, Eberhard Michael, £100, and several persons disappointing me that owed me, and also for glass sent on orders for cash, I have not been able to get it, but must have more time. I have no doubt but shall have it in a few weeks. \* \* \* It is impossible for a man to do all at once. Please to talk to them, it cannot make so much difference for a few weeks to them. Please God, and I have my health, I will have it for them. As to some other actions you will find against me on the docket, speak to Messrs. Ross and Biddle, who generally appeared for me, that no judgments be obtained, as I am assured I can get over them all this fall. They are too hard to add distress to my distress, and cost upon cost, when I am striving to collect it in, and to sell my produce. I beg, therefore, you will take pity of an honest man, that wants nothing but time to satisfy everybody and maintain my cause. I could not send a fee at present, being too scarce, but shall satisfy you with honor and gratitude. I shall expect, by my

clerk, your favorable answer, and really am in great distress and uneasiness of mind, which add greatly to my distemper.

"In the meantime, I remain, dear sir, your much afflicted and distressed humble servant,  
"HENRY WM. STIEGEL."

All the letters of the series, of which the above is a specimen, were, with a single exception, written in the fall of 1774, and are of similar tenor. Stiegel's affairs grew more and more desperate, and in October the correspondence suddenly ceases. About this time it is known that Stiegel was arrested for debt and lodged in the jail at Lancaster, whence he was liberated by special act of Legislature, passed December 24th, 1774. The latest of his letters which has come under the notice of the writer is dated at Heidelberg, Berks County, Aug. 13th, 1783. It is very brief, and refers to certain old debts which he was desirous of collecting.

The Baron's history subsequent to his failure is involved in great obscurity. Several prominent families claim to be descended from him, but they can throw no light upon his later years. There is a tradition related by Harris in his *Biographical History of Lancaster County*, "that he was an active loyalist, and that his son raised a company for the royal service. His company being severely pressed for provisions, young Stiegel pledged his gold watch to a farmer for a bullock; and whether the story be mythical or not, the watch is said to be still in the possession of a gentleman in Lancaster county." With regard to the time and place of Baron Stiegel's death, our local historians are by no means harmonious. Rupp simply says: "He died a school-master." Harris says: "He was somewhat supported by the iron-masters who came into possession of Elizabeth furnace. He died in great indigence, and though his place of burial is unknown, he is thought to be laid somewhere east of Elizabeth Furnace, near the line between Berks and Lancaster counties." A writer in Frank Leslie's *Illustrated News*, a few years ago, insisted that "he died some sixty years since, in the county poor-house, at Harrisburg, a pauper;" and finally a correspondent of a German paper, published in Baltimore in



1867, declares that "just when he had lost all hope and was about to commit suicide at Womelsdorf, Berks County, he received a letter from Philadelphia enclosing five hundred dollars. Whereupon he immediately left the neighborhood, and was never heard of again." These stories cannot all be correct, and we cite them merely to show how authorities can differ with regard to an event of comparatively recent occurrence. A correspondent, in whose accuracy we have every reason to confide, recently wrote: "Stiegel died at Charming Forge." This is in general accordance with the statement of Harris, and is probably correct.

The facts contained in this article were gathered by the author several years ago, and contributed at the time to the "Pennsylvania Magazine of History," which is published by the Historical Society. If the Baron was in this way stripped of some of his feudal grandeur, he was shown to have been a much more respectable personage than had been hitherto supposed. His fall was not hastened by dissipation. He may have been somewhat foolishly fond of display, but at the time when he indulged his tastes in this direction he was rich enough to afford them. As a man of business he had no equal in the region in which he lived, and his financial ruin was evidently the result of events which he could not control. If it had been possible to sell his real estate at a fair price, he could have paid his debts many times over. Everything, therefore, indicates that the "Baron" was an honorable man, who deserves a higher position in local history than he has hitherto received.

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### THE STAR OF BETHLEHEM.

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BY REV. J. HASSLER, A.M.

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"Eastern sages from afar,  
Guided by a mystic star,  
Followed, till its lustre mild  
Brought them to the Heavenly Child.  
May each Providence to me  
Like a golden meteor be,  
Bringing nearer unto Him  
Once the Babe of Bethlehem."

In order to be properly interested in the subject before us, we ought almost

to transport ourselves into the far-off regions of the glowing East. We ought, at least in imagination, to visit the regions of Asia, Persia and Arabia, where the sun shines with double splendor, where the stars glitter with double effulgence, where the moon reflects her borrowed light with double mildness, where the sky is doubly clear, the climate doubly mild and inviting in comparison to what we experience in these cold regions of our Western Hemisphere. Visit with me, if you please, kind reader, in thought at least, the palmy days of happy Jerusalem. See its magnificent buildings, its crowded streets, its splendid temple, with its brazen gates and its golden altar! See, too, wise men from the East, arrayed in Oriental costume, beard upon the face, staff in hand, sandals upon the feet, hasting up the busy streets of happy Jerusalem, with sober mien and serious countenance, that depict an earnest purpose and singleness of object, inquiring of this one, that one and a third one, "Where is He that is born King of the Jews, for we have seen his star in the east and have come to worship him?"

They reach the palace of Herod. A voice echoes from one end of the palace to the other, "Wise men are come searching for the King of the Jews." Herod assembles his privy council. "All the chief priests and scribes of the people gather together." The books of ancient prophecy are consulted. "At Bethlehem, in the land of Judea, from this village shall come forth a Governor that shall rule my people Israel."

The wise men leave the busy streets of Jerusalem, the wondrous star still guides them on their way, they hasten six miles further to a small village south of Jerusalem. There, in a manger, before a new-born Babe, they unburden their camels, they open their treasures, they present the gifts of "gold, frankincense and myrrh," for we have found the object of our long journey, our weary search—the Prince of Peace, the King of the Jews!

Here let us tarry for a moment—it is good to be in good company, especially in the society of "wise men"—till we inquire into another subject connected with this interesting topic—how God



makes use of a *natural object* whereby to communicate to man a *supernatural fact*; how God makes use of *external nature* to reveal a *divine fact*; or, in other words, how the world of matter influences the world of mind, the world of thought, so that nature becomes a medium for good, or a vehicle and channel for the apprehension of a divine fact. Between external nature and the internal constitution of man's person there is a beautiful harmony. Between the world, physically considered, and man, viewed either intellectually, morally or physically, there is a continuous chain of influences which can never be broken. Not only are the laws of man's physical being so formed and regulated as to be fully met and satisfied in the world of sense, but even man's higher spiritual nature stands in sympathy with the beauties of nature and the laws of her regulation.

The earth, for example, is the resting-place of mortal man. He breathes her air, he eats her food, he drinks her water, he lives physically upon the rich dainties of her bountiful store and regales his senses with the sweet perfume of her richest flowers.

Earth, in fact is mother earth; of its dust we are made, upon its bosom we live, upon its surface we walk, from its strength we are fed, unto its bosom we again return,

But outward nature does more than give conditions for the development of man's physical being. As long as man lives he depends upon nature for his physical support. But man's life is more than physical. It is *moral*, it is *mental*, it is *spiritual*. Even here nature is not deficient. Even in the higher spiritual and intellectual department of man's being nature is *not passive*, but *actively* at work. Mountains and highlands, plains and valleys, rivers and coasts, all exert a powerful influence upon the mind and the expansion of its faculties. The purity of mountain air and the liberty with which the Highlander roams his rugged heights inspires the feeling of boldness and independence. Situated in the valley beneath, man is calculating; his ideas of law, property and of government are developed. Man in the valley is the

founder of empire. Located upon the coast he is bold, strong and intrepid; sailing upon the sea he is courageous and venturesome.

Thus man, in a great measure, is moulded in his views, thoughts and feelings by the region of his birth, the country of his home. Born in America, no one is what he would be if born in Europe. The nature of the government, the character of the climate, the habits and associations of the people, all enter into the formation of his constitution and the development of his powers, both of body and mind. *Geography* and *nationality* are powerful agents in the development of human character.

But the *elements of nature*, apart from her physical organization, influence the mind of man. A clear sky and a pure air invigorate the mind and nerve its power, whilst a gloomy heaven and a moist atmosphere give depression of spirit and languid desire.

But rising *still higher*, the relation of one world to another is of special bearing upon the human mind. The sun, moon and stars all exert an important influence upon man's views, thoughts and feelings. Situated in a burning climate and under the rays of a tropical sun, the nervous system is relaxed and man is seldom productive in science or in art. Great mental effort and deep intellectual strength are to be found in temperate regions.

Thus all external nature, whilst it supports the body and invigorates the mind, is at the same time *religiously educational*. The sun, moon and stars have a religious bearing. To the pious mind the *splendors* of the sun of day remind him of the Light of Life and the glories of the Sun of Righteousness. The moon reflecting her borrowed light is emblematic of the Christian reflecting the life and light of Christ, whilst the glittering host in the firmament above is emblematic of the rich crown of reward and glory in reserve for the followers of God.

It is perfectly natural and reasonable that these are so. The God of Nature is the God of Revelation. The sun, moon and stars have God for their author, as well as the Bible and redeem-



ing love. The two spheres, religion and nature, never conflict, but ever harmonize, and one supports the other.

It is a matter of no surprise, therefore, that nature is so full of illustration for the truths of the Bible. It is a matter of no surprise that natural objects are even supernaturally used for the manifestation of a divine fact or the exhibition of a glorious truth. Thus, in our subject, the splendor of a *shining meteor* is a token for good and is a guide for the wise men of the East to the manger of the Holy Child Jesus.

“Have seen his star in the East.” In Eastern countries the science of astronomy was an object of special delight. Enjoying all the advantages of a clear sky, richly-bestudded heavens and a mild, inviting climate, the people of Arabia and Persia were deeply skilled in the laws and regulations of the planets, the variations of the moon and the motions of the stars. The science of astrology, if science it dare be called, here finds its origin. In this the *birth, character and destiny* of men are predicted from the relation and peculiar position of certain stars. Even future events are regarded as a matter of fact from the knowledge that is thus communicated, of course only to the minds of astrologers themselves. That much fraud and imposition existed in such absurd scientific pretension is a matter of little doubt, and thus well deserves the severe malediction of God in case His chosen people, the Jews, should give such imposition the least countenance (see Ex. 22 : 18, Deut. 18 : 10), and even yet all wise and learned men in the East believed that the *appearance of a comet* or some *brilliant star* always gave a *sure indication* of some remarkable event. Even in more modern times the significance of such *heavenly tokens* are spoken of in history.

At the death of Julius Cæsar a comet it is said appeared in the heavens and shone for seven days in succession above the capitol at Rome. Shortly before the destruction of Jerusalem by Titus, Josephus tells us, a star resembling a sword stood over the city, whilst a comet displayed the brilliancy of its coruscations for a whole year over the devoted city doomed to an awful de-

struction. Chariots, troops and soldiers in arms are said to have been seen marching amid the gilded clouds of sunset as if in hot pursuit and fierce battle.

At a still later period, August 6, 1531, a few days only before Zwingli and his little band of faithful Zurichers were called to seal their religion and the purity of the *Reformation Faith* with their blood, they saw the light of a comet, *unusually large and bright*, for several nights in succession over the town of Zurich. Zwingli viewed it from the *church-yard* of the great “Minster” with the deepest interest and with dark forebodings. “*What can it portend?*” asked a friend. The reply given was “It will cost me and many and many an honorable man his life. The truth and the Church will suffer, but God will not forsake them.”

Shortly after (October 17) followed the fearful battle at Cappel, in which Zwingli lost his life.

Whether all these appearances and others we might cite were real and for a moral effect, and of divine direction, we pretend not to say. But in the case under consideration we believe that the finger of God is exhibited to man in a sensible form pointing to the miraculous birth of His well beloved Son in human flesh!

At the *death* of Christ the sun refuses to shine, the earth quakes, the graves open, the veil of the temple is rent in twain, because the God of Nature dies. Nature sympathizes in His death; she clothes herself in the sable mantle of mourning and utters cries of pity and distress, because the God of Nature dies!

At His *birth* in human flesh, nature is equally sensitive. She sends the brightness of a starry luminary to announce His coming. She gives ocular demonstration to the glorious fact by the presence of a meteor, to indicate that even the stars and inanimate nature participate in the glory of man's redemption.

The wise men say, “We have seen *His star*,” implying that these wise men still held to the view that a star of peculiar lustre presided over the destinies of distinguished men. What this



star was it is difficult to tell. We call it a meteor, or a bright, luminous appearance, irregular and uncommon, to distinguish it from the idea of a true star, as that is a body of vast dimensions, whose position in the heavens is fixed and stationary.

To these wise men this luminous appearance, doubtless, revives the report of Balaam's prophecy, as recorded in Numbers 24 : 17, "That a star shall come out of Jacob and a sceptre rise out of Israel who shall smite the corners of Moab and destroy the children of Sheth." In Rev. 22 : 16, Christ is called "The bright and morning star." This, then is, we may say—

*The Star of Christ's Birth.*

*The Star of Christ's Kingship.*

*The Star of His Mediatorial Reign.*

But for these interesting topics connected with this important subject we lack both space and time for further consideration. They may come up in a second article; we close simply with one or two reflections :

The birth of Christ—the *true Epiphany* to the whole world—is of *incalculable moment*, worthy of all the supernatural direction given it by the shining of Bethlehem's star, by the gifts of the Eastern magi, or by the praise, of holy angels, or by the worship of humble shepherds!

In Christ's birth the world reaches the deepest sense of its own meaning—a *union with the divine!* Without this fact history is a fable, the world a blank and man a mystery to himself. *In it* Jewish prophecy is complete, and *from it* the solution of human life becomes true and real. *In it, by it and through it* the idea of life is elevated to its true centre and made full and complete in its union, really and organically, with the nature and essence of God Himself!

The great value and deep significance of this great mystery, the Incarnation, for which Bethlehem's star did shine, is revealed in the fact that a period of *four thousand years* was necessary as a preparation for *The Star of Bethlehem*.

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"Who was the straightest man in the Bible?" "Joseph." "Why?" "Because Pharaoh made a ruler of him."

## BEAUTY OF THE SANCTUARY.

(From the German.)

BY THE REV. D. Y. HEISLER, D.D.

Oh, Lord of hosts, how passing fair  
Thy dwellings to the vision are  
When round thy throne we meet to pray!  
My heart, untainted, longs for Thee,  
It sighs, and pines, and seeks to be  
Within Thy temple night and day,  
Where soul and spirit happy be,  
Oh, living God, for love of Thee!

The swallow seeks and finds a place  
Where she may rear the young apace;  
For Thy dear altar long I mourn,  
Where I may 'Thee, the Lord of hosts,  
Whom king and God my spirit boasts,  
With my dear brethren, safe, adore.  
Oh, blessed be that all day long  
Thy praise and service doth prolong.

Thrice happy he that here below  
Doth Thee, Lord, as his helper know  
Who lovingly Thy way doth choose;  
Here journeys thro' this vale of tears,  
And findeth that in want and fears,  
He strength and comfort ne'er doth lose,  
For from Thee cometh, mild and clear,  
The richest blessing on him here!

My pleadings hear, O Lord of Hosts,  
Hear me, Thou God, whom Jacob boasts!  
Refresh me, with Thy chosen, Lord;  
One day in worship there applied  
Is more than thousand days beside,  
Yea, at the gate to hear Thy word  
Is better than, with hosts of hell,  
In tents of purple aye to dwell.

Thou, God, art sun and shield to each,  
In shelter, help, and blessings rich,  
A God that grace and glory gives;  
All that the pious soul demands,  
Is given by Thy bounteous hands,  
Thou blessest each in love that lives;  
How happy he that in Thee 'bides,  
And in Thy might and grace confides!

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## THE SIGNS IN THE ZODIAC.

BY PERKIOMEN.

The ancients saw a belt in the skies, within which the star-constellations were enclosed. Every such group or cluster represented to their fertile imagination the outline of some animal. The term "Zodiac" means an animal collection. Accordingly, we find a sort of menagerie in the almanac,—the bull, the ram, the lion, the goat, the scorpion, the crab, and the fish.



Now, as every child that is born into this world will find some one of these signs in the ascendant, the ancients believed it to be born in the "lucky" or "unlucky" star. For the cluster represented certain dominant passions, of a prophetic nature, good or bad, it was thought. These several animals were taken to be embodied in the person, or these inclinations, of which these were the symbols.

Nor am I so sure that they were wholly wrong, indeed, in their fancies. Mankind has not entirely given up thinking in that channel. We often speak of one "as a sly fox." Another is said to be "a snake in the grass." This one is talked of as "a queer fish." A man that is not getting on, is said to be going "crab-fashion." Men and women there are who have "tongues like scorpions." Now and then, of late, we hear a man named as having "good, sound, horse sense." All of us are ready to stigmatize certain characters as "brutal, beastly, &c."

To be sure, these animals or their counterparts do not perch on our foreheads. Were that so, there might be the very best argument advanced in favor of wearing "bangs." They lie asleep within us, however. It is possible to arouse them, too, without a very persistent or strenuous effort even. Then we are as the pond, after it has been deeply stirred. The once calm and clear waters at once become the mother of snakes and lizards. The entire surface wears another face, we know.

And just in this view the signs in the Zodiac become to us significant. They teach us man's present location,—a half-way station between Heaven and Earth, as it were. He stands midway between the upper and lower regions, even as the Zodiac lies hard against the skies, and is still peopled by sensual creatures, according to the minds of the ancients. They conceived of two orders of Zodiacal animals, let it be noted, the fair and clean, and the hideous and unclean. By this they fairly tell us that man may rise or sink, become divine or devilish.

There is not much edification to be derived from studying "the man in the moon," perhaps. But that transparent man in the almanac, we like. The

ancients photographed a man through and through, it appears. To tell them that one had his rough side outside, as we hear it now-a-days, was somewhat venturesome, as they were ready to turn him and see whether there was any difference. We gazed at that *frontispiece* picture in the almanac long and very earnestly, when we were a boy, and are not quite through with it yet.

The questions come up: Whither are men tending now? Upward or downward? Toward the white or dark angels? Is it *Aries*, for this one; the stubborn, battering ram? Or is it *Pisces*, the fishes of clean waters? *Taurus*, the stiff-necked and rage-blinded, or *Gemini*, the bright, twin-stars of Castor and Pollux? Is it the kingly road of *Leo*, or the path of *Cancer*, the Passions? Is it *Libra*, with the even reins of Justice, or *Scorpio*, the crafty, that guides us? Is it *Sagittarius*, the firm-grounded archer, who shoots at the stars, or is it *Virgo*, the siren of degradation? Is it *Capricorn*, the spirit of fits and freaks, or *Aquarius*, the level-headed water-bearer?

Which group of signs are the real exponents of our own spirit and life?

But it is worthy of all note, that the ancients did not include the *Monkey* among the animals that might be made to dwell within man's constitution. There seemed to be no room for that creature at all. It was left for the modern philosophers of "dirt" to lodge a species of the Simian race inside of us. The reason is plain. The ancients believed that their ancestors were to be found in some garden of paradise, whether they could still locate it or not; whilst the moderns seek for their sires in a Zoological Garden. That made this marked difference, we are almost sure.

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### PECULIAR PREACHING.

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BY THE EDITOR.

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"Among the contributions to the building of the Temple at Jerusalem as recorded in the Second Book of Chronicles," says the Rev. E. Paxton Hood, "there stands the curious item of monkeys and peacocks. Monkeys



and peacocks have been very plentiful in the building of the temple in all ages since, especially the monkeys." The church has had its buffoons as well as the stage; and though we do not approve of their methods of attracting attention, and may even be scandalized by the levity which they have manifested in dealing with sacred things, it is remarkable that their foolishness has often aided the highest plans and purposes in the erection of the celestial temple.

Sometimes utterances which in these days appear gross and offensive, assume a different appearance when judged by the canons of a former age. The great preachers of the middle ages addressed great multitudes of people who were extremely rude and unlettered. By employing their daily speech, and proving themselves their masters even in the rude jokes and gibes in which the people ordinarily delighted, these preachers acquired an immense influence, which they could on occasion employ for exalted purposes.

ANTONY OF VIEYRA was the greatest pulpit orator of Spain. In his discourses there was nothing coarse or low, but his wit was as sharp and keen as a Damascus blade. Having been accused of being too personal in his discourses, he preached his celebrated *Sermon to the Fishes*, of which the following is a specimen :

"What! and are we to preach to-day to the fishes? No audience can be worse. At least fishes have two good qualities as hearers—they can hear and they cannot speak. One thing only might discourage the preacher—that fishes are a kind of race that cannot be converted. But this circumstance is here so very ordinary that from custom one feels it no longer. For this cause I shall not speak to-day of heaven or of hell; and thus this sermon shall be less gloomy than mine are usually considered, from putting men continually in remembrance of these two ends. . . .

Before you depart, ye fishes, as you have heard your praises, hear also that which I have to blame. It will serve to make you ashamed though you have not the power of amendment. The first thing that does not edify me in you fishes is that you eat one another,—a great scandal in itself; but the circumstances make it worse. You not only eat one another, but the great eat the little. If the contrary were the case the evil would be less. If the little ate the great, one would

suffice for many; but as the great eat the little, a hundred—nay a thousand—do not suffice for one. St. Augustine, who preached to men, in order to set forth the atrocity of this scandal, pointed it out to them in fishes, and I, who preach to the fishes in order to show how abominable is the custom, wish that you should look at men. Look, fishes, from the sea to the land! No, no; it is not that way I mean. Are you turning your eyes to the forests of the interior? Here, here! It is to the city you must look. Do you think it is only the cannibals that eat each other. The shambles here are much larger; white men eat each other far more.

"Is any one of them dead? See how they all fall upon the miserable man to tear him in pieces and eat him! His heirs devour him; his legatees devour him; his executors devour him; the Orphans' Court devours him; the physician who helped to kill him devours him; his wife herself devours him, when she gives him for a shroud the oldest sheet in the house; he is devoured by the grave-digger, by the bell-ringer, by those that sing when they carry him to the grave; in fine, the poor dead man is not yet swallowed up by the earth, but he is already swallowed up by its inhabitants."

If Antony of Vieyra was the greatest satirist, ABRAHAM A SANCTA CLARA was probably the most original of preachers. His name was properly Ulrich Megerle, but he assumed the name by which he is generally known when he became a member of Barefooted Augustine Monks. For twenty years he was the Austrian court-preacher, and died in 1709. The writer has been from boyhood familiar with his sermons, of which there was a large volume in his father's library, but finds it very difficult to furnish a satisfactory specimen of his style. His discourses, full of puns and *double-entendres* which it is impossible to reproduce in a translation. The amount of amusement which he furnished to the court and people of Vienna must have been prodigious. Yet he was far from being a mere harlequin. He was a man of wonderful genius, a powerful controversialist, and a satirist who cauterized the ulcers of his age with incredible sharpness. His language was often gross, but it was appreciated by the people whom he addressed. In short, he was a popular idol, and though he sometimes violently attacked the court, even the despotism of Austria did not venture to interfere with him. Here are a few



sentences translated by an English author from his discourse on

THE PRODIGAL SON.

"Of what country the prodigal son was a native is not precisely known; but I believe he was an Irishman. What his name was is not generally understood, but I suppose it was *Malefacius*. From what place he took his title (seeing he was a nobleman) has not yet been discovered; but I believe it was Maidsberg or Womenheim. What was the device in his coat-of-arms no one has described; I believe it was a pig's paunch in a field *vert*. This chap travelled with well-filled purse through various countries and provinces, and returned no better but rather worse. So it often happens still that many a noble youth has his travels changed to travails. Not seldom, also, he goes forth a good German and comes back a bad Her-  
man. . . . .

So the prodigal son learned but little good in foreign lands. His doing was wooing; his thinking was drinking. In one word he was a good fellow, always mellow, a vagrant, a *bacchant*, an *amant*, a *turbant*, a distillant, etc. Now he had wasted his substance in foreign countries, and torn his conscience to tatters as well as his clothes. He might with truth have said to his father what the brothers of Joseph said without truth to Jacob, when they showed him the bloody coat: "*fera pessima*" etc, "an evil beast hath devoured him." An evil beast devoured the prodigal son: an evil beast, such as the golden eagle, the golden griffin, the golden buck and the golden bear. These tavern-beasts reduced the youngster to that condition that his breeches were as transparent as a fisherman's net, his stomach shrunk together like an empty bladder, and the mirror of his misery was to be seen on the sleeve of his dirty doublet. And now when the scamp had got sick of the swine diet, more wholesome thoughts came into his mind, and he would straight go home to his old father and seek a favourable hearing at his feet; in which he succeeded according to his wish. And his own father fell quite lovingly on the neck of the bad *vocativo*, for which a rope would have been fitter. See, he was introduced with special joy and jubilee into the paternal dwelling. Sudden preparations were made for a feast, kitchen and cellar were put in requisition, and the best and fatted calf must be killed in a hurry and cooked, and roasted. Away with the rags and tatters! and hurrah for the velvet coat and the prinked up hat and a gold ring! Bring on your fiddlers! *Allegro!*"

It would be easy to produce examples of peculiar preachers of a much more recent date than those we have men-

tioned. England and Scotland were at one time full of them, and America, in its earlier history, has had its full share. Who does not remember anecdotes concerning such men as Peter Cartwright, Lorenzo Dow and Jacob Gruber? We are glad that almost everywhere the time for drollery in the pulpit has passed away. In our days we are perhaps in danger of running to an opposite extreme. It is also a great error to choose language so exalted and refined that it fails to be understood by the majority of the congregation.

It should be remembered in extenuation of the fault of these "droll men" that in most instances they were probably not aware of the impropriety of their course. They used in the pulpit the language of their daily life, and their odd quips and cranks came to them without an effort. Most of them had a horror of everything graceful in a sermon, as they had of everything beautiful in dress, and believed that they were following the Apostolic pattern by using the most uncouth language they could possibly command. In this they were mistaken, but with all their drollery many of them were at heart earnest men, and in their own way accomplished much good. While we appreciate their talents, and may, perhaps, read with some amusement the record of their peculiar utterances, we have no desire to see their methods imitated in the church of the present day.

### CAESAR OR JESUS? WHICH?

BY THE REV. HIRAM KING.

Since time first began to move along the course of progress and history mankind has recognized and acknowledged the world's moral prostration in the constant effort at disenthralment and ascension to a higher and safer plane. A polar instinct, wherever able to assert its normal supremacy over the reigning animal earthliness, has, unfailingly, borne the race forward in what was conceived to be the way to the longed-for golden ideal. The theatres of the great struggle are to be distinguished in the gloom of remotest man,



under the dawn of more recent antiquity, and in the light of modern history and the present—Egypt, Babylonia and Assyria, the Persian Empire, Greece and Rome and the humanitarianism contemporaneous with Christianity. The effort to break through the existing environments became supreme in the time and person of the first imperial Cæsar, when the heart of history pulsed from Rome, and Cæsar was Rome.

Jesus Christ, the contemporary of Augustus, founded a kingdom under the shadow of the Roman throne with the express design of lifting up man, in the mystery of regeneration, above the plane of moral ruin, and from felt incompleteness to a life of rounded fullness. He announced His purpose to man in the terms of the awfully sublime royal proclamation, "Behold, I make all things new!"

Will the aspirations of the world to something better—very much better—be met in the world's unity in Caesarism? Or will Jesus Christ trace the legend of *human integration* across the planet? That question will be answered in the examination of the main facts and events that gave an historical immortality to the Augustan age.

Rome, under the first Cæsar, achieved political omnipotence. Many nations were made to pass under the yoke on the stricken fields of Europe and Asia and Africa, and graced, meekly and in chains, the motley procession of the triumphing Roman general. So entirely complete appears to have been the supremacy of the Romans at that time that the geographical boundaries of the empire comprehended historical mankind. The vanity apparently implied in the decree of Cæsar Augustus (put on record later on in the Holy Evangel), "that all the world should be taxed" (enrolled), was not so much an empty boast as the imperial order was warranted in point of fact. Historically, Rome was the world. Not just, however, because the martial prowess of these men of iron had achieved political supremacy for their country. It is indeed written earlier on the great scroll of the annals of man that the invincible phalanxes of Macedon accomplished in the main, the ambitious pro-

ject of their general, and that Alexander paid the tribute of a tear to the non-existence of a second world to share the fate of subjugation with that at his feet. And yet, when all is done, Alexander's vast empire of the East (had the coveted addition of even another world been actually made) could not carry with itself the significance for man that distinguished the reign of the first Cæsar on the banks of the Tiber. Full of meaning as were the achievements of this military and civil genius, on the field and in the cabinet, Alexander's political omnipotence could only carry the world forward—a long stage, it is true, but only a stage—on the line of progress toward the grand culmination of three centuries and a quarter later.

The Rome of Augustus was the world of nineteen centuries ago, not alone because the former held the latter in political fee-simple, but for the reason, pre-eminently, that then was the harvest-time of ancient history. The world, as it then existed, had matured into its best producible results, and was pouring into the lap of the "mistress of the world" the rich treasures of poetry and philosophy and literature and law from the great cornucopia of the "fulness of time." The "harvest-moon" of the world hung in the Italian sky and beamed benignantly upon the Roman nation, gathering the crop of man's first civilization. The harvest was, however, not all golden. One-half was without fruit, or something even worse. Of good will to many the product was zero; of religious faith, a corpse. The old civilization ended, practically, without philanthropy and without God. On this upper hemisphere of the world's life the corn was blasted in the ear, and the fields were turned into a burning Sahara, without an oasis.

The Augustan age here demonstrated the utter incompetency of the existing order to carry itself forward into anything like a promising future. The world had made the most of its possibilities. It had grown to the stature of a dwarfed manhood at the most, and was now plainly declining, from even that, into decrepitude, without the power of renewing its youth. The great field of antiquity had ripened



through the storms and sunshine of forty centuries and more. The life-forces had produced some substantial food for the mind, but had failed to mature a solitary morsel for the soul. Spiritual famine, with cold and pitiless and unblinking glare, stares man in the face. Unless the moral field be fertilized and pulverized and sown anew,—of which there is no prospect,—it will become an outlying waste. The world is going dead against the wall.

The Romans themselves, are indeed, totally unconscious of the approaching dissolution of their world. They gather the harvest of the ages without discrimination and without apprehension—the good and the indifferent and the pernicious. Atheism, even, is accepted in court circles as the proper outgrowth from the higher wisdom of later antiquity. The reigning selfishness—of which the Roman himself is the fullest exponent—is considered the normal state, and what, in a later age, came to be the destructive adage that “might makes right” is legitimized as the correct principle of action.

The age of Augustus was, indeed, the crowning triumph of national selfishness. The foreign policy of the Romans always was aggressive. Whatever international arrangement was made with foreign powers was well understood to be only for present expediency, and was promptly suspended, with but rare exceptions, at the dictation of Roman interests, whatever might be the plausible pretext. Rome’s unwritten maxim of foreign policy, from first to last, was international repudiation in the interest of national aggrandizement. From the raids of the rude followers of Romulus—if there was a Romulus—down the Palatine Hill on the neighboring cantons (*civitates*), to the prodigious campaigns of the legionaries of the republic and empire, the foreign military operations always were directed toward national annihilation and territorial acquisition, as long as Roman aggrandizement was possible. The steady purpose of the universal subjugation of the nations within reach of the Seven Hills ran, with unfailing identity, along the entire course of regal and republican and imperial national history.

Now that the steady purpose of seven centuries of aggressive military combat has been consummated, are the “masters of the world” competent to swing their acquired globe in perpetual orbit around the sun of Roman prosperity? The august wearer of the purple did not even stop to inquire. Why should he? Certainly the logic of events, more especially when the events have been shaped by conscious design, is of the most conclusive nature. And Rome had been writing this sort of logic in the ponderous volume of the chronicles of her military achievements from the foundation of the kingdom. Military genius, coupled with legionary valor, had, from the first, imbedded, as it were, a great magnet in the Palatine Hill, which set all the world in motion, physically and mentally and spiritually toward this centre of gravitation. The wealth of the nations concentrated from every quarter. The representatives of the academy and lyceum paid court to Cæsar, and the world’s philosophy was formulated on the tongue of Cicero. The muses were lured from their ancient home on the lofty Parnassus to take up the “divine” refrain under the sunny Italian skies, and discarding the honied accents of Homer, adopted the more rugged, but scarcely less charming measures of Virgil and Horace, and were singing most entrancingly under the patronage of Mæcenæ, now on the Esquiline, then again in the seclusion of Tivoli. The gods, even, were summoned to Rome from their national fanes, at the peremptory behest of this daring people, to enshrine themselves in good-natured fellowship in the temple reared for their indiscriminate indwelling. The hierarchy of Greece submissively descended from the snow-capped Olympus. The Grecian Zeus renounced his political nationality, adopted the toga, and began to nod from the capitol. The Jehovah of Judea, even, was made to figure, after a sort, in this piece of universal homage paid of Heaven to earth. Whilst He could not be captured and carried away in His national character, in an image—for He had forbidden Himself, under severe penalties, to be represented under such form—the sacred vessels of His Temple were,



nevertheless, seized upon to introduce the God of the Jews among the heterogeneous divinities of the Pantheon.

Reasoning from the premise of achievement, the Roman would infallibly draw the conclusion of permanent triumph, for such astonishing success would give the most substantial guarantee of his ability to vindicate his title to the acquisition *in perpetuo*. Victor at Actium over his last rival, having closed the temple of Janus, named Augustus by the Senate, having had all the honor and power the people had to bestow surrendered to him, with the lofty title of Pontifex Maximus, Caius Julius Caesar Octavianus represented in his person and titles the old and the new and the contemplated Rome. Inspired with confidence in the future by the unexampled fortune of centuries, this political kronos prepared to assure the perpetuity of his vast realm. The gods were domiciled serenely in the Pantheon, and Heaven was in alliance with home. To guard against the restless barbarism of man, he drew a cordon of steel and valor along the Rhine toward the north, the Euphrates toward the east, Egypt and the Sahara toward the south. At the Atlantic the Roman jurisdiction ended where that of Neptune begins, and the trident of the god of the sea defended the western approach to an empire as great as his own.

Whilst all this is truly grand and even sublime, and indeed crowns the supreme altitude of ancient history, the state of the world, when Augustus became the sole master of it, was nevertheless the most atrociously monstrous ever evolved from the darker elements of human nature. The spirit that all along shaped the policy of the Romans, and ultimately unified the world under their power, was really Satanic. The same destructive selfishness, that crystalized the world of fallen spirits into a pandemonium, expatriated the gods to latinize them in a Roman Pantheon, that the religious devotion of the race might foster universal allegiance to the Roman state. The same destroying self-love that led Satan to organize a vast kingdom of destruction and inspire it with the unity of his fell purpose, consummated also the world's unity nineteen centuries ago, at the cost of

the forgotten millions, immolated at the bloody shrine of Mars in seven hundred years of political massacre.

It is worth while to reflect here that whilst the prevalence of the Latin Idea subjects all things to the will of an autocrat, and threatens any real historical destiny, it is invariably an epoch in the world's progress, when all is done, and stands, as on sentry duty, a great historical pillar at the foot of a new stage along the ascending pathway of the race. The empire of the Caesars made it possible for the Roman Apostle of One, who had recently been coronated at the altitude of omnipotence over Heaven and earth and hades, to bear the tidings of man's immortality into Asia and Macedonia and Greece, and to teach the religion of the one true God from the steps of the Pantheon in the world's metropolis. Eight centuries later the Latin Idea struggled out of the chaos into which the vandalism of the barbaric incursion had swept the western provinces of the great empire, the supreme pontiff of Roman Christianity set a crown upon the head of the Frankish king, with the salutation of Carolus Augustus, and Charlemagne founded bishopricks and schools, and promoted agriculture and art and commerce among the rude subjects of his semi-barbarous empire.

In the beginning of the present century the world was startled by the bold flight of the resuscitated Roman eagles, and the rising bombs of the great Napoleon tore into shreds the iron-bound systems of Europe, the thunders of his cannon shook the soil of political history into healthful fertility, and his solid shot smote the world and sent it spinning on its axis with the accelerated rotation of the present.

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The beautiful worship of God as our Father is distinguished by this very thing, that its chief exercise of love is in putting trust in the very perfection of God, which, to an unloving mind would produce fear. It is a great act of love, to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.—*F. W. Faber.*



*ELIZABETH FRY.*

The story of a noble consecrated life cannot be told too often, and so we welcome in the Famous Woman Series the life of Elizabeth Fry. The other women of the series, including George Elliot, Emily Bronte and Margaret Fuller, have been famous for their intellectual and literary gifts. But this Quaker lady, who was honored by kings, and whose name is known the world over, owes her fame to the greatness of her heart and the power of her self abnegation.

Elizabeth Gurney was born in Norwich, England, a little over a hundred years ago, of a family of Quaker descent, but so liberal that the children studied music and dancing. She early showed that spirit of benevolence that was in its full development to accomplish such grand results, and though a gay, society-loving girl, her heart was often in unrest, though in her journal she confessed to a fear of religion, as she "never saw a religious person who was not enthusiastic."

But worldly pleasures could not long satisfy her higher nature, and, led by the teaching of William Saverly, an American Friend, she renounced fashion and gayety, and, taking a more advanced stand than her family, adopted the strict tenets of the Quakers, finding therein an abiding peace. When a little more than twenty she was married to Mr. Fay, a wealthy Quaker merchant of London, becoming a most faithful wife and devoted mother to her family of twelve children.

Still, in the midst of her home cares and duties, she found time to minister to the sick and poor around her, visiting them at their homes and conducting schools for their children. Some years latter the "inward voice" led her to "bear testimony" in the meetings, and though her sensitive spirit for a long time shrunk from the Cross, at her father's death-bed she was moved to utter her voice in public, and was from that time known as a "preacher" among her sect, who have no "paid ministers," and whose preaching by women as well as men is always and only at the prompting of the Spirit.

Thus step by step was she being led towards the remarkable work which awaited her, and in 1813 we find her making her first visit to Newgate Prison, that was to prove the field of her wonderful labors.

It is difficult for us in these humanitarian days to realize the condition of prisons in the beginning of this century. True, John Howard had thrown the strength of his noble soul into the effort for their reformation, and something had been accomplished, but still the misery to be found there was appalling. For at this time some three hundred crimes were punishable with death, and into these foul prison pens were thrust together the tried and the untried, the innocent and the guilty, forming a terrible aggregate of vice and suffering. The woman's division of Newgate contained over three hundred, so depraved and abandoned that the governor of the prison entered it with reluctance. And it was in this prison that, in 1817, Mrs. Fry, who, in the interval since her first visit, had been led through a preparation of sickness, suffering and loss, commenced the labor that ended only with her life—a labor that the prison authorities deemed hopeless and her best friends Utopian.

It is a deeply interesting story, the history of her efforts among these degraded women, whom, first reaching through their love for their children, she led along step by step till that pandemonium of disorder had been transformed into an assemblage of quiet, orderly, industrious women. Not that this work was accomplished easily or quickly. It was the slow result of persistent and long-continued faith and patience and labor on the part of Mrs. Fry and the band of willing helpers who gathered around her. Nor were their efforts confined to the prison. The convict ships and the welfare of the women convicts, not only during their passage, but after their arrival at the colonies, became an object of her care.

At first Mrs. Fry's work was almost unknown, but as it grew it attracted public attention till the quiet Quakeress found herself a noted woman, with all that implies of misrepresentation and praise, of detraction and flattery.



Honors awaited her. She was invited to visit the Queen, a committee of the House of Commons on Prison Reforms sought her views and the result of her experience; but amid it all she walked, the same pure and sincere nature, and, not content with what she had accomplished, constantly widened her philanthropic labors, till from Newgate they extended to all the prisons of England and Scotland, and then to personal visits and work for the prisons of Continental Europe.

Everywhere she went she was received with distinguished consideration. More than once was it her privilege in the presence of royalty to plead for the outcast and criminal, and to implore the same Divine mercy for the king on his throne that she had for the prisoner in his cell. She was the friend of all, from the lowest to the highest. Kings and princes were numbered among the guests at the modest home of her later life. People of intellect and rank from every country sought her society and advice, and her influence modified life for the prisoner and the insane even in Russia.

In the mean time her personal life, the home life beautiful with its spirit of loving devotion, was often clouded; several of her children married out of the Society, ever an occasion of grief to her faithful heart. Her husband became involved in financial disaster, entailing great perplexities and the loss of their cherished and handsome home, and, as if to add to the accumulation of sorrows, death entered again and again the circle of her family and immediate friends. And then came failing health and gathering age; but still in misfortune, sorrow and weakness, her interest in philanthropic work never flagged. And while she is most widely known for her efforts among prisoners and for prison reforms, she was at the same time constantly and actively engaged in many other enterprises, prominent among them being homes for discharged female criminals, including a school for discipline for destitute children, the District Visiting Society for the relief of distress and encouragement of industry and frugality among the poor, the establishment of libraries for the men of the Coast-Guard Service, a

work involving a great deal of care and labor, the Servants' Society for the help of domestic servants, and last, but not least, the "Nursing Sisters," an order of trained nurses, and all this beside her continuous service as a minister of the Society of Friends.

But the long, eventful, and busy life was drawing to a close, and having crowded the work of many ordinary women into the seventy-five years allotted her, on October 13th, 1845, the soul of Elizabeth Fry passed to its heavenly reward. But though dead she still speaketh, exhorting all women by her example to a holy purpose and unselfish living, and though it may be given but few to see their labors so signally crowned with success and honors, yet if our daily waking thoughts were like hers, "How best I might serve my Lord," the gladness of consecration and the peace of His presence would be our ever-present reward.

A wonderful life! And that is beautifully described by Hannah More, as of "heroic zeal, Christian charity, and preserving kindness to the most forlorn of human beings. They were naked, and she clothed them; in prison, and she visited them; ignorant, and she taught them; for *His* sake, in *His* name, and by *His* word, who went about doing good."—*Ella Thomas, in "Christian Intelligencer."*

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WHY is it that though the sun is nearer to the earth during our northern winters than he is during our summers, our winters are so piercingly cold? Not because the sun is colder, but because the earth has turned away our northern lands from the face of the sun, so that all through the winter the sun rises but low in our heavens, and his rays slant feebly through our atmosphere. What avails it if the Sun of Righteousness is near to every one of us, and shines on undimmed, if we have turned away our faces away from Him?—*S. S. Times.*

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SEARCH the Scriptures. Most people merely *read* the Bible, and do even that in a lazy way. Search, dig, hunger and thirst; thus only can you be truly satisfied.



## THE BOYHOOD OF JOHN B. GOUGH.

His life had been a peculiarly bitter one. Born in a very humble home at Sandgate, on the English coast, gleaning with his mother and sister after the reapers, that they might have bread to eat, or cleaning knives and shoes in the gentleman's house where his father was a servant, there was little to make a boy's life bright. When he was twelve, a family offered to bring him to America if his parents would pay fifty dollars for his passage. It was difficult to earn this, but his mother thought, after the manner of mothers, "Perhaps in the New World our John will be somebody." So, with tears, she packed his scanty clothing, putting in a little Bible, and pinning these lines on a shirt:

Forget me not when death shall close  
These eyelids in their last repose;  
And when the murmuring breezes wave  
The grass upon your mother's grave,  
O then, whate'er thy age or lot,  
Maybe, my child, forget me not.

JANE GOUGH.

Then, again and again she pressed her only boy to her heart, and stole out behind the garden wall, that, unobserved, she might catch a last look of the stage which carried him to London.

The voyage was a long one of nearly two months. The little lad often cried in his cabin, and he wrote back, "I wish mother could wash me to-night," showing what a tender "mother's boy" he was. When New York harbor was entered, and he was eager to see his adopted country, he was sent below to black boots and shoes for the family.

His school days were now over. After two years of hard work in the country he sold his knife to buy a postage stamp, and wrote to his father, asking his permission to go to New York and learn a trade. Consent was given, and in the middle of the winter our English lad of fourteen reached the great city, with no home, no friends, and only fifty cents in his pocket. Hundreds passed by as he stood on the dock, holding his little trunk in his hands, but nobody spoke to him. But at last, by dint of earnestness, he found a place to enter as errand-boy and learn book-binding, receiving two dollars and twenty-five cents

a week, and paying two dollars out of this for his board.

The first night he was placed by his boarding-mistress in an attic, with an Irishman who was deathly ill. The second night the man died, and the horror-stricken young boy stayed alone with the dead till morning.

Now nearly two painful years more went by. Finally, though he earned but three dollars a week, he sent to England for his mother and sister. When they arrived two rooms were rented; the girl found work in a straw-bonnet factory, and, poor though they were, they were very happy. John was now sixteen, devoted to his mother, and still a noble, unselfish, persevering boy.

At the end of three months, through dullness of business, both children lost their places, and now began the struggles which the poor know so well in our large cities. In vain they looked for work. Then they left their two decent rooms, and moved into a garret. Winter came on, and they had neither fuel nor food. John walked miles out into the country, and dragged home old sticks which lay by the roadside. He pawned his coat that the mother, who had now become ill, might have some mutton broth.

One day he left her in tears, and went sobbing down the street.

"What is the matter?" said a stranger.

"I'm hungry, and so is my mother."

"Well, I can't do much, but I'll help you a little," and he gave John a three cent loaf of bread.

In the spring he obtained employment at four dollars and a half a week, but poverty and privation had fallen too heavily, rested too long, upon the mother. One day while preparing John's simple supper of rice and milk, she fell dead. All night long the desolate boy held her cold hand in his; then, in that Christian City, she was put in a pine box, and, without shroud or prayers, carried in a cart, her two children walking behind it, and was buried in the Potter's Field.

For three days afterwards John and his sister never tasted food. Probably the world said "Poor things!" but it is certain that nobody offered to help them.—*Sarah K. Bolton, in Wide Awake.*



## OUR CABINET.

### HEREDITARY HONORS.

At the close of the American Revolution the officers of the army, under the direction of Gen. Washington, formed an association called "The Society of the Cincinnati." Membership in this society was to be inherited by the eldest son of every member, and only on the failure of the direct line was the privilege to be extended to collateral branches. The organization of the society created great popular opposition, on the ground that it involved the principle of an hereditary aristocracy. In consequence of this opposition the society has not been as prominent in this country as it might otherwise have been; but it is still kept up, and in certain circles it is regarded as a great thing to be a member, and especially to be a direct descendent in the male line of one of the original founders.

A few days ago we attended the funeral of an old man who had spent his fourscore years in humility and poverty. All the surroundings were of the humblest description, but on the wall we observed a framed original certificate of membership in the Society of the Cincinnati, which had belonged to his grandfather, signed by Washington himself. The poor man we were about to bury was actually the direct lineal representative of one of the commissioned officers of the Revolutionary army. In England, under similar circumstances, he would have been a nobleman, and even in this country many a wealthy family would be proud of such descent. In this case, we presume, even the possessor was hardly aware of the extent of his hereditary honors.

Several years ago we were shown several silver medals and an imposing German document, which the owner—who we believe was a brakesman on one of our railroads—had inherited from his ancestors. He did not know the meaning of these things and wanted to have them explained. It turned out

that the medals and an accompanying letter of nobility had been granted to one of his ancestors on the fiftieth anniversary of his rectorship of a prominent literary institution in Germany. These distinctions had been intended to confer social honor on all subsequent generations of the family; but now they had found their way to a foreign land, and even their meaning had been forgotten. "Vanity of vanities, saith the Preacher; all is vanity."

The lesson is a warning against pride. Ours is a comparatively new country, but even here we find people who "put on airs" on account of their supposed distinguished descent. Such distinctions, however, cannot be maintained. Ancestral honors must be renewed by personal virtue or they will soon be dissipated. The only honor which is worth having is derived from the faithful performance of duty.

### AN ANCIENT COIN.

B. sends us a small bronze coin which he desires to have identified. It bears on one side the head of a king and on the other an eagle, which appears to be walking with both wings extended. The inscription is entirely illegible. It happens, however, that we recognize this old coin, having seen others like it. It was coined by Ptolemy, one of the generals of Alexander the Great, who at the dissolution of the empire became king of Egypt. Ptolemy died in the year 283 B.C. His coins are easily recognized, both by his peculiar features and by the Macedonian eagle on the reverse.

Though this coin is ancient and historically interesting, it is not rare. Ptolemy must have coined large numbers of them, and they are still frequently found in Egypt. This specimen may have been brought from that country by a traveler. It may therefore be regarded as a curiosity, but not as a rarity.



## OUR BOOK TABLE.

THE CENTURY MAGAZINE FOR JANUARY, 1885. The frontispiece is a fine portrait of Edward Everett Hale, of whom there is a biographical sketch by W. S. Kennedy. "The Making of a Museum" is a very fine illustrated article, descriptive of the manner in which the Natural Museum at Washington has been brought to its present degree of excellence. "Recent Architecture in America, IV" furnishes illustrations of recently erected public buildings. "Operations of the Western Flotilla," by Rear-Admiral Henry Walker, is a valuable historical article concerning the war of secession. George W. Cable furnishes a contribution on "The Freedman's Case in Equity," and there is the usual variety of poetry and fiction. *New York, Century Co., Union Square.*

ST. NICHOLAS for January, 1885, is a real specimen in the way of reading for young people and of engraving and typography. It is a pleasure to run over, to study its pages. Its contents must interest its readers. *The Century Co., New York.*

THE LIFE OF PHILIP WILLIAM OTTERBEIN, *Founder of the Church of the United Brethren in Christ.* By Rev. A. W. Drury, A.M. With an Introduction by Bishop J. Weaver. *Dayton, United Brethren Publishing House, 1884.*

This is a very valuable work. Prof. Drury has studied his subject with extraordinary care, and has produced a volume which is not only creditable to its author, but to the religious denomination which he represents. We do not fully agree with the author in his views concerning the peculiar position of Mr. Otterbein during the later years of his ministry, but recognize the courtesy with which the Reformed Church is here treated, and cannot withhold our admiration from a work of genuine literary merit.

SIAM AND LAOS, *as seen by our American Missionaries.* Philada., Presbyterian Board of Publication. Price, \$1.85.

Though missionaries are devoted to the great work of spreading the Gospel among the heathen the amount of labor which they have incidentally performed in various departments of science is incalculable. Residing for a long time in a single country and seeking by every proper means to become familiar with the people naturally renders their observations more valuable than those of ordinary travelers. In this book, prepared by Presbyterian missionaries, we have an account of two oriental countries, otherwise little known, and it is not too much to say that it would be difficult, if not impossible, to find so much information on the subject in any other single volume. The book deserves a place not only in the library of the Sunday-School, but in that of the Pastor.

AMUSEMENTS AND THE CHRISTIAN LIFE. By the Rev. L. C. Vass. Philada., Presbyterian Board of Publication. Price, 50 Cts.

In this essay the author gives special attention to the subject of Amusements in the primitive Church, and shows how a soul that is dominated by a great principle is elevated beyond the reach of ordinary temptations. The subject has been greatly neglected by the church in these later days, and is deserving of careful attention.

HOME WHISPERS. By the Rev. Henry A. Nelson, D.D. Philadelphia, Presbyterian Board of Publication. Price 85 Cents.

This book consists of a series of essays, principally on domestic themes. The style is clear and simple, and the tone eminently healthy. The reading of such books in the family circle cannot fail to prove a blessing.

BEASTS AND BIRDS. American Tract Society, 150 Nassau St., New York.

Four thin volumes with flexible covers, devoted respectively to the beasts and birds of America, Europe, Asia, and Africa. The illustrations are charming and the accounts of the animals delineated are very pleasantly written. A set of these books would be a very pleasant gift to an intelligent child. Price, \$1.00 per set. A few years ago such a series would have been regarded as cheap at four times its present price.

THE RED MANTLE. From the German of Louisa Pichler. By K. E. Heyser. Philadelphia, Lutheran Pub. Society. Price, 50 Cts.

The "Fatherland Series" is so well known that to say that this book belongs to the series is a sufficient assertion of its excellence. The story is an episode of the Thirty Years' War, and is well told. The translator has accomplished her part of the work in the best possible manner.

WHERE IS HEAVEN? By Hedwig Prohl. Translated from the German by M. P. Butcher. Philadelphia, Lutheran Publication Society. Price \$1.00.

This book is not, as might be supposed from its title, a discourse concerning the world to come. It is, in fact, a very pleasant story included in the "Fatherland Series," which illustrates to the reader how the beginnings of heaven may be found in every Christian heart.

PILGRIM QUESTION BOOK FOR 1885, by Mrs. William Barrows, and A HAND-BOOK ON THE INTERNATIONAL LESSONS FOR 1885, by M. C. Hazard. Received from the Congregational Sunday-School and Publishing Society, Boston, Mass.

Self-examination is necessary to soul prosperity.



# SUNDAY-SCHOOL DEPARTMENT.

## BIBLE READING.

In old times we used to read the Bible in Sunday-school in consecutive chapters. If, for instance, the book chosen was St. Mathew's Gospel, we studied it verse by verse until the whole book was read. In these days of International Lessons, this method no doubt appears very primitive; but we sometimes wonder whether the new way is after all the best. Our children now become very familiar with select portions of the Scriptures, but fail to grasp them in their completeness. In every Sabbath-school there should, at any rate, be certain advanced classes which pursue the ancient method. With the aid of a good commentary, a faithful teacher will have no difficulty in preparing his lesson, though he may not be provided with modern helps and explanations.—*Herald.*

## WHERE DO YOU LIVE?

I know a man and his name was Horner,  
Who used to live on Grumble Corner,  
Grumble Corner in Cross-Patch Town,  
And he never was seen without a frown.  
He grumbled at this; he grumbled at that;  
He growled at the dog; he growled at the  
cat;  
He grumbled at morning; he grumbled at  
night;  
And to grumble and growl was his chief  
delight.

He grumbled so much at his wife that she  
Began to grumble as well as he;  
And all the children, wherever they went,  
Reflected their parents' discontent.  
If the sky was dark and betokened rain,  
Then Mr. Horner was sure to complain;  
And if there was never a cloud about  
He'd grumble because of a threatened  
drought.

His meals were never to suit his taste;  
He grumbled at having to eat in haste;  
The bread was poor, or the meat was tough  
Or else he hadn't had half enough.

No matter how hard his wife might try  
To please her husband, with scornful eye  
He'd look around, and then, with a scowl  
At something or other, begin to growl.

One day as I loitered along the street,  
My old acquaintance I chanced to meet,  
Whose face was without the look of care  
And the ugly frown it used to wear.  
"I may be mistaken, perhaps," I said,  
As, after saluting, I turned my head,  
"But it is, and it isn't, the Mr. Horner,  
Who lived for so long on Grumble Corner!"

I met him next day; and I met him again  
In melting weather, in pouring rain,  
When stocks were up, and when stocks were  
down;

But a smile somehow had replaced the  
frown.

It puzzled me much, and so, one day,  
I seized his hand in a friendly way,  
And said: "Mr. Horner, I'd like to know  
What could have happened to change you  
so?"

He laughed a laugh that was good to hear,  
For it told of a conscience calm and clear,  
And he said, with none of the old-time  
drawl:

"Why, I've changed my residence, that is  
all!"

"Changed your residence?" Yes, sir; said  
Horner,

"I wasn't healthy on Grumble Corner,  
"And so I moved, —a change complete;  
And you'll find me now on Thanksgiving  
Street!"

Now, every day as I move along  
The streets so filled with the bustling throng,  
I watch each face, and can always tell  
Where men and women and children dwell,  
And many a discontent on Grumble Corner  
Is spending his sad days a humble mourner,  
Sour and alone, whom I long to entreat  
To take a house on Thanksgiving street.

*Josephine Pollard.*

There is no knowledge for which so  
great a price is paid as a knowledge of  
the world; and no one ever became an  
adept in it, except at the expense of a  
hardened and a wounded heart.—*Count-  
ess of Blessington.*



## LESSON V.

## SEPTUAGESIMA.

Feb. 1st, 1885.

## PAUL AT JERUSALEM.—Acts 21 : 15-26.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly:

18 And the day following Paul went in with us unto James : and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses saying, That they ought not to cir-

cumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from things strangled, and from fornication.

26 Then Paul took the men, and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

**GOLDEN TEXT:** And when they heard it, they glorified the Lord. Vs. 20.

## NOTES.

Ver. 15. *Carriages*—the things carried, the baggage. 16. *Mnason*—an *early* disciple; one who has been a believer from the beginning. *Of Cyprus*—originally of that place; but now having a home in Jerusalem, where he entertained Paul. 17. A cordial reception of the returned missionaries. 18. *James*—"the Lord's brother," also called "the Just." He was the pastor of the Mother Church of Jerusalem. *Elders present*—but all of the Apostles were gone. 19. The missionary report presented. 20. *Thousands*, literally myriads, tens of thousands. *Believe, i. e., in*

Christ. *Zealous*—for the rites and ceremonies of the old law. 21. This tells of the prejudice against Paul, and the many misrepresentations. 23-24. The elders proposed a certain *policy* by which to overcome prejudice; Paul submitted for the sake of peace. *Purify, etc.* Submit to certain Jewish rites. 26. *The offering* was a he-lamb, a ewe-lamb, a ram, a basket of bread, cakes, etc. Paul presented five of each—an expensive offering. The key to the understanding of these proceedings is given in 1 COR. 9 : 20-23, which read.

## QUESTIONS.

Ver. 15. What is meant by taking up our carriages?

16. Who accompanied Paul from Cesarea? Who is specially named? What is the meaning of "old," here? Of what country was he? Where is it? Who was to lodge Paul?

17. With what kind of a reception did the returned missionaries meet?

18. Who was the leading pastor of Jerusalem? Was it the *Apostle* James? What had been done to him? (See Acts 12 : 2). What James is here meant?

19. What did Paul declare? Had he a good missionary report to present? Who had wrought the works? By whom?

20. What effect did the report produce?

What report did the elders make to Paul concerning *Jewish* converts? In whom had they come to believe? For what were they zealous?

21. What reports concerning Paul had they heard? Were the charges true? Did he ask *Gentile* converts to conform to ceremonies? Did he *forbid* *Jewish* converts?

22-24. What did the brethren propose? What *vow* is meant? (See numbers 6 : 1-5). What were the "charges," or offerings? Was it *necessary* for Paul to do this? Was he *willing*?

25. Were the *Gentiles* required to do these things? What must they do, however?

26. Tell what course Paul pursued? Were the offerings expensive? Did Paul pay for the five? How had he earned his money?

## REVIEW QUESTIONS. (School in concert).

With whom did Paul lodge in Jerusalem? How was he received? What meeting was held? What report did Paul present? Who received the credit for the work? What part belonged to Paul? What is a vow? Describe

a Nazarite. What false reports were circulated concerning Paul? How did he show that he did not consider Jewish rites wrong? Were they necessary for Christians? Have you studied 1 Cor. 9 : 20-23?

## CATECHISM.

Ques. 25. Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost?

Ans. Because God hath so revealed Himself in His word, that these three distinct persons are the only true and eternal God,



## LESSON V.

February 1st, 1885.

## Septuagesima.

Once more the Apostle enters Jerusalem, which he had left nearly five years before to go on his third missionary journey.

V. 15. *After those days*—that is, the five days spent in Cesarea, at the house of Philip the Evangelist, where he resisted all of the well meant entreaties and warnings not to go to Jerusalem.

*We took up our carriages*—that is, the things carried, not the vehicles on which they are carried. It means baggage or luggage. Carriages were unknown among the ancients.

Paul's baggage was placed upon pack-horses, or other beasts of burden. The *alms* which had been gathered with so much patience and care from many churches of the Gentiles for the relief of the poor at Jerusalem was part of the baggage.

*Went up to Jerusalem.* This ancient city stood upon high ground, while Cesarea was situated upon the sea. Hence they *went up*. The distance by the ordinary route of travel was about seventy-five miles, though by an air-line only fifty miles.

V. 16. *There went with us certain disciples.* Multitudes of Jews were streaming up to Jerusalem at that time to attend the feast of Pentecost. But "the disciples of Cesarea" were *Christians* who were going to attend the feast which commemorated the outpouring of the Holy Ghost. These also served as a guard to Paul and the *alms* which he was taking to his poor countrymen.

*Mnason of Cyprus, an old disciple*,—better, perhaps, an *early* disciple—one of the earliest converts to Christianity. The word "old" refers less to his age than to the time of his conversion. In Acts 11:19-21, we read of numerous believers in Cyprus about the year 41 A.D.

*With whom we should lodge.* Originally of Cyprus, he was now the owner of a residence in Jerusalem, and he invited Paul and his companions to share his hospitality during their stay in the Holy City. Mnason was, no doubt, an important person in the Church of Jerusalem. We are not told

whether he was paying a visit to the disciples of Cesarea or whether he had gone down there to meet the Apostle on his way to Jerusalem, as Agabus appears to have done.

We have in this instance another account of that Christian hospitality which is so often mentioned in the New Testament. (1) "The arrangement seems to have been made as the best course that could be taken to minimize the inevitable danger to which the Apostle was exposing himself. In that house, at least, he might be sure of personal safety, and the men from Cesarea would form a kind of escort as he went to and fro in the city."—*Plumptre*. (2) "Considering the disposition of the *Hebrew* Christians against Paul, it was prudent in him to fix his abode with one who was a *Hellenist*."—*Gloag*. Mnason was a Hellenist, or Jew who had long lived among the Greeks and used their language, and had become more liberal in his feelings and opinions. (3) Then, too, during the great festivals, the crowd in Jerusalem was so great that Paul and his companions might have failed to find accommodations but for this kindness on the part of Mnason.

## THE MISSIONARY REPORT.

Vs. 17-20. *We were come to Jerusalem.* This was the *fifth* time that Paul came to Jerusalem after his memorable journey to Damascus, and it is his last recorded visit to that city.

*The brethren received us gladly*—on the evening of their arrival. There were many disciples there from all parts of the world. All had heard of Paul, many knew him personally and all welcomed him gladly. This was a great comfort to him, for he knew that the strict Jews were afraid of his teachings and influence.

*Unto James.* This was on the day following. A public reception was given to the returned missionaries. There are three persons mentioned in the New Testament who bore the name of James. This one was not an apostle, but one of the Lord's brethren. At first he had not believed in Jesus, but afterwards he became a true disciple and head pastor of the Church at Jeru-



saalem, and the writer of the Epistle of James. He is generally called "the Just." Ten or eleven years after this time he suffered martyrdom by being hurled from a pinnacle of the temple and by stoning.

*All the elders* were present. For an account of elders see Lesson II. The omission of all reference to the Apostles is a clear proof that none of them were at this time resident in the Holy City. Some had suffered martyrdom, others were preaching in distant lands. It was twenty-five years since they began preaching on the day of Pentecost.

*Saluted them*,—gave them the kiss of peace. *Declared particularly*—in detail, giving them the particulars of their journey. All the praise was given to God, who had wrought the works. Paul did not take the credit to himself.

*Among the Gentiles* Paul's ministry was most successful, and he is called "the Apostle to the Gentiles."

#### SUMMARY OF WHAT GOD HAD WROUGHT BY PAUL.

In the eight years since Paul had reported his work to James and the Church at Jerusalem, at the great conference in relation to the Gentiles, he had (1) made two long missionary tours, (2) had revisited and strengthened the churches in Asia Minor, (3) he had carried the gospel into Europe, (4) he had founded large churches in Philippi, Corinth, Thessalonica and Ephesus, (5) he had been the means of great numbers of conversions and the great extension of the gospel, (6) some of the converts had been willing to endure much for the gospel, (7) they had sent large contributions by Paul to the poor at Jerusalem, (8) special miracles had been wrought by the hand of Paul.—*Peloubet*.

*When they heard it they glorified the Lord.* There was enough to make them all rejoice and willing to see that Paul was indeed God's minister for good.

Then the elders reported to Paul and his companions the success of the gospel among the Jews. Many thousands had become believers in Christ. But they

had not renounced Judaism or ceased to conform to the law of Moses. They were zealous in their observance of all kinds of ceremonies, which were innocent enough in their way, but were not essential to salvation.

#### SUSPICIONS AGAINST PAUL.

*Vs. 21-22. Thou teachest the Jews to forsake Moses.* How much truth was there in these charges? (1) What Paul did teach was that circumcision availed nothing (Gal. 5 : 6 and 6 : 15), that the uncircumcised need not be circumcised, that Jew and Gentile are alike guilty and that they are saved only by the grace of Christ. (2) He did not forbid Jews to circumcise their children, neither did he encourage them to do it. Hence his teachings and influence naturally gave rise to the charge that he was against Moses.

#### ATTEMPTS TO ALLAY SUSPICIONS.

*Vs. 23-26.* The elders proposed that Paul assume the *vow of a Nazarite*, and thus conform to one of the strictest "customs of Moses." Paul, in a spirit of conciliation and peace, consented, and joined the four men who were under the strictest vows. The elders were careful to state that it was not necessary or expedient that the *Gentile* believers should observe Jewish rites (*V. 25*). They would abide by the decision of the first synod of Jerusalem.

*Paul took the men \* \* and purified himself*—ceremonially. The "charges" were heavy, but Paul spent his hard-earned means gladly that he might remove all "occasion of stumbling." He "became all things to all men, that he might win some to Christ." This was, indeed, *charity* on his part—"a giving of no offence in anything, that the ministry be not blamed."

A SKEPTIC who was trying to confuse a Christian colored man by the apparently contradictory passages in the Bible, asking how it could be that we were in the Spirit and the Spirit in us, received the reply: "Oh, dar's no puzzle about dat. It's like dat poker. I puts it in de fire till it gets red hot. Now de poker's in de fire and de fire's in de poker."



## LESSON VI.

## SEXAGESIMA.

Feb. 8th, 1885.

## PAUL ASSAILED. Acts 21 : 27-40.

27 And when the seven days were almost ended, the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help. This is the man that teacheth all *men* every where against the people, and the law, and this place : and further, brought Greeks also into the temple; and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30 **And all the city was moved, and the people ran together : and they took Paul and drew him out of the temple. And forthwith the doors were shut.**

31 **And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar :**

32 **Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul.**

33 **Then the chief captain came near and took him and commanded him to be bound**

**with two chains : and demanded who he was, and what he had done.**

34 And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man, *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city : and I beseech thee suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying.

**GOLDEN TEXT : I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21 : 13.**

## NOTES.

V. 27. *Seven days ended*—the seven days of purification (V. 26). *Asia*—the small province called “Proconsular Asia,” of which Ephesus was the capital. 28. *Greeks into the temple*—it was unlawful for a heathen to enter the inner courts; *death* was the penalty. 29. *Trophimus*—foster-child, from Ephesus. *Supposed*—but they were mistaken. 30. *Out of the temple*—(1) they were willing to murder a man, but (2) not to stain a building with blood! *Doors shut*—probably by the Levites,

to keep out the crowd, and to prevent any blood from being sprinkled inside. 31. *Chief captain*—same as our colonel, a commander of 1000 men. His name was Claudius Lysias. 32. *Centurions*—captains of 100 men. 33. *Two chains*—fastened between two soldiers. 34. *Could not know*—learn the truth. *The castle*—the fortress of Antonia. 37. *Canst speak Greek?* The colonel thought Paul was an *Egyptian*. 38. *That Egyptian*—a man who had led a band of assassins against Jerusalem.

## QUESTIONS.

V. 27. What do the seven days refer to? What Jews stirred up a mob? Why? What did they do?

28. What was the cry? What charge did they first bring against Paul? The second charge? Were the charges true?

29. Who was with Paul? Was he in the temple with Paul? What was the penalty against a heathen if he entered the temple?

30. What effect did the cry produce? What did they do to Paul? Why were the doors shut?

31. What were they about to do? Who heard of it? What was his name? How many men did he command?

32. What did he do? What effect did his presence produce?

33. Who rescued Paul? What was next done? What inquiry was made?

34. Tell what the mob did. Could the captain learn the truth from them? Where did they take Paul? What fortress was it?

35-36. Tell what the soldiers did? What did the mob do and say?

37. Whom did the Apostle address? In what language? What surprised the colonel?

38. What did the colonel ask? Tell about “that Egyptian.”

39. What three titles of honor did Paul claim for himself? Where was Tarsus?

40. Tell what Paul did? Was he a coward? Did he secure a hearing? In what language did he now speak? Did the mob respect that language?

## REVIEW QUESTIONS.

What Ephesian Greek was with Paul in Jerusalem? What rule was there against Gentiles entering the temple? Had Trophimus violated the rule? Who was mobbed?

Did his compliance with Jewish rites allay the prejudice against him? Who rescued him? Tell how. Tell about “that Egyptian.”

## CATECHISM.

*Quest.* What believest thou when thou sayest, “I believe in God the Father Almighty, maker of Heaven and Earth?”

*Ans.* That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them, who likewise upholds and governs the same by His eternal counsel and providence) is for the sake of Christ His Son, my God and my Father; on whom I rely so entirely, that I have no doubt but He will provide me with all things necessary for soul and body: and further that He will make whatever evils He sends upon me in this valley of tears turn out to my advantage, for He is able to do it, being Almighty God, and willing, being a faithful Father.



## LESSON VI.

February 8, 1885.

## Sexagesima.

In Jerusalem there existed a very strong prejudice against Paul, because he seemed to be against the law of Moses. The *Jews* openly opposed him as an apostate; the Jewish Christians also suspected his teachings as being too liberal. He seemed to put *no difference* between Jews and Gentiles: (1) In Paul's view there was *equal guilt* in all men, regardless of race or nationality. "All have sinned." (2), God's *grace* was offered equally to all, regardless of the distinction of Jew or Gentile. "By faith ye are saved"—the Jews are saved in the same way in which the heathen are saved. (3) To the Jews such teaching seemed revolutionary, and contrary to the Old Testament. They were not to be *saved as Jews*, but only by becoming believers in Jesus. The heathen were accepted on the same terms, and needed not first to submit to any Jewish rites.

The elders of the Church at Jerusalem sought to overcome the trouble by inducing Paul to *comply with Jewish rites* during his stay in the city. The Apostle was not obstinate, and yielded to their plans for the sake of peace. But such policy and compromise was vain. Before Paul was through with the performance of his Temple rites, the mob sought to kill him.

V. 27. *When the seven days were almost ended*—that is the seven days of the purification announced to the priests, (V. 26); the ceremonies of the vow requiring seven days. But on the *fifth* day the uproar against Paul began.

*The Jews which were of Asia*—those who had come from Proconsular Asia, especially from *Ephesus*. They were not Christian Jews, but unbelievers, who had come to Jerusalem to attend the feast. These people hated Paul.

*Saw him in the Temple*. His presence in that sacred place should have been sufficient to allay their wrath, but it did not. They at once *stirred up the people, and laid hands on him*. This was not a *legal arrest*, but an unlawful assault on his liberty.

*Men of Israel, help!* Destroy this man. What is wanting in *right* is made up in *noise*.

*This is the man that teacheth*. They then specify three charges against him: (1) He teaches against *the people*, that is, against the chosen people. The charge was false. Paul never excited the Gentiles against the Jews. Of course he never *flattered* the Jews, but regarded them as *sinners* who needed repentance. He loved his countrymen dearly, however, and sought their good.

(2) *Against the Law*. So it may have seemed to them. He *did* teach that the *ceremonial* law pointed to the cleansing of sin by the blood of the Lamb of God, and that Christ had fulfilled it; that it henceforth availed nothing; it was a thing of the past, now to be laid aside as a relic.

(3) *Against this place*—that is, the Temple. This was false also, as his presence in the Temple proved. Paul revered that place, but by no means regarded it as the only spot where God could and should be worshipped.

*And brought Greeks also into the Temple*. He had not done this, but only what is recorded in the next verse. "The outer court or enclosure was called the Court of the Gentiles, and could be entered by them without profanation. Near the north-west corner of the Court of the Gentiles arose that series of enclosed terraces, communicating with one another by flights of steps, on the summit of which was the sanctuary. A balustrade of stone fenced off these more sacred enclosures. This was the middle wall of partition alluded to in Ephesians 2, 14. It was four and a half feet high. On it were inscriptions in Greek and Latin that no Gentile might enter on pain of death."—*Lewin*.

V. 29. *They supposed*—rashly inferred that Trophimus had entered the Temple. But he had been no further than the Court of the Gentiles, where it was lawful for him to go.

V. 30. *All the city was moved*. Here is a vivid description of a mob, which is the same in all lands and at all times.

V. 31. *About to kill him*. The Jews had a rule which sanctioned the murder of a *heathen* for entering the Temple; but Paul was not a heathen. In their fury they would have killed one of their own race on account of difference of faith!



V. 32. The Roman colonel now appeared upon the stage. *He ran down*—made a rapid military dash. It was his duty to maintain the peace and protect life. The Roman soldiers were generally favorable to the noble and courageous Apostle, for they felt that he was kin to them.

V. 33. *Some cried one thing and some another.* So mobs generally do. Of course the colonel could not ascertain in that way what the charges against Paul were, or whether true or false. The only thing to do was to take Paul in charge.

V. 34. *Carried him into the castle.* There at least he would be safe. No mob would venture too near the Roman soldiers.

This act of the Roman was not out of hostility towards Paul, but only to secure the ends of justice.

Vs. 35–37. The soldiers were compelled to carry Paul over the heads of the angry multitude. *Away with him!* This was the same old cry which was raised against the Master.

*May I speak unto thee?* Paul here asks for a hearing. The soldier was astonished. *Canst thou speak Greek?* He did not expect this.

V. 38. *Art not thou that Egyptian?* The Egyptian referred to is mentioned by Josephus. A short time before this he had gathered a large body of discontented Jews on Mount Olivet, whom he deluded into the belief that he was the Messiah, declaring that the walls of Jerusalem would fall down at his word. Felix marched out against the insurgents and dispersed them; but the Egyptian escaped.

*Into the wilderness*—between Palestine and Egypt.

*Four thousand.* Josephus says there were 30,000 in all; but 4,000 of them were the well-known *Sicarii*, or assassins.

V. 39. *I am a man \* \* a Jew \* \* a citizen.* (1) I am not a vagabond, outcast, or assassin. (2) I am one of the chosen people, not an Egyptian. (3) A citizen of Tarsus, a free city of Rome, and hence having the same privileges this soldier had.

*Suffer me to speak unto the people.* He would vindicate his conduct, not only before the Roman officers, but in the presence of that howling mob.

V. 40. *Gave him license.* The Romans were accustomed to public pleadings, and this officer cheerfully accorded Paul his rights as a citizen, who must be protected by the Roman law.

*In the Hebrew.* This fact itself at once commanded a respectful hearing.

*There was made a great silence.* The Apostle seldom failed to obtain a hearing. "He now spake to his fellow-countrymen in the Hebrew dialect, the Syro-Chaldaic or Aramaic, the mother-tongue of the Jews in Judea at that time. This would be the language best-loved by the fanatics who were thirsting for his blood. With the old Hebrew words he would be sure to speak more directly home to the Jewish heart, whose guiding principle was an intense, often an unreasoning, attachment to their country, its ancient language, customs and law. No doubt the *great silence*, the hush, which fell on this angry, vociferating crowd, was produced by the sound of the loved Hebrew words."—*Schaff*.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Oft-times it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world, in the privacy of home, waiting, not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work, it is not found wanting. "He that is faithful in that which is least is faithful also in much."—*The Rev. J. M. Campbell*.

SOME readers are like the hour-glass (their reading is as the sand; it runs in and runs out, but leaves not a vestige behind); some like a sponge, which imbibes everything, and returns it in the same state, only a little dirtier; some like a jelly-bag, which allows all that is good to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting away all that is worthless, preserves only the pure gems.—*Coleridge*.



## LESSON VII.

## QUINQUAGESIMA.

Feb. 15th, 1885.

## PAUL'S DEFENCE. Acts 22: 1-21.

1 Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto death, binding and delivering into prison both men and women

5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came unto Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up unto him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

**GOLDEN TEXT:—**And I said, what shall I do, Lord? (v. 10).

## NOTES.

*Verse 2. Hebrew*—the mother-tongue of his hearers. *3. Gamaliel*—the most noted teacher. *At his feet*; students sat on low benches around their teacher. *Zealous*—a strict Pharisee, and defender of the Jewish rites. *4. This way*—the Christian religion was called "the way." *Damascus*—the oldest city in the world; population 140,000. 6-8. These verses contain the first steps in his conversion. (1). The light; (2). the voice; (3). the appearance of Jesus to him. 9. *Heard not the voice*—heard the sound, but did not understand the words, (Acts 9: 7). 10. *What shall*

*I do?* (1). Confesses faith in Jesus; (2). is willing to obey Christ. 11. *Could not see*—because of partial blindness caused by the dazzling light. 12. *Ananias*—a pious Jew, who had become also a Christian. 14. Just One—Jesus. 16. Baptism and prayer are required. 17. *Come again to Jerusalem*—three years after his conversion, (Gal. 1: 18). *A trance*—when the mind loses consciousness of outer objects, and is borne away into another world. 18. *Saw him*—Jesus. 20. Here he confesses his sin in consenting unto Stephen's death.

## QUESTIONS.

*Verse 1.* How did Paul begin his defence? What spirit speaks through his words?

2. Why were they especially silent?

3. To what race did Paul belong? Where was he born? Of what tribe? Where was he brought up? Who was his teacher?

4. What had Paul done? What is meant by "this way?"

5. Who knew of this? His name? Who else were witnesses? Whither had he gone?

6-8. Tell what befell him near Damascus. Mention three steps leading to his conversion.

9. Did his companions see the light? Did they hear the sound? Did they recognize the voice and the words?

10. Give Paul's reply? What does it denote? Give the two points of his reply. What did Jesus answer? What do you know about Damascus?

11. What effect did the light produce? How did he reach Damascus?

12-15. Who came to Paul? Who sent him? (Acts 9: 10-17). How did he address Paul? Of whom was Paul chosen? For what purpose? To whom was Paul especially to preach?

16. What does he call upon Paul to do? What is Baptism?

17. When did Paul come to Jerusalem? Whither did he go? What to do? What is a trance?

18. Whom did he see? What words did he hear? Would the Jews be likely to listen to Paul? Why not?

19-20 What past acts does Paul call to mind? Did they trouble his conscience? What great sin does he confess?

21. Repeat the command of Jesus. To whom was Paul sent? What is he called?

## REVIEW QUESTIONS.

Who called himself "the chief of sinners?" (1st Tim. 1-15). Why? (vs. 5 and 19-20). Who called him? In what way? Who bap-

tized him? Who commissioned him as the Apostle to the Gentiles? Did he obey the Lord? Was his conversion genuine?

## CATECHISM.

*Ques.*—What dost thou mean by the providence of God?

*Ans.*—The Almighty and everywhere present power of God; whereby, as it were by his hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things come not by chance, but by His fatherly hand.



## LESSON VII. February 15th, 1885.

## Quinquagesima.

"Paul, while in the Temple court, in which only Jews were allowed, had been attacked by a mob led by Jews from Ephesus. He had been dragged into the court of the Gentiles, where the high priest Jonathan had been slain a year before. As they were beating Paul to death, he was rescued by the Roman garrison. The soldiers carried him to the top of the stairs which led to the castle Antonia. Here, out of danger from the mob, Paul requested leave to speak. It was granted, and lifting his hand to gain silence, he uttered the words of to-day's lesson to the immense audience below him in the Temple court."

The Apostle's address to his misguided countrymen is respectful and tender. However much they hated him, he yet calls them brethren and fathers. "*Brethren* expresses the love Paul bore to his fellow-countrymen the Jews. *Fathers* seems to recognize the presence of some of the older and more prominent ones—members, perhaps, of the Sanhedrim."

Then, too, he used their own language, the sacred Hebrew. Had he spoken in Greek which he used with equal fluency, the majority of those who heard him would have understood his address. But "the sound of that holy tongue in that holy place fell like a calm on the troubled waters." They were the more quiet. Every voice was silent, every whisper ceased.

V. 3. *I am a Jew.* He now proceeds to tell them (1) of *his parentage*, (2) of *his education*, (3) of *his early life*, (4) of *his conversion*.

(1) *His parentage.* His parents were Jews of the tribe of Benjamin. They were "Hebrews of the Hebrews," not proselytes from the heathen. Then, too, his father was a Roman citizen, possessing all the rights and privileges which that empire conferred upon its citizens. Paul could say: "I was free-born."

*Tarsus*, the chief city of Cilicia, was Paul's birthplace.

(2) *His education.* Tarsus was the seat of one of the three great Universities of the Pagan world; Athens and

Alexandria were the others. There he could obtain the best education of the age. At home he was taught piety; and of the Rabbis he learned the law of Moses.

But in *Jerusalem* he received the chief part of his learning whilst sitting at the feet of Gamaliel, the most learned and honored doctor of the law. "When twelve years of age he was sent to Jerusalem, where he passed the next quarter of a century," and was *taught according to the perfect manner of the law of the fathers*.

Nor was he a dull and indifferent student. Gamaliel's words sank deep into his mind and heart, and he became *zealous*.

V. 4. *I persecuted.* His zeal found vent in open hostility against the Christian religion.

(3) *His life before conversion* is described in verses 4 and 5. At this time he was moral, educated, eloquent, sincere, strictly moral. His great lack was *true love* to God and to man; and thus, according to his own description, he was but "sounding brass and a tinkling cymbal." (1 Cor. 13: 1-3.)

(4) *His conversion.* (Vs. 6-16.) *Suddenly there shone from heaven a great light.* Now follows his own account of *his conversion*. This occurred near Damascus, which is 140 miles northeast of Jerusalem. The presence of Christ was the great *light, brighter than the sun*. This wondrous light flashed *conviction* upon his soul. "The mid-day glare of an eastern sun is of itself exceedingly bright, and the hour was chosen in order that *the glory* of this heaven-sent light should not be confounded with any natural phenomena. A great light at such an hour made it impossible that he should be deceived. It was in the midst of this glory that *Christ was seen* by Saul (1 Cor. 15: 8), so that he can enumerate himself among those who had beheld the Lord after His Resurrection." "The image of Christ was forever stamped on his memory. How bright the glory of Christ must be to outshine the sun."

"This vision of Christ must have shown him his own heart. He saw that he was far from God; that even in his conceit of goodness he was doing wrong; all his life, his motives, his pur-



poses must have seemed poor and sinful contrasted with the goodness and love of Jesus whom he now saw. It is the vision of Christ, so holy and loving—it is the perception of the goodness of God, that leads men to see themselves as they are, and convicts them of sin.”

V. 7. *I fell unto the ground, and heard a voice.* The voice was in the Hebrew tongue. (Acts 26: 14.) *Why persecutest thou Me?* Not merely My disciples, or My church, but Me. In all the afflictions of His people, He is afflicted. (Isaiah 63: 9.)

*The call of Christ to him* awakened his heart, and he now believed that Jesus was risen from the dead and alive forevermore. He could no longer resist: “I was not disobedient to the heavenly vision.” *The Lord's will* was now to be done, not his own. *What wilt Thou have me to do?*

V. 10. *What shall I do, Lord?* Jesus did not tell him at once. The proud, but now humbled zealot and Pharisee should be taught by *Ananias*, a humble layman at Damascus. From him he learned that he was to be a missionary to the heathen. *Christ's witness unto all men.* (Read vs. 11–15.)

*Wash away thy sins.* During all those days he felt that he was the chief of sinners, because he persecuted the Church. In baptism he both confessed his sins and obtained cleansing and the assurance of pardon. His *calling on the Name of the Lord* was both prayer and confession of faith.

“*What was the change wrought in Paul by his conversion?* (1) Before conversion he was sincerely wrong, now he is sincerely right; before he was only partially sincere, not seeking the whole truth, now his sincerity was complete. Much the same is true of his religion. (2) Before conversion he was moral, upright, but it was self-righteousness, proud and formal. Now he had *morality transformed by love* to God and man, which is the only true morality. (3) By conversion he became humble, trustful, repentant, and his sins were forgiven. (4) By conversion the whole purpose and aim of his life was changed from a wrong to a right purpose.”—*Peloubet.*

V. 17. *When I was come again to*

*Jerusalem.* Three years after conversion (Gal. 1: 18). Then *his life's work* was made known unto him by our Lord. He tells the Jews that this announcement was made to him whilst he was *praying in the Temple*. He had not become an apostate or a traitor. Christ's appearance to him in the Temple was the answer to his prayers.

Vs. 18–20. *They will not receive thy testimony.* (1) The Jews would not believe one whom they regarded as a renegade. (2) The *Christians* would doubt the reality of his conversion, because he had been their chief persecutor.

V. 21. *Far hence unto the Gentiles!* Amongst the heathen no prejudice or mistrust would prevent the success of his mission. He had, by his conversion, become humble and loving, and as he learned and declared: “love never fails,” his mission to the *heathen* became a great success.

A SENSE OF HONOR.—The following is taken from an editorial in *The Century* for December: “There is little doubt that the thing which most needs to be preached to this generation of Americans by ministers of the Gospel, by both clerical and lay instructors of the youth, by all who have public influence or private authority, is—a sense of honor! It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work, imposes an obligation to fulfill the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employment applies to the cook, the errand-boy, the cashier, the legislator, the Governor, the President. This is a trite and apparently simple, and perhaps somewhat stupid view of the opportunities of a “smart” and ambitious young American of our day; but unless this common-place view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which the dangers and distresses of the past will seem almost insignificant.”



## PAUL BEFORE THE COUNCIL. (Acts 23: 1-11).

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part was Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the Scribes *that were of the Pharisees'* part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

**GOLDEN TEXT.**—And the night following the Lord stood by him, and said, Be of good cheer, Paul. (v. 11).

## NOTES.

The Jews listened respectfully to Paul's defence of himself until he mentioned Stephen and the Gentiles; then they interrupted him with loud cries. The captain protected him, and arranged for a trial before the council.

*Verse 1.* The council, or Sanhedrin, the great court of the Jews, composed of seventy-two leading men. 2. *Ananias*—appointed by Herod, A. D., 48. 3. *Smite thee*—this was a prophecy of what came to pass. Ananias was put to death by the assassins. *Whited wall*, signifying hypocrite. 5. *Wist not*—either he did not know the high priest, or failed to notice who gave the brutal order to smite

Paul. At any rate Paul apologized. 6. *Sadducees*—an educated, worldly-minded class of skeptics and rationalists; they denied the spiritual world, immortality of the soul, and the resurrection of the body. The *Pharisees* were more orthodox. 7. *A dissension*—Paul's enemies got to disputing. 9. *No evil in this man*—they were compelled to vindicate Paul. 10. Paul's life was again saved by the captain, Lysias. 11. *The Lord*, that is, Jesus. *Be of good cheer*—take comfort under troubles. *Rome* the capital of the Empire, with a population of 2,000,000, half of whom were slaves.

## QUESTIONS.

Up to what point had the Jews listened to Paul? At what words did they take offence? What did they then do? Who rescued him?

*Verse 1.* Before whom was he brought next day? Give an account of the Sanhedrin. How did Paul begin his defence here? What did he say of his past life?

2. What was the name of the high priest? What order did he give?

3. How did the Apostle resent the order? Was the command proper on the part of a judge? Did Paul utter curse, or a prophecy? Was it fulfilled? By whom?

4-5. What criticism was brought against Paul? Give his manly reply. What had he not known? Did he make an apology? Out of respect for what?

6-8. What did Paul perceive? Tell what you know about the Sadducees. About the Pharisees. For what was Paul called in question? Between whom arose a dissension? Which party sided with Paul?

9. What testimony did the Pharisees bear concerning Paul? Who, in their opinion, had spoken to him?

10. Who took charge of Paul? Why? Where did he take him? What was the captain's name? Had he rescued Paul before?

11. What occurred during the night? What did the Lord Jesus say? Where was he to preach? What do you know about Rome?

## REVIEW QUESTIONS.

Did Paul feel abashed before the council? How did he "behold" it? What were his opening words? What does he say of himself? What can you say of the conduct of Ananias? Of Paul? How many parties

were there in the council? Which defended Paul? Was it out of love for him, or out of hatred towards their own opponents? Who rescued the Apostle? Who cheered him?

## CATECHISM.

*Quest.* What advantage is it to us to know that God has created, and by His providence doth still uphold all things?

*Ans.* That we may be patient in adversity; thankful in prosperity; and that in all things which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from His love; since all creatures are so in His hand, that without His will they cannot so much as move.



## LESSON VIII. February 22d, 1884.

## First Sunday in Lent.

In our last lesson we studied Paul's address to the mob of Jews in the court of the Gentiles. He gave an account of his religious experience, which was listened to respectfully until he told of his commission to preach to the *Gentiles*. Then the storm burst forth anew, and they cried out: Away with such a fellow from the earth!

Lysias was present, but could not understand a word of Paul's address. He inferred that Paul must be a malefactor, and gave orders to examine him by scourging, in order to make him tell the whole truth. At this stage Paul, self-possessed, asked the question, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Here are *two* questions in fact; the one relates to the rights of Roman citizenship in general, the other to a special right, viz: the exemption from scourging.

ROMAN CITIZENSHIP.—"This was to enjoy all the privileges and rights which belonged to the free citizens of Rome itself; to be considered as equal to the natives. It was conferred by the emperors on provinces, cities or individuals. Among these privileges were (1) not to be bound or imprisoned without a formal trial; (2) *not to be scourged*; (3) not to be put to the torture to extort confession; (4) to have full rights over property and children; (5) to have a vote in the election of magistrates, and (6) a voice in the assemblies of the people."—*Petoubet*.

The chief captain Lysias had obtained this freedom with a great sum; but Paul was "free-born." Next day the captain brought Paul before the great council, usually called

"THE SANHEDRIM. (1) *"Its membership.* It was composed of 72 members, consisting of 24 chief *priests*, being the heads of the 24 courses, and of 24 *elders*, the representatives of the Jewish laity, and lastly of 24 *scribes* or doctors, the advisers of the assembly on questions of law. This was the *judicial* body of the Jews.

(2) *Its power* in civil and religious matters was practically unlimited. It had authority over kings and high-priests. It alone had power of life and

death, though this had been taken away by the Romans."

V. 1. *Paul earnestly beholding the Council.* Ananias, the high-priest, was president of the Sanhedrim. On one side of him were arranged the Pharisees, and on the other the Sadducees—the two rival sects. There were present also, the ex-high-priests Caiaphas and Theophilus. Paul now stood before the same council which, 20 years before, had commissioned him as persecutor.

Paul before the council presents a picture that all must admire. He was calm and undaunted. His was the look of a free, honest and innocent man. He *looked steadfastly* in their faces. He was now facing the assembly which contained some of his acquaintances, and from some of whom he had taken orders to persecute the disciples of Christ. He then agreed with them; now differs radically from them. Still he calls them *brethren*. He treats them as his equals, without either pride or false humility. *In all good conscience*—as a true and loyal Jew. Conscience is not always an infallible guide, however; *it needs light from above*. That light he had received; they had rejected it. He did not claim perfection for himself, but stated as a fact his own integrity. This incensed the high-priest, who said,

V. 2. *Smite him on the mouth*; stop his speech. Here was a violent interruption—injustice inside of a court of justice. Paul rejected the offered insult, and, without uttering an imprecation or curse, foretold what God would do to Ananias.

V. 3. *God shall smite thee.* Such unjust rulers as thou art cannot escape unpunished. A few years later this man, on account of his injustice and oppressions, was murdered by the *sicarii*, or band of assassins.

A *whited wall* was a term denoting a hypocrite; one with a fair exterior, but hideous within.

4-5. *Revilest thou?* Paul was thus called to account. But he manfully defended himself. He did not know that the brutal order had proceeded from the high-priest. He at once apologized as a gentleman would do. The Scripture had enjoined respect for rulers, and Paul would obey God's word, even in favor of an unworthy ruler.



Some persons have blamed Paul for showing what they consider to be an ebullition of anger. But "it seems unsafe to suppose that Paul, who for so many years had been longing for the salvation of his countrymen, and gone bound in spirit to their holy city, should have, on the first opportunity to meet the leaders of his race, lost his temper, and spoken unadvisedly with his lips."—*Riddle*.

His language was not that of anger or hasty temper, but of *moral indignation* caused by the insult offered him as a representative of the Gospel. We may be "angry and sin not"—provided our anger is directed against the *wrong*, rather than against the *wrong doer*.

*I wist not that he was the high-priest.* Paul said this by way of *apology*. His answer is variously explained. Some think he was *ironical*: "I could not have supposed from his conduct that he was high-priest!"

(2) Others think he meant: I did not consider, bear in mind or recollect, that he was high-priest, and thus spoke thoughtlessly. (3) But it is more likely that he *did not know the speaker*. Annas had been appointed high-priest by Herod, A. D. 48, ten years after Paul's conversion, since which event he was generally absent from Jerusalem. Besides, Paul's *sight* was very defective, and he did not recognize the official dignity of the speaker.

Mark, too, that Paul did not *retract* his words, as though they were untrue or wrong, much as he may have regretted that they fell upon a successor of Aaron.

*For it is written* in Ex. 22:28. (Read the account of Jesus before the high-priest Annas, in John 18:22-23.)

6-9. *One part were Sadducees.* There was a division in the ranks of the enemy, and Paul availed himself of the opportunity of setting them against one another. He would thus show the Pharisees that they were *doing wrong* by allying themselves with unbelievers against the Gospel. The high-priests belonged to this class. The Sadducees were named after their founder, Zadok.

The Pharisees were orthodox Jews; and Paul declared that he was of their party, but without their errors and sins. They believed the resurrection from the

dead; and it was that which Paul had preached. "My only crime is that I preach that great and true doctrine; and instead of opposing me, you should ally yourselves with me against the unbelieving Sadducees."

His words produced the desired result, and the Pharisees recognized (1) his innocence, (2) the fact that his message came from the heavenly world. They now feared lest they might be fighting against God.

10. *There arose a great dissension*, one party seeking to drag Paul away, the other to rescue him. In the tumult he was in danger of being torn to pieces. Claudius Lysias was present in the assembly, and at once intervened and ordered a guard of soldiers to interpose and bring the accused again into the castle of Antonia. He felt that he was responsible for the safety of Paul, who was a Roman citizen.

11. *The Lord stood by him.* Here was comfort and encouragement in the hour of trouble. Jesus stood beside His Apostle, who was lying on a bed of straw.

*Be of good cheer.* The very words Jesus used on another occasion, when the disciples were tossed on the billows of the Sea of Galilee (Matt. 14:27).

*Be of good cheer*: there may be delay and suffering, and a long trial of patience but the end was certain.

*Thou must bear witness of me at Rome.* This was the great desire of Paul's heart. (Romans, 1:10-11.) Paul's voice was to be heard in the two capitals of the world—Jerusalem and Rome; the one the *religious* metropolis, the other the civil and political.

Thus the Lord stood by and cheered Paul; so he ever does. When we are in greatest extremity Jesus comes to us with His richest consolations. "Not in the glare of day, not in the chief place of concourse, but in the stillness of night and in the solitude of the chamber, Christ visits them that are His, and adapts His consolations to their individual case and need."

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"Whatever men say in their blindness,  
And spite of the fancies of youth,  
There is nothing so kingly as kindness,  
And nothing so royal as truth."



# THE GUARDIAN.

VOL. XXXVI.

MARCH, 1885.

NO. 3

## THE BRIGHT SIDE.

BY "AURELIAN."

Twine not the wreath of asphodels  
Where amaranths are glowing;  
Nor quaff the filth of murky wells  
When silver streams are flowing.

Though dark the heavens above us seem,  
The sun is brightly shining;  
And though the clouds lie dark between,  
Each has "a silver lining."

Then think, should false ones e'er betray,  
There still are friends who love thee;  
Should sorrow's gloom enshroud thy way,  
There still is joy above thee.

## RECOLLECTIONS OF THE APOCRYPHA.

BY THE EDITOR.

There may be some of our youthful readers who do not know the Apocrypha even by name. Let them examine an old copy of the Bible—possibly their "Family Bible"—and they will probably find, between the Old and New Testaments, a series of books printed in smaller type than the rest of the volume. These books were at a very early period called "apocrypha," or *secret writings*, either because their origin was obscure or because they were not to be read in public in the churches. They were written after the canon of the Old Testament was closed, and having been composed in Greek were not recognized by the Jews of the time of our Saviour as of equal value with the rest of the Scriptures.

Protestants have generally declined to acknowledge the authority of these books, and Luther says in the first edition of his translation of the Bible: "These are books which are not re-

garded as of equal value with the rest of the Scriptures, and yet are good and useful to read." It is very certain that, though in many instances giving proof of the most exalted genius on the part of their authors, there is nothing to indicate that they are divinely inspired. The Roman Catholics since the Council of Trent recognize the Apocrypha as a part of the Bible, but it is not supposed that they make much practical use of it. Since 1821 the Bible Society no longer prints the Apocrypha in its editions of the Scriptures.

The Apocrypha in a certain sense bridges over the period between the Old and New Testament, and has great historical value. If it were not for it we would, for instance, know next to nothing concerning the Maccabees, the heroic family of priests who delivered their nation from the tyranny of Antiochus Epiphanes. It is, however, very evident that these books are not to be compared with the books which properly belong to the Old Testament. The grand old spirit of prophecy has disappeared, and all that here appears is of a very inferior order. Some of the books consist of imitations of Solomon and the prophets, evidently written by men of great ability but who could not rise above the experiences of their daily life, and fell far short of their models. Others are poems which have perhaps but little historical foundation, but are of value as illustrating the devout and patriotic spirit of their authors.

In the days of our boyhood we read the Apocrypha on account of the delightful stories which it contains. In those days we had but few story-books, and no story-papers, and yet our nature was the same as that of the boys of the present day. Instead, however, of imagining ourselves engaged in fighting



Indians or pirates, we followed Judas the Maccabee in his heroic conflicts, or climbed with Tobias the splendid steep of Ecbatana. Some of the stories of the Apocrypha even now come back to our memory, and though we have room only to give a brief outline some of our youthful readers may perhaps be pleased to share it with us.

#### THE STORY OF TOBIT.

Some years before the destruction of Nineveh there dwelt in that city a Jew named Tobit, of the tribe of Nephthali. Though most of his people had become like the heathen around them, Tobit remained faithful to the ways of his fathers. The king of Nineveh was very cruel and often slew Israelites who happened to offend him. Then Tobit secretly removed their bodies and buried them. When this became known to the king he had to flee for his life; but under the succeeding reign he was permitted to return. Once more he undertook his pious work of burying the dead, and persecutions began anew. One night sleeping with his face uncovered in the court-yard for fear of his persecutors, the droppings of sparrows fell into his eyes and he became blind. Then he became very poor, but his wife Anna labored faithfully for his support. One day she received a kid as a gift from her employers, but Tobit believed that she had stolen it, and this was the greatest trouble of all, for it caused him to lose faith in the integrity of the wife of his bosom. Then Tobit prayed that he might be taken away from the earth in which he had seen nothing but sorrow.

It happened on the same day that in Ecbatana, the capital of Media, Sara, the daughter of Raguel, a distant relative of Tobit, was also praying for death. She had been seven times given in marriage, but the evil spirit Asmodeus was inimical to the house, and in each case slew the bridegroom immediately after the ceremony. So the heart of Sara was grieved, and she prayed that the angel of death might be sent to deliver her. Then the angel Raphael was sent to save both Tobit and Sara from the evil that oppressed them.

Tobit had a son named Tobias, whom he loved greatly. He now re-

membered that in the days of his prosperity he had deposited a sum of money with a man in Media, and it occurred to him to send Tobias to fetch the money which he needed sorely. It was a long and dangerous journey, and it would have been unsafe to allow him to make the journey alone. Then a man appeared most opportunely and offered to make the journey with him; and as the man appeared to be one of the foremost in Israel the parents consented, though it grieved them sorely to separate from their son. "So they went forth both and the young man's dog went with them."

In the evening they came to the river Tigris. The young man went down to the stream to wash, and was surprised to see a fish leap out upon the bank. At his companion's direction he opened the fish and took out the heart, the liver, and the gall, which he put away carefully. He was told that smoke made of the heart and liver would drive away evil spirits, and that the gall would cure blindness.

Together the two men came to the house of Raguel, and were cordially received. It appeared that, according to the law of Moses, Tobias was the proper bridegroom for Sara; but the afflicted father told him the story of the death of her former bridegrooms, and was unwilling to expose the son of his cousin Tobit to such a terrible danger. Tobias, however, felt himself invulnerable, and insisted upon the marriage. Immediately after the marriage he cast the heart and liver of the fish upon the smouldering embers, and there arose a great smoke, "the which when the evil spirit smelled he fled unto the uttermost parts of Egypt." The charm had proved effective, and for fourteen days they celebrated the marriage with great rejoicing.

The companion of Tobias, at his request, took the instrument of writing and went on and fetched the money that belonged to Tobit. Then Raguel and Edna, his wife, gave to Tobias their daughter Sara, and half their goods, servants, cattle, and money. "So they went their way, and the dog went after them."

When they came near Nineveh, Tobias and his companion went before



the company, to prepare for their reception.

But Anna "sat looking towards the way for her son," and she "ran forth and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die."

"Tobit also went forth towards the door and stumbled; but his son ran unto him, and took hold of his father; and he stroked the gall on his father's eyes, saying, Be of good hope my father. And when his eyes began to smart he rubbed them; and the whiteness pilled away from the corners of his eyes, and when he saw his son he fell upon his neck. And he wept and said, Blessed art thou, O God, and blessed be thy name for ever; and blessed are all thy holy angels: For thou hast scourged and hast taken pity on me; for behold I see my son Tobias."—*Tobit*, 11, 10-15.

The marriage festivities were celebrated with great rejoicing, and "there was joy among all the brethren who dwelt in Nineveh." Then Tobit called his son and told him to see to it that the man who had been his companion received his wages. They agreed that as all their prosperity was due to this man, it behooved them to give him one half of all their possessions. Then they called the man and made him this munificent offer. But he called them aside, and after giving them many precious admonitions, said, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and go in and out before the glory of the Holy One." Then Tobit and his son covered their faces, and when they looked up the man had vanished.

This is the principal part of the story of Tobit. We are told, with considerable minuteness, how Tobit believed the prophecies of Jonah and withdrew from Nineveh before its destruction. The historical parts of the story are "a little mixed," but who will question its excellence from a literary standpoint? We do not regard it as inspired. Indeed, it contains so many fanciful elements, that we wonder that any one should ever have regarded it as a part of the word of God. It is, however, a splendid specimen of the stories which the Jews

told their children during the captivity, for the purpose of keeping them true to the faith of their fathers. We do not know who wrote the book, but he was a poet of no mean order. Even the references to the dog of Tobias, who always followed the company, add to the vividness of the picture, and as a whole we venture to declare it one of the sweetest stories of domestic life to be found in the history of the world.

A peculiar feature in the Apocrypha is the unreliable nature of its historical details. In the Bible every historical statement is found to agree with the most recent discoveries; but with the Apocrypha the case is directly the reverse. Thus, for instance, the book of Judith begins by saying that the events which it relates occurred "in the twelfth year of the reign of Nebuchadnezzar, who reigned in Nineveh." Now the facts are that Nebuchadnezzar did not reign in Nineveh but in Babylon, and that the events related in the book have every appearance of being a story invented for the purpose of stimulating the patriotism of the Jewish people during the later years of its national existence. The story is however so well conceived, and has entered so deeply into the consciousness of Christian people that we think its outlines, at least, ought to be familiar to every Christian.

#### THE STORY OF JUDITH.

Nebuchadnezzar is said to have sent forth his general Holofernes to demand from the nations "earth and water." This means that he required them to submit unconditionally to his government. It was a favorite formula with the Persians of a later date, but we have elsewhere no indication that it was also employed by the Babylonians. In the pursuance of his commission Holofernes came to Bethulia, a city of Israel, and besieged it. The people of the city determined to defend themselves for five days, in the hope that the Lord would indicate some means of deliverance. At last, when every hope appeared to have failed, Judith, a beautiful widow, came forward and offered to undertake the deliverance of her people. The only condition she demanded was that she should be permitted to enter



the gates of Bethulia at her own pleasure, without being required to give an explanation of her purposes. Then dressed in the most brilliant attire, and accompanied by a maid who bore a bag containing food, she entered the camp of the Assyrians, declaring that she had fled from the certain death which awaited the people of Bethulia. Holofernes was fascinated by her beauty, and permitted her every evening to go beyond the camp, in company with her maid, for the purpose of attending to her devotions. On the third day Holofernes had a great feast and was overcome with wine. Then he called for Judith, and she being alone with him in the tent gave him more wine until he was thoroughly stupified. Then she seized his sword, cut off his head, and thrust it with some of the curtains of the bed into her bag. With her maid she then passed beyond the camp, as usual, and entered Bethulia carrying the head of its great enemy. In the morning the Israelites attacked and discomfited the Assyrians who were panic-struck at the loss of their general. —Judith was recognized as the great heroine of her people, and lived to a great age, universally respected. Calmet regards the story as a parable, which was composed for the purpose of inciting the Jews to deeds of patriotism during their struggle with the Romans.

The Apocrypha is full of stories, but it is also full of wisdom. It is in every respect worthy of study, and we earnestly advise our readers to make themselves familiar with it.

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### THE GREAT HUMANIST, ULRICH von HUTTEN.

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BY GEORGE MERLE ZACHARIAS.

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Not far distant from the walls of the celebrated Abbey of Fulda, there stood in the Reformation Period the Castle of the Knightly Family, Von Hutten. It was built on one of those cone-shaped hillocks, which dot the Valley of the Fulda, and which to this day form the characteristic feature of that rarely picturesque Hessen-Land.

The immediate vicinity is redolent

with the memory of Boniface, the Apostle of the Germans, whose last wish was, that his bones might rest in his well-beloved Fulda. From the time of Boniface and Sturm, this was the Valley for the learned, as the Abbey was the radiating centre of religious culture and education for Germany's Primate, and had been such from the time that the Light of the Holy Gospel dawned upon this old Franken-land.

Almost within the shadow of this celebrated seat of learning, in the Schloss Steckelberg, on the 21st of April, 1488, Ulrich von Hutten was born, the eldest son of a poor, but not undistinguished knightly family. Being of a peculiar disposition and of weak physique, he was, at an early age, devoted by his parents to a cloistral life.

The monotony and idleness of monastic life illy suited his active, versatile temperament; so that he fled, as he himself said, in horror from its routine of matins and penances, to Cologne. Subsequently he visited Erfurt, where the voice of Luther was already sounding the bugle of the Reformation.

But the inquiring mind of Ulrich von Hutten led him to Frankfort-on-the-Oder, where, in 1506, he graduated as Doctor of Philosophy. Here particularly, his great talent as a Humanist, manifested itself, so that he made many enemies. Driven thence, he was shipwrecked on the Pomeranian coast, and, as a wanderer, sought the University of Greifswald. In the Records of this University for the year 1509, are found these quaint words, "*Ulricus Huttensis poeta clericus Herbipolensis gratis intitulatus quia spoliatus omnibus bonis.*"

But the peculiarities of this South German poet and philosopher did not harmonize with the more practical North German trades-people. They had Hanseatic ideas, and had not much sympathy with his poetic airs and seeming vanity; in addition Ulrich von Hutten boasted of his knightly rank. But deeper than all other causes was the fact, that a shibboleth existed in dialect and temperament, between the descendants of the "Franken and the Saxen" types of German Race.

Not only was he banished from Greifswald, but, in addition, was robbed of



the little clothing and money he possessed. Penniless and alone he sought Rostock, where, as usual, he found friends in the Humanists.

This period of the life of Ulrich von Hutten corresponds to the wanderings of the Minnesinger, Walther von der Vogelweide, who, as a Troubadour, went from Castle to Castle; indeed, the former claimed in his writings to be the rightful, historical successor of the latter. The wanderings of this great Humanist are not only a study, but an actual photograph of the religious, philosophic and poetic disquietude of the stormy times in which he lived.

Leaving Rostock, von Hutten betook himself to Wittenberg, Leipzig and Vienna. Crossing the Alps, he at length came to Pavia, the Italian Mecca of Humanist enthusiasm, where he remained during the years 1511 and 1512. After many vicissitudes, sick and penniless, he went to Bologna, and became a private soldier in the Imperial Army.

Forsaking the life of a soldier, von Hutten returned to Germany, where, for a short time, the sun shone upon him in the favor and friendship of the Elector of Mainz. Basking in the Elector's favor, it became Ulrich's dream to make this old Fortress City of Drusus (Maguntiacum, Mayence, Mainz) the centre of a great literary reform. The recuperative powers of von Hutten seem wonderful, whilst the contrasts of Court luxury and wayside poverty were matters to which he seemed oblivious.

But the third stage of his life had arrived: the Monastic and the Philosophic were the first and second, and with the murder of his cousin John, by the Duke of Würtemberg, the poetic phase of his life was developed. This act of treachery changed the course of von Hutten's life, and, as a result, he took part in the publication of the famous "*Epistolæ Obscurorum Virorum*." Satire and vehemence poured forth; through which writings Ulrich von Hutten received the Crown of an Imperial Poet-Laureate in 1517. Again his nature reacts, and, flushed with success, and urged by his friends to devote himself to letters, with the leaves of his Laureate Crown still fresh and green, he returned to Mainz.

The knightly phase of von Hutten's

being now showed itself in his intimacy with Franz von Sickingen, and in his effort to assert the claims of the Ritterstand over against the usurpations of the Princes. He also now showed great interest in the success of the Reformation, addressing the learned, the aristocracy and the nobility. Being a knight and belonging to a noble family, von Hutten reached the higher classes, even as Zwingli and Luther, by homely words and explanations in their sermons, reached the populace. In this consisted the real success of his life historically, in that he interpreted the times aright. Said von Hutten, "The Minnesinger is of the past, and national songs and hymns must be developed in the lives and hearts of the people." These developments of the knightly phase of von Hutten's character formed the fourth stage of his eventful life.

But once again dark clouds gather around him, and misfortune and disasters befall the Humanist. The Elector of Mainz, frightened by the success of the Reformation, dismissed von Hutten, who now sought to gain the favor of the Emperor, Charles the Fifth. His predecessor, Maximilian, had conferred the Laureate Crown upon von Hutten, and now the latter craved the favor of Charles. But the Emperor having no sympathy for the Humanists, and, besides, not being a German, received him coldly.

Weary and heart-sick, and under the ban of Pope Leo the Tenth, von Hutten returned to his Franconian home, and at the death of his friend, Franz von Sickingen, he fled to Basel, trusting that his friend Erasmus would befriend him. But the wary, cunning Erasmus refused to see him, fearing that von Hutten wished to borrow money from him, and at the same time dreading the loathsome disease from which von Hutten suffered. Thenceforth the two great humanists were deadly enemies. This want of sympathy on the part of Erasmus towards von Hutten embittered the latter's last days, and remains as a deep blemish on the memory of Erasmus. Not content with this, Erasmus followed von Hutten with defamatory letters, until the warm heart and kind hand of Zwingli received him.

There is something passing tender in



the kindness of the Swiss Reformer to this German Exile, philosopher and poet; these two Ulrichs appreciated one another. They were, perhaps, the two greatest Linguists of the Reformation Period, and, whilst their characters were dissimilar, yet their lives had been so stormy, working mutual sympathy. A celebrated writer thus speaks of von Hutten. "He was the Cicero of Germany before he became its Lucian:" in this is indicated the elegance of his Latin and the bitterness of his satire. Perhaps Erasmus may have felt, what criticism has since established, that von Hutten was a more profound Linguist than he, and, in this, may rest a subtle jealousy.

But Zwingli was nobler, and greeted the worn Humanist with hospitality and kind words. Through the influence of the great Reformer, the Council of Zürich sent von Hutten, at the City's expense, to the Swiss baths of Pfeffers, where it was hoped he might recover his health.

But it was too late; the peculiar disease had rooted itself too deeply in his system, and, at the suggestion of Zwingli, he sought the little Island of Ufenau in Lake Zürich. Here, tenderly cared for by the Pastor of the little Reformed Church on the Island, von Hutten lingered a short while. Surrounded by the peaceful, blue waters of the Lake, and overshadowed by the snow-capped Alps, the fevered brow and wounded heart of Ulrich von Hutten found rest, not in the humanities of life, but in the Divinity of our Holy Christianity. He died August 29th, 1523, aged thirty-five years. Like the other Ulrich (Zwingli), he died young; his effects were a bundle of letters, and his faithful pen.

In the Gottes-Acker of the Island Church of Ufenau, the Pastor buried him—and the Angel of Hope spread the Robe of Christ's Righteousness and the Garment of the Resurrection over his grave.

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GOOD wedder for church-goin' 'pends mo' on de milliner dan it does on de moon.—*Plantation Philosophy.*

AN ounce of keep-your-mouth-shut is better than a pound of explanation after you have said it.

### GERMAN HYMN.

"Was Gott thut, das ist wohlgethan!"

(Samuel Rodigast, of Jena, is the author of this well-known hymn. It was written during the opening of the eighteenth century, when a friend and companion lay sick; who, after his recovery, composed the familiar choral melody to which it is sung in German worship).

BY PERKIOMEN.

Whate'er God does, is wisely done!  
His rule bears no correction.  
The course for me He has begun,  
I'll end by His direction;  
He is my God; Who 'neath the rod,  
E'en can preserve me wholly:  
Then let Him govern solely.

Whate'er God does, is wisely done!  
His Word knows no deception.  
He points the way for me to run;  
I'll ask for no election,  
Outside His way; but meekly say:  
There's not an evil hour,  
That lies beyond His power.

Whate'er God does, is wisely done!  
He will me safe remember.  
The Good Physician, He would shun,  
His patient BONES to tender!  
God's Word will stand; He is at hand;  
And since I'm near about Him,  
Why should my faith be doubting?

Whate'er God does, is wisely done!  
He is my Light and Living.  
Of evil He can give me none;  
To Him myself I'm giving.  
In joy and grief, Time brings relief,  
And I shall then acknowledge,  
How kindly is His knowledge!

Whate'er God does, is wisely done!  
E'en though the cup I'm drinking,  
May taste quite bitter to my tongue,  
From it I'll not be shrinking;  
Since, in the end, my plague shall mend;  
And pains must find their surcease,  
In sweetest peace and heart's ease.

Whate'er God does, is wisely done!  
In this I'm firmly grounded.  
Tho' rough the road o'er which I run,  
By ills and death confounded,  
The God above, with mother love,  
In His arms stays me wholly:—  
Then let Him govern solely.

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IN dis life al'ers try to hep a man up de hill. He can go down by hisse'f.  
—*Plantation Philosophy.*



## A GOOD, EASY PLACE.

BY THE EDITOR.

A young man once wrote to Mr. Beecher, asking him to get him a good, easy place in the city. Mr. Beecher was probably annoyed at the application, and replied that he only knew one easy place in the world, and that was—the grave. It was a gloomy answer, but there was a good deal of truth in it. In these days every man who is not utterly worthless must work with all his might. There is no room for idlers, and the more exalted your position the greater will be the labors which you will be called to perform. The man who follows the plow, and labors hard day after day, will naturally sometimes become discontented, and wish he could exchange with some one who occupies an easier position. Well! With whom shall the exchange be made? Would you exchange with your pastor? Possibly, you think it would be very pleasant to be freed from manual labor and to be occupied exclusively with spiritual things. But, reflect a moment! Does not your pastor, if he has a large charge, pay more visits than a doctor in good practice and make more speeches than a lawyer? Have you any idea what it is to listen constantly to the moanings of those who are sick in mind or body, to seek out those who are going astray and to bring them back to the path of duty, to carry the cares of a whole community upon your heart? Do you imagine that the preparation of sermons is an easy matter? Have you ever written a discourse of any kind? If you have, you must remember how much study it required, how it worried you until you had delivered it. Now, suppose you had three or more speeches to prepare and deliver every week, do you suppose it could be done without study and anxiety? A sermon, permit us to say, is more difficult to prepare than an ordinary speech. The community is becoming more intelligent and critical, and to preach constantly to the same people is no child's play. If you were a preacher you would probably lie awake many a night thinking of what you ought to preach, and spend many a day

searching for materials or developing them. No! If you want a good, easy place, I do not advise you to exchange with your pastor.

Perhaps you would like to be a Professor of Theology. We fear it would be a mistake to accept such a position if you wanted rest. As the ancients said of the office of bishop, "*Non est otium, sed negotium*"—"it is not leisure but labor." Imagine yourself brought into daily contact with a number of talented and highly-educated young men, instructing them, and discoursing with them on the most difficult subjects with which the mind of man can possibly grapple. You would need to be armed at all points to answer their questions and meet their objections. There is a general impression that having once passed over the course the work is easy, but it is a great mistake. Students are constantly comparing notes, and unless the teacher prefers new lectures, including the most recent results of critical study, he will soon find that his influence is growing less. This would seem to be enough work for a single man, but you would also be expected to contribute to periodicals, and perhaps to edit a magazine or to write a book. Almost every Lord's Day you would be expected to preach somewhere. There are vacant charges to be supplied, sick pastors to be relieved, churches to be consecrated, and many similar duties to be performed. It is well that the professors in our Theological Seminaries should be invited to perform such duties, and we do not doubt that they are willing to do all in their power, but we mention these things to show that their positions are not to be desired by those who seek for good, easy places.

If the church has no sinecures how is it with the state? Well! Possibly there may be some barnacles who cling to the old ship and draw sustenance out of it. These, however, are beneath the surface and we do not know much about them. How would you like to be American Minister to Great Britain? It looks tempting, does it not? It seems to be, as the Irishman said of the office of bishop, "a nate, clane, aisy business." But have you ever reflected upon what is required of the official representative of a great nation? A man of the high-



est culture, thoroughly familiar with international law, acquainted with customs of the best society, but withal so patriotic that no considerations of courtesy can induce him to yield where the rights of his country are concerned. He must be extremely prudent, for a single unconsidered word may result in national complications. His communications to the Department of State are expected to contain minute and accurate information concerning the affairs of the government to which he stands accredited. Little clouds of trouble frequently appear between the two countries, and these, with consummate skill, he is expected to clear away. Occasions are constantly arising when at a moment's notice he must be ready to make a telling speech in the name of the country which he represents. Large numbers of Americans come to him well recommended. Miss Flora McFlinsey desires to be presented to the Queen. The Honorable Elijah Pogram wants to be introduced to the nobility. These people must be well received and courteously entertained, or they will fill the American papers with denunciatory scribblings. These are but a few of the cares and worries of a Foreign Minister. How do you like the prospect? It is a grand place, but by no means good and easy. Certainly it is not a place for a lazy man. Solomon says:—"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

The case is similar with respect to every important political office up to the Presidency. All these places have attractions for the ambitious, but should have none for the indolent. They require a long apprenticeship, and demand hard labor. In brief, my good friend at the plow, if you seek for a good, easy place, you will not be likely to find it on this side of the final consummation. Better to lie down in the furrow and let the clods cover you. If you must needs toil it is easier to use the hands than the head. If, however, you know yourself possessed of a talent which may be of use to Church or State do not permit considerations of ease to deter you from exercising it. You have no right to bury it. Not for personal aggrandizement—much less for the pur-

pose of living a life of luxury and laziness—but for the advancement of some noble cause use all the power that is in you, and the satisfaction which labor brings will be worth infinitely more than all the dreams of indolence.

### DAVID AND GOLIATH

BY E. C. BENEDICT.

David is often spoken of as of small size when he killed Goliath, as though he were a half-grown lad, when, by a miracle, God enabled him to overcome the Philistine. The sacred writings, however, give no warrant for this idea, but, on the other hand, show that he was a full-grown man—a young man, indeed, but precocious in mind and body; and although inferior to Goliath in size and age, he was, nevertheless, himself, a young giant in size and muscular power, being about twenty-three years of age, and probably seven feet or more in height and of herculean strength, at the time of that remarkable duel.

**HIS AGE.** He was thirty years old when he came to the throne. He had been in exile about seven years. The most reliable accounts and traditions differ, but make him, I believe, twenty-two when he was anointed by Samuel, which was before he met Goliath.

Ainsworth, the most careful and learned of commentators—Edit. 1617—says: "In the three and twentieth year of his life he was, by Samuel the prophet, anointed king over Israel." I therefore put his age about twenty-three, at that time. Other facts indicate that he was not a boy. His father was an old man, (1 Sam. xvii. 12.) He was an accomplished musician, "*cunning in playing*," (1 Sam. xvi. 18,) a fit musician for the royal presence. He was "*prudent in matters*," sagacious, wary, "*a mighty valiant man*," a man of war." (Ibid.) He was the keeper of his father's sheep in the wilderness, infested by bears and lions. (1 Sam. xvi. 11, and xvii. 28, 33.) He was thus a man of judgment and experience, though a young man. Saul indeed, calls him a "*stripling*," "*a youth*," "*a young man*," (1 Sam. xvii. 51, 56, 58.) "*He was but a youth, and ruddy, and of a fair countenance*." (Ibid 42, and xvi. 12.) This mode of speaking of persons not old was common—Saul is called "*a*



choice young man and a goodly," (1 Sam. ix. 2,) when he had a son, Jonathan, old enough to be the leader of a thousand soldiers, (*Ibid.* xiii. 2, and see 2 Sam. i. 2, 5, 6, 13, 15.) Saul gave David the chief command—"set him *over the men of war.*" (1 Sam. xviii. 5.)

**HIS SIZE.** Being twenty-three years old, he was full grown.

In those times of hand-to-hand fighting, personal prowess, great size, and strength were the qualities for a leader; and for the Israelites, who were then in abject subjection to the Philistines, size and strength would be specially sought for in the choice of a King. Saul was evidently chosen for his great size, by Samuel; and, for the same reason, the choice was ratified by the people, with enthusiasm. *When he stood among the people, he was higher than any of the people, from his shoulders and upward. And Samuel said to all the people, "See ye him whom the Lord hath chosen, "That there is none like him among all the people?" And all the people shouted and said, "God save the king."* (1 Samuel, x 23, 24.) The same qualities were looked for in a successor. It is quite evident that the size of Jesse's sons attracted the attention of Samuel; and before seeing David, the "*height of the stature*" of Eliab, the eldest, led Samuel to suppose that he must be the chosen of the Lord. (1 Samuel, xvi. 7.) Jesse's family was, undoubtedly, large-sized persons. Eliab's stature was certainly remarkable. Shammah and Abinadab, as well as Eliab, were in Saul's army. The great commanders, Joab, and Abishai, and Asahel, were grand-children of Jesse—David's nephews.

David was the armor-bearer of Saul, who was, from the shoulders upward, higher than any other Israelite—probably more than seven feet:—no "little" David could have carried his armor. When David volunteered to meet Goliath, Saul offered his armor and sword to him to wear, perhaps because no others were large enough for him. David put them on, but quickly took them off, not because they were too large, but because he was not used to armor: "*And David said unto Saul, I cannot go with these, for I have not proved them.*" Saul would never have offered his giant

armor to any "little" David; nor would a shepherd-lad have put it on. (1 Sam. xvii. 38, 39). He must have been as tall as Saul, and strong in proportion to his size. Goliath himself scorned David because he was young and armed only with a *staff*; but he did not speak of his size, nor of any other deficiency, except his having no arms.

**HIS STRENGTH.** His strength was like that of Samson. As Samson killed a young lion, (*Judges*, xiv. 5, 6,) so David, while a shepherd, killed a hungry lion.—"*He went out after him and smote him.*" "*He caught him by the beard and smote him and slew him.*" (1 Samuel, xvii. 35, 36) —He also killed a bear under like circumstances. His strength in his hands and arms must have been enormous, thus to have handled these powerful beasts. In those periods, when the bow was the great weapon of war, men of great strength had bows of steel,—David's strength was so great that he could break one of those bows with his arms: —"*A bow of steel is broken by mine arms.*" (2 Samuel, xxii. 35.)

His strength, as well as his size, enabled him to handle the sword of the giant with ease—a weapon not to be handled by a boy. (1 Sam. xvii. 51.) The use of the giant's sword on that occasion would not, perhaps, prove so much; for, in that moment of excitement, he might well have swung a sword which at other times would have been too heavy for him; but we find, a year afterwards, when he was fleeing unarmed from Saul, he asked Ahimelech for a spear or a sword, for his own use, and was told, "*There is none but the sword of Goliath.*" David said: "*There is none like that; give it me,*"—showing that that ponderous weapon was well adapted to his power; and just the thing for him, for self-defence. (1 Samuel, xxi. 8, 9.)

He was equally swift of foot; which enabled him to run to Goliath before he could rally from the shock of the stone. "*Thou makest my feet like hind's feet.*" (2 Sam. xxii. 34.) "*By thee I have run through a troop: by my God I have leaped over a wall.*" (*Ibid.* 30.)

**HIS PRUDENCE.** The stratagem of David was characteristic of his sagacity



and wariness. To deceive the Philistine, he went into the field as a shepherd, and not as a man of war; "*he took his staff in his hand;*" he put the stones "*in his shepherd's bag which he had;*" and his sling was "*in his hand,*"—concealed in his hand. Goliath was thrown off his guard. (1 Sam. xvii. 40, 42 and 43.) He supposed David intended to attack him with his staff, as he would a dog—"Am I a dog that thou comest to me with *staves?*"

David's feats of strength are nowhere represented as miraculous, nor anything more than great but natural exhibitions of strength and bravery, with the blessing of Divine Providence—the blessing of success upon the use of appropriate means.

His strength, agility and skill being considered, his triumph over Goliath was to be expected. The sling, in those days, was a wonderful weapon in the hands of those who were skillful in the use of it, especially if they were men of great muscular power in the arms. The precision with which stones were thrown, as well as the velocity, is almost inconceivable to us. The slingers were the sharpshooters of the early wars of the Jews. In the tribe of Benjamin alone there were "*seven hundred chosen men, left-handed, every one could sling stones at a hair-breadth, and not miss.*" (Judges xx. 16.) "Left-handed" is supposed to mean using the left hand as well as the right. "*They could use both the right hand and the left, in hurling stones.*" (1 Chronicles, xii. 2)

According to Pliny, the people of Palestine were not only the first to adopt this powerful weapon, but were also the most skillful in the use of it; and from Diodorus and Vegetius, we learn that the inhabitants of the Balearic islands (Majorca and Minorca) were also great slingers. They compelled their children to go hungry till they could bring down game for their food with their slings. A man of great strength would kill an enemy, encased in armor, at the distance of thirty rods, without shedding a drop of blood, so great was the shock; and they rarely missed. (*Encyclopédie*, Art. FRONDE.)

David thus used a weapon which the giant could not parry nor fly from, and which his brass-clad forehead could not

resist. It was a duel between a mere swordsman and a sharpshooter, at rifle-shot range. The result was inevitable, as David well knew.

E. C. B.

\* This article appeared in the "Historical Magazine" fifteen years ago. It is very curious, and for this reason we have preserved it, though we do not agree with all the opinions of its author. We are sure it will be read with interest, if only as an illustration of the different ways in which the most familiar subject may be regarded.

EDITOR.

## CAESAR OR JESUS? WHICH?

(Conclusion).

BY THE REV. HIRAM KING.

On the eve of the incarnation of Divinity, Rome, doubtless, presented the most ridiculous spectacle that ever fell under the observation of the supernatural beings that look in upon the planets. The one colossal military power of all time intrenched upon the world! The world one great fortified Roman camp! A line of spears bristling upon the rampart along the sides of the great square—the Rhine, the Euphrates, Egypt and Morocco—out-turned, menacingly, to do deadly execution upon the foe that shall have the hardihood to cross the fosse below! Supreme military genius and the invincible legions, that had fought and conquered in every clime, employed to execute, perpetually, the unalterable determination to *conserve* the existing order of the world under an eternity of Roman domination!

Cæsar, however, overlooked what was most clearly evident from beyond the boundaries of nature, namely, that although the *fascēs* represented a combined power that might prove temporarily omnipotent on earth, an unanticipated foe might still invade his carefully guarded world in easy defiance of brandished steel and military machines. It escaped his jealous vigilance that a foe might find entrance into his great camp unchallenged by his sentries, against whom, shield and helmet could afford no protection, and upon whom, short-sword and battle-axe could do no execution; because, hailing from another sphere, he would make his incursion from *overhead*, and Rome could guard



only the *horizontal* approaches. If but a spark of faith in the supernatural survived under the prevalent atheism of the age, this invisible realm was looked upon without apprehension as the source of prospective danger. And why not? Since Ganymede was bearing the festal cup at the revels of the gods under the shadow of the Capitol.

Caesar could not know that one of the national divinities neither ate ambrosia nor drank nectar, and that the Jehovah of the Jews had declined the proffered honor of association with the constructed hierarchy of the Pantheon. Nor could he be aware that the God of the despised people, who declined to eat the flesh of swine was the only real Divinity of them all. He may have heard the faint, but universal whisper, of a Jewish hope inspired by the utterances of the ancient prophets of the Hebrews, of the expected advent of some mighty one, but he could not know that all Heaven was congregated above Bethlehem of Judea, and that the Great Choir was chanting the *Gloria in Excelsis* in joyous celebration of the human birth of Divinity. He could not know that the angelic shouts that hailed the consummation of the mystery of incarnation, breaking in eager acclaim along the acclivity of immortality to the great throne, and falling in angry thunder upon the gates of Perdition, rang, at the same time, the knell of doom over the Old World.

The event that could draw Heaven and Earth together on the plain of Judea to wonder and rejoice and adore, must certainly have been pregnant with the deepest meaning for the world, and the historian who fails to allow the "Son of Man" His personal claim to be the "Alpha and Omega"—the A. B. C—of the language in which every line of history is written, will find the Great Book filled with undecipherable hieroglyphics, for he will certainly fail to find the key to a single chapter. He who cannot perceive the old order dissolving in violence and a new world evolving from out the chaos under creative energy, at the appearance of Jesus Christ, may make a record of national organization and existence and enterprise, of sieges and battles and con-

quests, of the state of agriculture and commerce and education, but he must fail, totally, to write history, because, the motive and informing principle, which shapes the world's destiny and alone gives meaning to the marvelous movement of human life, escapes his attention utterly.

The Augustan age witnessed, indeed, the initial conflict of two contending civilizations, whose counter-coruscations "overarched the world with a vault of shifting, contending, contrary and awful splendors,—a hazy mingling of embattled glories as full of meaning as it was of mystery." The sun of the old mythological civilization was now plainly declining from the zenith of meridian splendor, to set in shuddering horror under the gathering Stygian gloom, that began to enwrap the old world as in the pall of death. The disk of the new humanity, resplendent with the effulgence of the Shekinah of God, was rising from the horizon to climb the ecliptic toward a perpetual noon-tide glory. This distinguished period marks the introduction of the world's fundamental principle, whose roots lay hidden, already, in the retrospective solitudes of forty centuries and more, and the resistless development of which must go forward in correlation to the eternity of the future. Jesus Christ, the Personal Source of integral history—Caesar's greatest Foe—gained entrance to Cæsar's supposed impregnable fortress-world as readily and safely, as if the great garrison had shared the fate of the lamented proconsular legions of Varus in the dismal swamps of a German forest.

It is easy enough to explain, in general terms, that history is the evolution of life, under the motive energy of mental and moral and spiritual forces, from the original norm of a primitive state into the ten thousand factors that multiply the world of man into the great, moving avalanche, that has come to break in thunderous impetuosity along the ages. But when the matter is looked into more attentively, and the ground-law of the development and the conditions of its progress are sought for, a problem of an entirely different sort is encountered.

Forward and rectilinear motion is es,



sential to real history. But as the movement must be ever expanding and endless, how can it take place in a created order of existence? One or the other of two alternatives is involved. Either the creature embraces in its own constitution the historical forces competent to set the world in motion after this fashion; or these invisible potencies are derived, by way of complementation, from a higher order. The former alternative cannot be entertained, for a self-sufficiency of the sort would, plainly, be incompatible with the nature of depending existence. The movement of history can be explained at all only on the assumption of the latter. It is certain that no order of creatures, conceived to be cut off from the higher order of being from which it has its origin, and shut up in itself, could evolve its life along the line of history. Simple existence would indeed be entirely impossible if this isolation were to be in all respects, complete. In order to any sort of approach to what is meant by the enlargement of history, there must be made an actual and steady communication from *above*. But the higher must not reveal itself to the lower in the form of a *spectacle* (an outward exhibition from overhead could render no service), but the revelation needs to be made in the form of life-communication steadily entering the essential being of the object. What is required here is an essential relation of such sort as will make room for a continuous influx of the life of the higher order into that of the lower; whilst the lower order, in responsive action, ascends and comes to move on the plane of the higher, transcending, thus, the laws of its own proper constitution. Nothing short of this relation, in which the higher life descends, helpfully, to the level of the lower, to lift it, by its co-operation, beyond the scope of its own existence, can answer as the conditions of the evolution of history. Unless the relation facilitates the intermingling of life, the movement must in the end prove *orbital*.

The movement of life among the sub-human orders is, unavoidably, curvilinear and altogether incapable of tracing the right lines of progress, although certain of these approach, apparently,

very closely the plane of mankind. Mere instinct, even in its ultimate scope, cannot light the way to anything more than the barred entrance to the fields of history, and the animal must walk the original circle to the world's end that was marked out by its primitive progenitor. The lower orders are unhistorical because they lack the constitutional basis for the revelation new spoken of, having neither mental nor moral nor spiritual qualifications for a communication of this character from the source of their existence.

The space between instinct and reason—from animal to man—drops into a bottomless chasm, which has been seen to yawn ever since the birth of the twin sciences of Psychology and Physiology. The distinguished scientist declares the separation due to the unaccountable breaking out of a link in the supposed chain of man's descent, and Charles Darwin essayed to explore this void without bottom in search of the "missing link," to prove, forsooth, that man's diminishing history must be traced up along each successive degree of ape and gorilla and monkey, and the rest to his primitive emergence *ex concha*. As the great naturalist was unsuccessful in his quest, and as it may be presumed, with some degree of certainty, that his successors in the search will meet with a similar disappointment in their failure to find what was not lost, the race of man may be allowed the distinguished honor of existing at the lofty altitude of history, with the clearly defined break separating them from the entire world of animals below. Man, as the crown and head of the natural creation, the culmination and highest form of the finite, towers above the surrounding orders as the fitting point of contact and avenue of entrance for the Infinite—for God.

It is only on this high plane of finite existence, where the creature is endowed with reason, that the forces of history can come into play. It is at the degree of man on the scale that the entrance of the Divine into creation, in the form of organic revelation, becomes first possible. The transition and influx of the Divine into mundane creation, and, conversely, the instanding of the latter in the former, was not indeed to be con-



summated by a mere outward conjunction and juxtaposition of the two orders. Infinitely more, certainly, must be looked for here than a pretended Roman colonization of the gods, for such a purely local introduction of Divinity—if even this were really possible—could, at the most, amount to nothing more than an external proximity.

The principle of the ultimate unity of God and man is primary and fundamental, and ruled in the work of creation. This operative cause may properly be called the *Incarinate Logos Idea*, and, under the power of it, the human order was determined from the start, as to nature and attribute. The historian of creation intimates as much in the ancient records. As distinguishing the latest production of the creative omnipotence from fish and fowl and cattle and reptile, we are told that "In the image of God created he him," in accordance with the Divine resolution previously taken. In other words, the prospective human birth of Divinity, gave character to man in his origin. This primal ideal incarnation was the real, dynamic, causing and modeling factor in the original constitution of the human order. The last Adam was in reality the Archetype of the first Adam. The final stage of human life, to be reached in a complementation from above, ruled, in fact, the character of its beginning. Man was made to take position on the verge of Divinity under the formative power of the *ideally* Incarnate Son of God.

This ideal incarnation, which stamped man with a reflected Divinity and gave him position on the threshold of the Absolute, must, however, reach the organic actualization involved in it from the start, as its ultimate form of evolution. Certainly, an historical evolution of man's life, that is to be real in any sense, supposes an actual incarnation. The stream of history, in the full sense and meaning, can begin to flow along the ages only when the Divine is made to touch and penetrate the creation in a living unity. History, unless the movement is to be downright irrational and without purpose at last, can take proper form only when the "fulness of time" shall verify the ancient predictions, and the Son of God

shall enter the sphere of earthly life in an actual birth. Then the ideal creation will be actualized, and the human order will reach its ultimate integration in the higher existence, springing from the Divine complementation.

History, then, can be nothing less than the life of God and man in organic unity, uttering itself in the progress of self-conscious and self-active and free evolution.

From the present standpoint the significance of the incarnation for history, is easily seen to be of primary account. This wonderful life—Divine from above, human from below—breaking into the world from the womb of Virginity, is at once the condition as also the fountal source of history. The factorial forces indispensable to any truly historical movement are here brought into complemental operation. The earthly birth of the Son of God bridges the chasm that in an unpantheistic view of creation must, necessarily, be conceived to have originally yawned between the Creator and man. The Son Incarnate is the Mediator in the full, historical meaning of the term—a mediator, in the sense under consideration, not even contingent on the fall of man, but in idea lying at the base of creation from the first. In Him is carried into effect the original purpose touching the Infinite and finite—the progressive revelation and apprehension of God in a *regeneration* which is the ground-work and starting point of the movement of all history in its properly integral sense.

The incarnation then bears with itself a significance that transcends altogether what is merely human, even at its highest earthly altitude—the coronation of Cæsar. It stamps on history, in its evolution, the impress of Divinity. Like unto the Incarnate Logos, its primary source, history is Divine—human in constitution, because it is brought to pass by Divine—human forces in organic combination.

To shut out the Divine from the human, on the other hand, as Rome really did—as heathenism always does—is to set up an insuperable barrier to the evolution of history. Several of the Mythological systems of the ancients are grand conceptions in their way, but



were totally wanting in historical significances, because they were projected merely from the twilight of natural and intuitive revelation. Thus, the hierarchy of Olympus crowns the ages of religious antiquity as a glittering monument, testifying that all historical evolution without an actual incarnation of Divinity must be fragmentary, and insufficient for the purposes of human life.

The two great aspirants to the world's historical domination stand revealed in the glare of nineteen centuries. Which of them has made good his lofty pretension and has become the author of the world's historical redemption and salvation? Mankind are most plainly travelling along an ascending pathway. A redemption from the universal putrefaction of Anno. Dom. 1, has certainly been wrought out. A regeneration from out the chaos, into which the order of the world had sunk away, has as evidently been effected. By what agency? Can there be a doubt?

Cæsar is but an historical memory, and marks the extreme altitude at which unaided humanity made the last and supreme effort, in the person of a *man*—that man Cæsar—to break away from the reigning degradation and destruction. But this political Herakles, unlike his fabulous prototype, failed utterly to break the Prometheon chain, and end the agonies of the ill-fated captive in a great deliverance.

Ominous mutterings were heard, from time to time, in the mysterious regions of the North. Angry flashes of lightning darted, now and then, from below the horizon. The storm of political perdition was gathering and brewing in the unknown fens and forests of Germania and Sarmatia. It broke with matchless fury alike over Cæsar and Jesus, but with totally different results. Cæsar together with his empire was swept from the face of the earth. Jesus Christ, so far from falling a victim to the unrestrained passions of Barbarism, controlled the storm. He sat serenely on His throne in the midst of the unexampled catastrophe, and calmly viewed the appalling spectacle of the falling state—the collapse, indeed, of the Old world in historical dissolution. But He was vastly more than a

spectator of the scene. His omnific veto, “peace be still,” that had quelled the warring elements on the Galilean sea, rang imperatively across the confusion wrought by human and insatiate passions, and the effect was most marvellous. There was more than “a great calm.” The Old-time world, that Cæsar could no longer defend, had vanished together with the fallen empire. Jesus Christ “sprinkled many nations” at the font of Christianity, transforming the barbarous destroyers of Cæsar’s realm into the subjects and defenders of His own. The death-agony of the great empire became the birth-pangs of the new humanity, for Jesus made a new world from out the very jaws of death, into which the wild hordes of the North in spite of Cæsar’s resistance had flung the Old. Cæsar attempted to conserve the world at its utmost capabilities by his legions and engines of war, and failed. Jesus undertook to regenerate the world in His incarnation, and succeeded. Nineteen centuries bear witness to the colossal failure of Cæsar and the greater achievement of Jesus.

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### A HAPPY MAN.

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A contemporary says that it is not often that inscriptions are worthy of notice. But here is one which—like “the divisions of Reuben”—might cause great “searchings of heart.” It is over the grave of a Massachusetts Mother in Israel:

“A Sarah to her husband,  
A Lois to her grandchildren,  
A Eunice to her children,  
A Lydia to God’s ministers,  
A Martha to her guests,  
A Dorcas to the poor, and  
An Anna to her God.”

But a friend of ours says that this inscription causes him no need to “search.” He knows a woman still living of whom all this may justly be said, and he is not likely to be mistaken, because this woman calls him husband. Surely it is a good thing for him, if he only thinks so, but if the reality corresponds to the opinion, his cup runs over, and he may justly keep thanksgiving every day of his life.—*Christian Intelligencer*.



## OUR CABINET.

### *BROKEN BANKS.*

A prominent banker died recently in Lancaster. While he lived he was considered one of the foremost business men in the community. His wealth was supposed to be great, and his integrity was never called into question. The poor brought their savings and placed them in his hands with full confidence that their property was safe. At last the banker died, and on the examination of his affairs it was found that his bank was insolvent. He had speculated in stocks, and the money of the depositors had been frittered away. Who can conceive the misery which has been brought to many households by the loss of their hard-earned savings? How many of the aged and afflicted will have to suffer on account of the unfaithfulness of the man whom they implicitly trusted!

This is a sad story, but it would be easy to duplicate it. In all the land there is hardly a large town which has not suffered similar experiences. This fact indicates an evil which demands a speedy and effectual remedy.

In England every post-office is in a certain sense a bank of deposit. Sums as small as one shilling are received, and a low rate of interest allowed; but all the resources of the government are pledged as security. In France the government issues bonds costing about \$10 each. These bonds are registered, and but a limited number can be in the possession of a single individual. It is said that the hired-girls of Paris strain every nerve to save enough to become the proprietors of a number of these bonds. This is in accordance with the habits of economy which have made the French the wealthiest people in the world.

America is a rich country, but its people bear the reputation of being very improvident. If our nation is to be permanently prosperous we must, in some degree, at least, return to the economical habits of our forefathers.

With reference to these statements there can be no question, but the great problem is how to encourage economy among the poor. Must their hard-earned savings forever be the prey of speculators and defaulters? Ought not the example of foreign nations to suggest a way by which small sums may be so deposited as to secure a certain amount of revenue to the depositor with a reasonable degree of security? This is not a political question, in the ordinary sense of the word. It concerns the cause of the widow and the orphan, and deserves the earnest attention of every Christian statesman.

### *"THE INTERIOR."*

A new illustrated magazine with the above title has been issued by the Reformed Publishing Company, of Dayton Ohio, at the price of \$2.00 per annum. Though intended for general circulation a large proportion of its earliest subscribers will, no doubt, be members of the Reformed church. We hope this will be the case, for we feel assured that the magazine will accomplish great good in advancing the literary taste and culture of our people. The contributions in the number which has been sent us indicate literary ability of no common order, and we sincerely trust that the founders of this magazine will be eminently successful in their important undertaking. There is no good reason why literary magazines should be published only in the eastern cities. The great "Interior" of our country ought certainly to sustain the periodical which bears its name.

### *A HAPPY CHILD.*

Bishop Ryle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind. She had never seen the sun nor moon nor stars, grass nor flowers, nor trees nor birds, nor any of those pleasant things which have gladdened your



eyes all your life. She was journeying on the railway this day I speak of. No one was with her she knew, not a friend or a relation to take care of her, yet though totally blind she was quite happy and content. "Tell me," she said, to some one near by, "how many people there are in the car. I am quite blind and can see nothing," and she was told. "Are you not afraid to travel alone?" asked a gentleman. "No," she replied, "I am not frightened; I have traveled before, and I trust in God, and people are always very good to me." "But tell me," said the Bishop, "why you are so happy." "I love Jesus and He loves me; I sought Jesus and I found Him," was the reply. The Bishop then began to talk to her about the Bible, and found she knew a great deal about it. "And how did you learn so much of the Bible?" he asked. "My teacher used to read it to me, and I remembered all I could," she said. "And what part of the Bible do you like best?" asked the Bishop. "I like the story of Christ's life in the gospels," she said; "but what I like best of all is the last three chapters of Revelation." Having a Bible with him, the Bishop read to her as the train dashed along Revelation twentieth, twenty-first and twenty-second chapters.—*Early Dew.*

### OUR BOOK TABLE.

THE CENTURY for February is in some respects the finest number of this excellent monthly that has yet appeared. Gen. Grant's article on "The Battle of Shiloh" will, of course, attract most attention on account of the celebrity of its author and the historical importance of anything that he may write on such a subject. An article on "Albert Sydney Johnson and the Shiloh Campaign," by his son, Wm. Preston Johnson, is, however, of hardly inferior importance. There are also contributions from Henry James, W. D. Howells, Mark Twain and other eminent writers. The frontispiece is an engraving of one of the masterpieces of Bakhuisen, a celebrated painter of the Dutch school.

HOW IT CAME ABOUT. *By Mrs. S. K. Dunning, author of "Letting Down the Bars," etc. Philadelphia, Presbyterian Board of Publication.*

Our young readers who have read "Letting down the Bars" will be pleased to see another volume from the pen of the author-

ess. Everything that Mrs. Dunning writes is interesting, and at the same time full of valuable practical lessons. We have no doubt that this volume will be as popular as its predecessors.

ST. NICHOLAS for February is equal to any of its predecessors. It opens with the first chapters of a new serial by E. P. Roe, author of "The Opening of a Chestnut-burr," and "Barriers Burned Away." It tells how a family in moderate circumstances was driven from the confinement of a city "flat" to the freedom of a country farm. The question "City or Country," is one that is constantly presenting itself to thousands of anxious minds, and parents as well as children will gain many valuable suggestions from Mr. Roe's presentation of the problem. Another prominent and valuable feature of the midwinter ST. NICHOLAS is Gail Hamilton's "English Kings in a Nutshell." The talented author has here given in easy flowing verse a comprehensive view of all the English sovereigns, with the principal events and distinguished personages of their reigns. Portraits of nearly every person mentioned, with many other illustrations, accompany the descriptive text. Norah Perry is the first author to contribute to the "Garden of Girls" series. The story is entitled "Tyrant Tacy," and is a charmingly written account of a girl's conquest of herself. There is also a bright little Masque, or "Miracle-play" as it was called by its author, the late Wm. M. Baker, author of "His Majesty, Myself." The idea is very novel and bids fair to be popular. Palmer Cox tells, in his inimitable pictures and verses, the story of the "Brownies' Return" to their native land, and the ingenious manner in which they accomplished it; "Ralph's Winter Carnival" tells of a boy's visit to the winter Carnival at Montreal; and W. T. Peters and Margaret Johnson are contributors of bright valentine verses. In the serials,—"Davy and the Goblin" visit Robinson Crusoe,—"His One Fault" causes Mr. Trowbridge's hero to fall into more trouble,—Mr. Stockton takes his "Personally Conducted" party to the queer burial ground of Genoa,—Edmund Alton imparts some more of what he absorbed "Among the Law-makers,"—and we learn about Murillo in Mrs. Clement's "Stories of Art and Artists."

ERRATA. In Dr. Heisler's excellent stanzas, entitled "Beauty of the Sanctuary," in the last number of THE GUARDIAN, occur several typographical errors which we regret. In the first stanza, second line, for "the vision" read "our vision;" second stanza, first line, for "the young" read "her young;" third line, for "I mourn" read "I more;" seventh line, for "be" read "he." We make this statement in justice to the author, who is naturally desirous that his thoughts should appear as they were originally composed.



# SUNDAY-SCHOOL DEPARTMENT.

## BEYOND.

It seemeth such a little way to me  
Across to that strange country, the Be-  
yond

And yet not strange—for it has grown to be  
The home of those of whom I am so fond;  
They make it seem familiar and most dear,  
As journeying friends bring distant coun-  
tries near.

So close it lies, that, when my sight is clear'  
I think I see the gleaming strand;  
I know I feel that those who've gone from  
here

Come near enough to touch my hand.  
I often think, but for our veiled eye,  
We should find heaven right round about us  
lie.

I cannot make it seem a day to dread,  
When from this dear earth I shall journey  
out

To that still dearer country of the dead,  
And join the lost ones so long dreamed  
about.

I love this world, yet shall I love to go  
And meet the friends who wait for me I  
know.

I never stand about a bier and see  
The seal of death set on some well-loved  
face,

But that I think: "One more to welcome  
me

When I shall cross the intervening space  
Between this land and that one over there—  
One more to make the strange Beyond  
seem fair."

And so for me there is no sting to death,  
And so the grave has lost its victory;  
It is but crossing with a bated breath,  
And white set face, a little strip of sea,  
To find the loved ones waiting on the shore,  
More beautiful, more precious than be-  
fore.

## THE BASIS OF SELF-RESPECT.

If we were asked what is the one  
thing which, more than any, is the basis  
of true self-respect, our answer would be  
—work. We do not see how any idle  
person can respect himself. An idle  
person may be proud, he may be vain,  
he may be arrogant, but as self-respect  
is the parent of all manly enterprise, so  
is idleness the parent of all vice.

## SHORT PRAYERS.

One of the best prayers that has ever  
come under our notice was once offered  
by a gentleman at the close of a Sab-  
bath-school session, who said: "Lord,  
this afternoon forgive and bless every  
boy and girl in this school, for the sake  
of Jesus our Saviour. Amen." So fit-  
ting and appropriate it was that one of the  
boys in the fulness of his heart exclaim-  
ed, loud enough to be heard by several:  
"That's the best prayer I ever heard!"  
The beauty of the prayer lay in its be-  
ing well-aimed and hitting its mark.  
There is danger of so badly minister-  
ing a good thing that it becomes dis-  
gusting. Let us have shorter prayers,  
well aimed, and full of faith, and we  
shall have less depletion and more spi-  
rituality in our schools.—*Conference  
Worker.*

THIS WAY.—The Oriental mind  
often conceives of religion as a royal  
highway through the king's dominions.  
Only those who are the king's followers  
have a right to travel on that Way;  
hence, in the Bible, we have such ex-  
pressions as "the way of the Lord"  
[Jehovah's road] and "the way of  
Egypt" [the Egyptian road], to indi-  
cate the separate paths which those who  
love the Lord and those who forsake  
Him, are traveling (Jer. 2: 17, 18).  
Thus also in the New Testament we have  
"the Way;" that is, the road which  
Christ has opened up for His followers.  
In this lesson, "the Way" is used for  
those who travel on that Way, just as  
we say "the country," when we mean  
the people of the country.—*S. S.  
Times.*

PRAYER is the preface to the book of  
Christian living; the text of the life-  
sermon; the girding on of the armor  
for battle; the pilgrim's preparation  
for his journey. It must be suppl-  
mented by action, or it amounts to  
nothing.—*Phelps.*



## LESSON IX.

## SECOND SUNDAY IN LENT.

March 1st, 1885.

## PAUL SENT TO FELIX. (Acts 23: 12-24).

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say to thee.

19 Then the chief captain took him by the hand

and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

**GOLDEN TEXT:** If any man suffer as a Christian, let him not be ashamed. (1 Peter 4: 16).

## NOTES.

Verse 12. A curse—a conspiracy bound together by an oath. 15. Signify—give official notice. Or ever he come near—whilst on his way to the council. 16. Sister's son heard—in some way the nephew learned of the plot. 17. Centurion—one who commands 100 men. Chief captain—Lysias. 21. A promise—to bring Paul down. 22. Tell no man—boys are only too ready to reveal such secrets.

This boy was a prudent youth. 23. 470 soldiers were to constitute Paul's escort and guard. The journey was to be made at night, starting at 9 o'clock, through a country infested with robbers. 24. Beasts—horses for the long journey. Unto Felix—a freedman, who was appointed governor of Judea, A. D. 25. He was cruel, lustful, open to flattery. He held his court at Cesarea.

## QUESTIONS.

Verses 12-13. What secret plot was formed against Paul? How many persons entered into the conspiracy? From what would they abstain? How long? Does this indicate that they intended to make short work of it?

14. To whom did they make known their plot? Should they have encouraged them, or turned them from their design?

15. Who were invited to aid them in their plot? Did they, like true ministers of religion, turn from such wicked designs?

16. Who prevented the execution of this wicked plan? To whom did he first tell his secret? Why not tell it to his companions?

17. What did Paul do when he received the information? What is a centurion? What did he say to him? Who was the chief captain?

18-19. How did Paul's nephew secure an interview with Lysias? How did the captain treat the brave boy? What question did he ask?

20-21. How did the lad answer? What good advice did he give the captain? What were the conspirators waiting for?

22. How did the captain treat the boy? Did he believe his story? What did he urge upon him?

23. Who were next called? What were they commanded to do? Of how many men was the escort to be composed? Why so many? At what time were they to start? Why at night?

24. Did Paul walk or ride? Whither was he taken? Who was Felix? What was his disposition?

## REVIEW QUESTIONS.

Tell about the conspiracy against Paul? Who revealed it? To whom first? Next? Was the boy's story credited? Who formed the plan for delivering Paul? Whither send

him? Would he be safe from Jewish hatred there? Were these Roman soldiers helping or hindering the Gospel cause? Who overruled all things for good?

## CATECHISM.

Quest. Why is the Son of God called Jesus, that is, a Saviour?

Ans. Because he saveth us, and delivereth us from our sins; and likewise, because we ought not to seek, naencither find salvation in any other.



## LESSON IX.

March 1, 1885.

## Second Sunday in Lent.

Paul had been rescued from the contending parties in the Hall of the Sanhedrin, and carried safely back to the castle of Antonio; and during the night in the prison, he had seen the Lord again in a vision, and received words of good cheer, and promises of aid. "While he was sleeping peacefully on the pillows of a clear conscience and the Divine promises, the Jewish leaders were racking their brains for some plan to get Paul into their power, and by daylight a plan had been thought out, and being proposed to others, was readily adopted by them, as in the lesson."

In verses 12-15 we have an account of the *Conspiracy* against Paul.

It is probable that some of the Jews of Asia (Minor) were among the forty conspirators.

*They bound themselves with a curse.* Showing their determination to carry out the plot. They were willing to make *sacrifices* in a *bad* cause: "they would neither eat nor drink till they had killed Paul." Their abstinence from food would itself hasten the execution of the dark deed. In the curse and the fasting there was doubtless some *religious ceremonial*: they would fence round their crime with all the sanction of religion."

*More than forty made this conspiracy.* Forty determined men constitute a formidable party. One would think there was no possible safety for Paul; and especially as there was great *cunning* joined to *strength* on the part of his foes

*The chief priests and elders* were next invited to lend their aid to the conspiracy; and we do not read of a word of *protest* from them; they gave at least a silent approval, if not an open one.

15. *Ye with the council signify.* Here the co-operation of the Sanhedrin is sought. Think of it! The supreme court of the nation invited to join with a band of murderers!

The council was to *lay the trap* for Paul. The chief captain was to be duped, and the prisoner waylaid and murdered. Shall the wicked plan succeed? Notice, now, how the *conspiracy* was made known.

16. *Paul's sister's son heard of it.* God chooses the weak to overthrow the strong. A mere lad, by his prudence, baffles the designs of forty men, and saves a precious life. Let every scholar learn that he or she can often find means and ways of rescuing a companion who is tempted by sinners.

"This is the only direct reference in Scripture to Paul's family. It is uncertain whether Paul's sister resided in Jerusalem, or whether the young man may have come up to Jerusalem with Paul, or had been sent thither for his education, as his uncle was before him. We know not even whether the act of kindness was prompted merely by *natural* affection, or by *Christian* sympathy as well. All that we know is that this obscure youth, probably only a lad, rendered to his celebrated uncle a very important service, the mention of which has immortalized his memory."—Meyer.

*Heard of their lying in wait.* The secret leaked out in some way.

*And told Paul.* Though in prison, Paul had free communication with his friends outside. Luke narrates all the particulars. Doubtless he, too, had daily access to the apostle.

"Here, as in other cases, the courtesy of the higher Roman officials towards the seemingly friendless and persecuted missionary is noticeable."—Schaff.

V. 17. *Called one of the Centurions.* The Apostle was under the charge of a military guard, and so would have no difficulty in getting his message conveyed. And the knowledge that he was a Roman citizen, and that by birth, would have spread among the soldiery, and would not be without its influence.—*Cambridge Bible.*

*Bring this young man unto the chief captain.* Here we find friends raised up in time of need to render assistance to Paul. The power of Rome was thus made to work in harmony with God's will for the deliverance of His servant.

The Centurions were the same as *captains* in our army, having a company of 100 men. The *chief captain* corresponding to our *colonel*.

V. 18. *So he took him to the chief captain.* Paul's nephew was taken before the chief captain to reveal his important secret. No one doubted his



truthfulness. They believed that he had something important to tell.

19. *Took him by the hand.* Showing tenderness and trustfulness. His message was to be told in *private*, and not be noised abroad.

20-21. *And he said.* The lad proceeds to lay open the plot. This he does without exaggeration, and with artless simplicity.

*Do not thou yield to them.* Think of a boy giving advice to a colonel of a regiment! To the credit of the officer be it said, he was willing to be guided by a boy.

*They are ready, looking for a promise from thee.* All depends now on the captain. If he shall take Paul down to the council, the plot will be executed.

22. *Tell no man.* Keep your council, and trust to me to defeat the plan of the assassins. As a rule soldiers hate conspirators, and do their work, however rough it may be, in an open and honorable manner. So this captain at once conceived a plan for putting Paul beyond the reach of his enemies, and thus *defeated* all the plans of the conspirators.

23. *Called two centurions.* To them he gave orders to get ready at once four hundred and seventy soldiers, to escort the prisoner to Cesarea, a distance of seventy miles. At 9 o'clock in the evening the troops were to depart.

At that time the roads were infested by robbers and murderers; hence a strong force was sent to protect him. Doubtless the fact that Paul was a *Roman citizen* had much to do with the deep interest of *Lysias*.

24. *Provide beasts, and set Paul on.* He was to be taken on horseback, like an honorable person—not like a common transgressor. The army of Rome thus becomes God's host for the rescue of God's servant.

The whole party went during the night about forty-five miles, to Antipatris. From this point the four hundred soldiers returned, and the seventy horsemen went on alone with Paul to Cesarea. (Acts 23: 31-32.)

*Felix, the governor.* He and his brother Pallas were originally slaves, and then freedmen in the house of a noble Roman lady, Antonia, mother of

the Emperor Claudius. The Emperor appointed Felix governor of Judea, A. D. 52. We will learn more of him hereafter.

Learn the lesson that God protects His servants. (1) The need of protection—for their enemies are powerful. (a) In number they are forty to one; (b) bound by an oath to destroy them; (c) the means—cunning and deceit. (2) The Lord is more powerful. (a) He exposed the plot; (b) He raised up friends; (c) He led him forth unharmed."—*Lange*.

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### PROFANE LANGUAGE.

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It is related by Dr. Scudder that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the Doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.—*Our Boys and Girls*.

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### I AM,

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He doth not say: I am their light, their guide, their strength, their tower, but only, I AM. He sets, as it were, His hand to a blank that His people may write under it what they please that is good for them. As if He should say: Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they dying? I am life. Are they sick? I am health. Have they nothing? I am all things. I am wisdom and power. I am justice and mercy. I am grace and goodness. I am glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity. Jehovah, I am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy, whatever is good and needful to make men happy, that I am.—*Bishop Beveridge*.



## LESSON X.

## THIRD SUNDAY IN LENT.

March 8th, 1885.

## PAUL BEFORE FELIX. Acts 24: 10-27.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

**14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:**

**15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.**

**16 And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.**

17 Now, after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintances to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

**GOLDEN TEXT: A conscience void of offence toward God and men. V. 16.**

## NOTES.

*Verse 10. Many years a judge*—six or seven years. *11. Twelve days*—only for this short space of time is my conduct on trial. *Went up*—from Cesarea, the very place where he now was. First charge—*Sedition*; answered in *vs. 12-13*. Second charge—*Heresy*; answered in *vs. 14-16*. Third charge—*Sacrilege*; answered in *vs. 17-18*. *14-16. This I confess*—a frank statement of what he had done. “The Way”—the Christian religion. *They call heresy*—or a “sect.” But I still worship the same God whom they profess to serve. *Believing the Law and the Prophets*—the whole Old Testa-

ment: a statement of his *Faith*. *And have hope*—His *Hope* is based on the *Resurrection*. *Exercise myself*—because of the Judgment to come. *Void of offence*—because of his *Love* toward God and man. *17-18*. He had committed no sacrilege in the Temple. *22. Felix heard*—the Jews did not deny Paul's defense. *He deferred*—put off his decision. *23*. Paul's imprisonment did not prevent his enjoyment of considerable freedom. *24. Drusilla*, daughter of Herod Agrippa I. *25. Temperance*—self-control.

## QUESTIONS.

How did Lysias send Paul to Felix? Where was he? How soon afterwards did his accusers arrive? Who spoke against him? The first charge? The second? The third?

10. Who invited Paul to speak? What compliment did he pay the governor? How long had he been governor?

11. Whither had Paul gone twelve days before? From what place? To do what?

12-13. What answer did Paul make to the charge of sedition, or rebellion? Did he defy them to bring proof? Did they attempt to prove the charge?

14-16. What confession of Faith did he make? What is meant by “the Way?” By “heresy?” What God did he worship? On what was his Hope based? For what did he exercise himself? Why?

17-18. How many days had he been in Jerusalem? Why did he go there? Why enter the Temple?

19-21. What appeal does he now make? What does “voice” mean?

22. Why did Felix postpone his decision?

23. What order did he give concerning Paul? Was his imprisonment cruel?

24. Who was Drusilla? Was she the lawful wife of Felix?

25. Mention the subjects of Paul's preaching. The meaning of temperance? How were Felix and Drusilla living? What effect had the sermon? What excuse did he make?

26-27. What did Felix hope for? What mean delay did he resort to?

## REVIEW QUESTIONS.

Before whom was Paul's next trial held? What charges did he deny? What good confession did he make? Who are to be raised from the dead? What will follow? What pointed subjects did Paul preach before Felix?

In what shameful way was he living? What effect had the sermon? Did Felix give up his sinful practices? When is the convenient season to be saved?

## CATECHISM.

*Quest.* Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or anywhere else?

*Ans.* They do not; for though they boast of Him in words, yet in deeds they deny Jesus, the only deliverer and Saviour; for one of these two things must be true, that either Jesus is not a complete Saviour, or that they, who by a true faith receive this Saviour, must find all things in Him necessary to their salvation.



## LESSON X.

March 8, 1885.

## Third Sunday in Lent.

The strong military escort conducted Paul in safety to Cesarea, which was the residence of the Roman governor, Felix. But "his enemies at Jerusalem lost no time in following him. Within five days the high priest Ananias, accompanied by a deputation from the Sanhedrin, and by Tertullus, a professional advocate or pleader, arrived in Cesarea to lay their information against Paul before the tribunal of Felix. The charge brought against the prisoner seems to have included three particulars. (1) That he was guilty of *sedition*, and so of *disloyalty* to the Roman government. (2) That he was guilty of *heresy*, the *ringleader of a sect*, and so a renegade from Judaism. (3) That he was guilty of *profaning the Temple*, and thus of affronting a worship which was under the patronage and protection of Rome."

The real object of the deputation, however, was not that Paul might be condemned and punished by Felix, but that he might be surrendered to the *Jewish authorities* for trial and condemnation.

We pass over the speech of Tertullus, and take up the reply of Paul to the charges. The governor gave him permission to lay his defence before himself, in the presence of the accusers. This would scarcely have been granted but for Paul's citizenship. It was not lawful to condemn a citizen unheard, or deliver him into the hands of his foes, except for satisfactory reasons.

V. 10. *Then Paul answered*, and confined himself closely to the three charges brought against him. He indulged in no lying flatteries, as Tertullus had done; but on one point he could and did compliment the governor—on his *long* tenure of office—six or seven years. In those days there were many changes amongst office holders.

Being long in office, Felix would know a good deal about religious questions amongst the Jews, and could readily understand both the charges, and also the defence of Paul. Therefore Paul could say: *I do the more cheerfully answer.*

"There is scarcely a more striking

contrast in the records of oratory than that between the fulsome harangue of the hired advocate Tertullus, and the manly simplicity of Paul's defence. His own attitude towards the Roman magistrates was invariably that of a respectful but independent citizen."

He begins with his answer to the charge of sedition—refuting the words of Tertullus in the order in which they had been set forth. He shows clearly and conclusively that he had not created disturbance anywhere.

11. *Thou mayest understand*—ascertain the truth by inquiry. From the shortness of my stay in Jerusalem, any offence committed there must have been of very recent occurrence, and witnesses can readily be found.

12-13. *They did not find me disputing.* The first charge was that he had raised a disturbance in the temple; when, in fact, Paul had been a quiet worshipper. But not even in the synagogues or anywhere else in the city did he create any tumult. True, *his enemies* had raised a violent outcry against him.

*Neither can they prove.* Let them bring witnesses. Thus spoke the innocent man; and not an enemy stepped forward to deny a word which Paul had spoken.

## HIS ANSWER TO THE CHARGE OF HERESY.

14-16. *I confess, &c.* Tertullus had called Paul "a ringleader of the sect of Nazarenes." That was a contemptuous title which was applied to the followers of Jesus of Nazareth. Paul is willing to be called a Nazarene. *They call our* "way" a "heresy," or sect. But the Roman law does not interfere with the "sect" of the Pharisees or of the Sadducees; neither does it condemn that of the Nazarenes, or Christians.

*I worship the God of my fathers*—the same God whom Abraham served. There is no heresy in that. I am still a true Jew, believing the Law and Prophets. Having vindicated his *faith* from the charge of heresy, he next proceeds to vindicate his hope.

*I have hope in the resurrection*; but this is also the Jewish hope; *they themselves allow it.* Moreover, this is not a dead, but a living hope in me, causing me to exercise myself, or strive earnestly



to live a life of *love* toward God and *charity* toward men. My conscience must be kept void of offence. Thus the second charge was refuted.

Notice the original meaning of the terms "heresy" and "sect." It denotes simply a school of religious opinion, as of the Pharisees, (See Acts 5: 17 and 15: 5.) It did not imply any erroneous doctrine, as it now does.

Notice also that there was much in common to the true Jew and the Christian. "I worship the God of my fathers." Conversion from Judaism to Christianity was not *apostasy*, or a giving up of the faith, but only an acknowledgment that the Messiah, whom the Jews expected, had really come. The despised "Nazarene" is the One for whom Kings and prophets had waited. Christianity is the fulfillment of Judaism, as the fruit is the fulfillment of the bud and blossom.

17-18. *I came to bring alms to my nation, and offerings; alms for the poor, offerings for the Temple.* How foolish is it then, to say (3d charge) that I committed sacrilege against that holy place! Instead of *profaning* it, I helped to support it.

*After many years; twenty-one years since his conversion, and eighteen years since he started on his first missionary tour.*

*Certain Jews of Asia*—citizens of Ephesus; Paul's old enemies followed him even into the Temple, but there he was purified (ceremonially).

19-21. *Ought to have been here.* Again he calls for witnesses and proofs. *Let these here say:* any of the elders. He had not *done any* evil, and the only possible thing which could be *construed* into evil was his "one voice," the oft-repeated declaration, that there would be a *resurrection*. But that was a Jewish, as well as a Christian doctrine.

*Felix having more perfect knowledge of that way*—"by his long residence in Judea was too well acquainted with Christianity (that way) to be deceived by the misrepresentations of the Jews." He was not ignorant of the story of Christ's life, and of the Church which was founded upon Him. He saw sufficient of the lives of the Christians to convince himself that the peace of the Empire was not likely to be endangered

by any plots they would devise. At Cesara, where he resided, Philip the evangelist lived, and also Cornelius, the centurion who had been converted to Christianity.

22-27. *Felix \* \* deferred.* He was one of those who *cannot come to a decision*. Paul was kept in custody, and had opportunity of teaching and preaching.

*Drusilla* was the lawful wife of Azizus, but was living as the wife of Felix, in lawless lust (intemperance V. 25).

*Righteousness* here means *justice*—the doing of what is *right* in all relations of life. *Temperance* means *self-control*, not only in eating and drinking, but in all relations of life.

*Trembled*—because of the judgment. But he persevered in sin, and no doubt was lost.

*Hoped that money should be given him.* Would forfeit salvation for money. Who would not rather be *Paul in prison* than *Felix in the governor's chair*.

### MAKE THE BEST OF THINGS.

We excuse a man for occasional depressions, just as we endure a rainy day. But who could endure three hundred and sixty-five days of cold drizzle? Yet there are men who are, without cessation, sombre and charged with evil prognostications. We may be born with a melancholy temperament, but there is no reason why we should yield to it. Despondency is the most uncomfortable feeling a man can have. One good laugh is a bombshell exploding in the right place, while spleen and discontent is a gun that kicks over the man who shoots it off. Some must have to get into heaven backward.

Let us stand off from our despondencies. Listen for sweet notes, not discords. In a world, where God has put exquisite tinge upon the shell washed in the surf, and planted a paradise of bloom in a child's cheek, let us leave it for the owl to hoot, and the toad to croak, and the fault-finder to complain. Take out-door exercise and avoid late suppers if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.—*Selected.*



## LESSON XI.

## FOURTH SUNDAY IN LENT.

March 15th, 1885.

## PAUL BEFORE AGRIPPA: Acts 26 1-18.:

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, *because I know thee to be expert in all customs and questions which are among the Jews*: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

5 Which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon, as I went to Damascus, with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 **But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;**

17 **Delivering thee from the people, and from the Gentiles, unto whom now I send thee,**

18 **To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.**

**GOLDEN TEXT: And I said, Who art Thou, Lord?**

**And He said, I am Jesus whom thou persecutest. V. 15.**

## NOTES.

Read Acts 25. Paul was also tried before governor Festus, and cleared. Now he is brought before Herod Agrippa for another trial after being two years in prison.

*Verse 1.* Agrippa—Herod Agrippa II, King of Calchis. *Stretched forth his hand*—the right one, with the chain fastened to his wrist. *3. Expert*—well informed. *4-5.* Paul's life as a Jew is briefly set forth. *6. The promise*—that the Messiah would come. *7. Instantly*—uninterruptedly. *Accused*—because he believed

Jesus is the Messiah. *8. Raise the dead*; the Resurrection of Jesus was denied by the Jews. *9-11. Verily thought*—Paul sincerely thought the Christians were wrong. *17. Delivering*—(1) a warning that there would be dangers; (2) a promise of preserving him until his work was done. *18. Open their eyes*—Paul's work is here set forth. The process of true conversion is here given: (1) learning the truth; (2) conversion; (3) forgiveness; (4) inheritance, or adoption as heirs.

## QUESTIONS.

Who gave Paul a hearing after Felix? Who next? What do you know of Agrippa?

*Verse 1.* What did Agrippa say?

*2-3.* Why was Paul happy to speak before the king? Had Herod adopted the Jewish religion? What is meant by expert?

*4-5.* What is described in verses 4-5? To what sect had he belonged?

*6-7.* For what hope was Paul judged? What promise is referred to? Did the tribes of Israel cherish the same hope? Did they believe the promise was fulfilled? Did Paul?

*8.* What question did Paul ask? On what fact did Paul's faith in Jesus rest particularly?

*9-11.* To what part of his life does Paul here refer? Was he sincere in his opposition? What had he done?

*12-14.* What is here described? Near what city did his conversion take place? At what time of the day? Who appeared to him? In what manner? What language did the Lord use? What question did He ask? What is "hard?" Give the meaning.

*15.* Give Paul's question. The reply.

*16.* Repeat the commands of Jesus. For what purpose had Jesus appeared? Could Paul have been "a witness," if he had never seen or heard Jesus?

*17.* What dangers are foretold? What promise given? To whom was he sent?

*18.* How many particulars of Paul's work are here stated? The first? The second? The third? The last? How sanctified?

## REVIEW QUESTIONS.

Did Paul's long imprisonment destroy his courage? Before what distinguished people did he now preach? What religion did Herod Agrippa profess? What part of his life did Paul first describe? Whose Messiahship did he then proclaim? What great hope had

been fulfilled? On what fact was his belief based? Had he seen Jesus after the resurrection? When, and where? Of what was he to be a witness? To whom? Who would protect him?

## CATECHISM.

*Quest.* Why is he called Christ, that is, anointed?

*Ans.* Because He is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet and teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption, and to be our only High Priest, who, by the one sacrifice of His body, has redeemed us and makes continual intercession with the Father for us; and also to be our eternal King, who governs us by His word and Spirit, and who defends and preserves us in the enjoyment of that salvation He has purchased for us.



## LESSON XI.

March 15th, 1885.

## Fourth Sunday in Lent.

"Paul had lain two years in prison at Cesarea when a new governor was sent from Rome to Judea. As soon as he reached Jerusalem the leading Jews went to him about Paul, and desired that he be sent to Jerusalem for trial, intending to murder him on the way. But the governor would make no promises till he knew more about the case. On his return to Cesarea he summoned Paul to the court room, where the Jews made many bitter accusations against him. Paul denied them all. Then the governor, in order to please the Jews, proposed that as the complaints against him pertained to the Jewish religion, he go up to Jerusalem to be tried."

"But Paul was on his guard. He had in his power a certain means of averting the danger of the governor's compliance—the *appeal to Cæsar*—which was the ultimate safeguard of the Roman citizen. We can but suppose that a sudden *inspiration* opened his eyes to the path by which he might be carried to the *long-desired goal of his hopes at Rome*. He asserted his rights, and Festus had only to declare—"Thou hast appealed unto Cæsar. Unto Cæsar shalt thou go." The case before the procurator was now at an end, and it only remained to send the prisoner to Rome. While waiting for an opportunity, Festus had to draw up an account of the charge on which Paul was sent for trial, and it was no easy matter to place a mere question of Jewish "superstition" before Nero in a satisfactory form. He was in this difficulty when Agrippa and his sister Bernice arrived at Cesarea to congratulate the new governor. Agrippa expressed a desire to hear Paul. Here follows our lesson—Paul's address.

Paul's sermon before *Agrippa* is regarded as a master-piece of oratory, besides one of the ablest vindications of the Christian religion ever made. The *place* in which he spoke was Herod's judgment hall at Cesarea. Paul was now about fifty-eight years of age. As he stood there he was fastened by a chain to a Roman soldier. His hearers were, (1) *Porcius Festus*, governor of Judea,

a man of good character. (2) *Herod Agrippa*, king of the country East of the upper Jordan and the Sea of Galilee, on a visit to Festus. He had a palace in Jerusalem, and was professedly a Jew, and well versed in Jewish customs. (3) Bernice, both sister and wife of Agrippa, a corrupt woman. (4) An assembly of all the courtiers and officers. "Great was the blaze of glory and the pageantry of parade. And yet the noblest man in all that throng was the meanest looking in the crowd"—the Apostle, chained to a soldier.

V. 1. *Speak for thyself*. But he spoke chiefly of *Jesus*. *Stretched forth his hand*. A prisoner in chains, and yet the Lord's free-man!

2-3. Paul deemed himself happy because he had the privilege of proclaiming the Gospel before kings and governors, and especially because Herod was well qualified to understand the sermon, being well versed in Scripture and in Jewish customs and traditions.

4-5. *His manner of life* was well known; it was in harmony with the strictest notions of morality and orthodoxy.

6-8. *The accusation against him* is next stated. The only charge that had any truth in it was that he believed "the promise made unto the fathers" was fulfilled in Jesus of Nazareth. God's word had been fulfilled; the Messiah had come, suffered, and risen from the dead. There was nothing incredible in the fact of the resurrection; for God is able to do all things, and had raised up Jesus.

9-11. He then gave a brief account of his career as a *persecutor*. He was *sincere* in his opposition to the religion of Christ, but he found himself *wrong*. He was very violent in his persecutions; and so set in his ways, that nothing less than a miracle could turn him from his course. That miracle was wrought. We have studied the account of Paul's conversion heretofore, and need not dwell on all the details.

12-13. *At midday I saw a light*. "Of a sudden the inspired apostle changed his style and apparently his subject, and told the listening audience the wonderful story of the meeting on the Damascus road, and the effect on



himself of the sight of the blinding glory of the cloud. The low, passionate voice of the speaker, as he repeated the words his God had spoken to him by the way, must have thrilled king and sanhedrist as they bent forward to catch the awful sayings which had moved Saul, the learned and admired Pharisee, to throw up his brilliant career, and to cast his lot in with the despised Nazarene."—*Schaff*.

14-15. *I heard a voice speaking unto me*—the same Voice which still speaks to us in the gospel. *Why persecutest thou me?* In the persons of my members. Paul says elsewhere: "I was not disobedient to the heavenly vision."

This is in reality the *third* account of Paul's conversion contained in the Acts, the other two being in chapters 9 and 22. It contains *additional and noticeable details* which do not appear in the two other accounts: (1) The overpowering glory of the light is here dwelt upon in a special manner. It exceeded even the brightness of an oriental sun at noon. (2) The Voice, we are told here, spoke to Saul in the *Hebrew* tongue. (3) The addition of the proverb, so well known in classical literature—It is hard for thee to kick against the goad. (4) The mission of Paul among the Gentiles is here alluded to as forming part of this first communication of the Lord.

In verses 16-18 the Apostle appears to condense into *one* statement various sayings of Christ his Lord to him at different times (Acts 9:15, and 22:18-21) in order to present in one view the grandeur of his commission.

16. *I have appeared unto thee.* What a mercy to the sinner and rebel that Jesus does not cast him off. So He calls us all.

*Make thee a minister*—to turn the chief into the chief servant of Christ.

*A witness of what thou hast seen*—to testify to the truths revealed to him—especially to the fact that Jesus the Crucified is alive, and Divine, and the Messiah, and to the reality of the future life.

*I will appear unto thee*—Jesus would, and did, make further revelations to him in the future (2 Cor. 12:1-5.) In reading the rest of the Acts and all

of Paul's Epistles, we see how often the Lord appeared and spoke to His Apostle.

17. *Delivering thee from the people*—from the Jewish foes. This implies sufferings, imprisonment, and peril from his own countrymen. *From the Gentiles*—into whose power he would come. Christ's promise now is *I will deliver thee.* Your mission will be accomplished.

*The Gentiles, unto whom now I send thee.* Paul, of all the Apostles, was the best fitted to preach to the Gentiles. (1) His education was far in advance of that of the others. (2) He had given more attention to the language and literature of the Romans and Greeks. When he preached in Athens he spoke *as a Greek* to the Greeks, quoting their own poets. (3) After his conversion he became far more liberal than other Jews in his opinions and practices, feeling and asserting that God "put no difference" between Jews and Greeks. Hence his addresses were listened to with profound respect.

18. *To open their eyes*—to give them enlightenment; the first step towards conversion.

*To turn them*—to give them repentance, and convert them from idolatry and sin. *From the power of Satan*—deliverance from his bondage.

*Receive forgiveness and inheritance*; the penitent believer is pardoned, and adopted into God's family, and becomes an heir of God.

*Them which are sanctified*—consecrated to God, and made holy and pure. *Faith* not only saves, but cleanses the soul.

"Thanks be unto God for His unspeakable gift."

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OUR true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance alone, is any created being safe. Let us cling to our Father in heaven, as a child walking in the night clings to his father's hand.—*Charles Kingsley*.



## LESSON XII.

## FIFTH SUNDAY IN LENT.

March 22d, 1885.

## PAUL VINDICATED. Acts 26: 19-32.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue, until this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

**GOLDEN TEXT:** Having therefore obtained help of God, I continue unto this day. V. 22.

## NOTES.

This lesson is a *continuation* of the last, v. 19. *Not disobedient.* Always obey the Divine Call.

20. *First unto them of Damascus*—immediately after his conversion. See Acts 9:19-22. Then, again after two or three years he returned to Damascus. Read Acts 9:23, 25; and Gal. 1:17, 18. *At Jerusalem*, after three years. *Shewed*—the subjects of Paul's sermon are now given: (1) repentance, (2) turning to God, (3) doing suitable works. 21. *Jews caught me*—after two years ago; Lesson 6. 23. *Christ should suffer*; the promised Messiah was to be both a suffering Messiah and a victor. 24. An interruption by Festus. 25. A manly

and courteous reply. 26, 27. An appeal to king Agrippa, who knew the truth of Paul's words. 28. *Almost persuadest*—with but little, or in a little time, or in a few words. 29. *I would that altogether*; this earnest prayer proves that Paul thought Agrippa was really touched, and not only jesting. *Except these bonds*—Paul did not wish others to be made prisoners, 30-31. *Rose up*—without a word of condemnation; they vindicated him as free of all wrong, and ignored all the charges against him. Here was a complete triumph of truth. *At liberty*; there is no cause for being kept bound. *Unto Cesar*—the Roman emperor.

## QUESTIONS.

V. 19. How did Paul treat the call?

20. Where did he first speak for Christ? Where next? Where afterwards? What did he call on Jews and Gentiles to do? What else?

21. Who caught him? Where? How long before this? What did they intend to do with Paul?

22-23. Who helped him? To whom did he bear witness? Whose sayings did he constantly repeat? Were the promised Messiah's sufferings foretold? Where, most fully? (See Isaiah 53). What else was foretold of the Christ? What was He to show to the Gentiles?

24-25. Who interrupted him? Was he accustomed to such earnestness? Did he mistake earnestness for frenzy? Give Paul's reply.

26-27. To whom does Paul appeal for confirmation of his words? Did he know the Scripture promises?

28-29. What effect had Paul's words upon the King? Give his reply. Was an impression made upon him? Was he willing to believe in Christ? Did he, rather, fear that he might be persuaded, or was he jesting and ironical? What did Paul say in reply? Does this imply that he thought Agrippa was moved? What did Paul wish all to be? With what exception?

30-31. What did Festus and Agrippa conclude as to Paul's innocence or guilt? Why could they not release or discharge him? Who was Cæsar? Was Paul's vindication complete? Of what was this a triumph?

## REVIEW QUESTIONS. (School in concert).

Whom did Paul see and hear near Damascus? What call was given to him? Did he obey? What did he do, thereupon? Mention the nationalities to which he preached? What proves the sincerity of repentance? Who sought to kill Paul? Who preserved

him? What was foretold of the coming Messiah? Are all these things fulfilled in Jesus? What impression did Paul's preaching make on Festus? On Agrippa? Is it sufficient if one is almost persuaded? What was the issue of Paul's defense of himself?

## CATECHISM.

*Ques.* But why art thou called a Christian?

*Ans.* Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him: and also, that with a free and good conscience I may fight against sin and Satan in this life, and afterwards reign with Him eternally, over all creatures.



## LESSON XII.

March 22, 1885.

## Fifth Sunday in Lent.

The Scripture lesson to-day is the latter part of Paul's address before King Agrippa. He tells how he performed the duty which was assigned to him by the Lord.

V. 19. *I was not disobedient to the heavenly vision.* "He yielded his will, and gave himself up to the truth and to the love and service of Jesus Christ. He was convinced that his former life was wrong, and the new life right; that the Gospel was the Divine fulfillment of the hopes of the Jews and the promises of God to them; and that it was the true means of benefiting his fellow-men." "This is one of the grand points of instruction and personal application in Paul's whole career. He began on the instant, where he was, to obey. He sought on the instant, and ever afterward to know and to do the Lord's will. Day by day he had gone on as directed." Obedience is the evidence and proof of all genuine conversion.

This is the great lesson for all to learn, teachers and scholars. When God commands, we must obey. The more prompt and cheerful our obedience, the better.

V. 20. *Showed first unto them of Damascus.* He began declaring how he had seen and heard Christ. It was not regular preaching. (1) He then went into retirement for three years in Arabia, perhaps to Horeb and Sinai, where Moses spent so many years in solitude. (2) Afterwards he returned to Damascus, where he preached openly. (3) Then having been let down from the wall in a basket, and having thus escaped from his pursuers, he went with courage and boldness to Jerusalem; from Jerusalem he went on his three missionary journeys to the Gentiles.

*The subjects of his preaching* are clearly stated: they should repent, and turn to God, and do such works as would prove the genuineness of their conversion. He demanded the same of Jews and of Gentiles.

21-22. *The Jews went about to kill me;* after his return from his last journey, two years before. But God helped him, providentially delivered him from their

hands. Why did the Jews arrest him? He had simply borne testimony to the *things which the prophets taught!*

23. *Christ should suffer;* the promised Christ, or Messiah. He now enumerates what the prophets foretold concerning the Messiah. (1) He would be a suffering Savior; (2) He would rise from the dead; "He should not see corruption;" (3) He would give light unto the (Jewish) people, and to the Gentiles. ("The Gentiles shall come to thy light." "A light to lighten the Gentiles.")

This is but an *outline* of Paul's address. He was very earnest in telling his story.

## A RUDE INTERRUPTION.

24-25. *Festus said with a loud voice—interrupting him. Thou art beside thyself—a frenzied enthusiast.* And then he tried to account for his frenzy by saying: *Much learning hath made thee mad!* This was an insulting remark; but Paul answered so gently and calmly as at once to refute the charge: *I speak forth the words of truth and soberness.* Doubtless Festus felt rebuked and ashamed of himself.

## AN APPEAL TO THE KING.

26-27. *The king knoweth.* Paul turned to Agrippa, whose learning and training as a professed Jew would enable him to understand the truth. These things are not hidden from him; he knows the Old Testament prophecies concerning the Messiah, and how Jesus fulfilled them.

*Not done in a corner—but in Jerusalem, and were well known throughout Judea. Believest thou?* Here was a challenge to the conscience of the king. Agrippa believed with the head, but not from the heart; his was a dead, not a living faith.

28. *Agrippa said.* He did not answer the question, but *changed the subject.*

*Almost thou persuadest me to be a Christian.* There are three leading interpretations of this remark: (1) Chrysostom, Luther, Beza, Grotius, Bengel, Ewald, Stier, and others, understand it as in the received version: *Almost persuaded!* So also Schaff in his 'Popular Commentary.'



2. Olshausen, Meyer, Lechler, Alford and others render the clause thus: With little (labor, or few words) persuadest thou me to be a Christian! Do you think to persuade me with such reasonings as these?

3. Calvin, Neander, De Wette, Lange, Conybeare and others render the clause—"In a little time thou persuadest me." (a) If thou go on speaking, thou wilt soon persuade me; or, (b), in *irony*: Thinkest thou to persuade me in a little time?

Was Agrippa's language sincere *conviction*, or bitter *irony*, or courtly *jest*? What did he mean? Was he nearly convinced of the truth of Christianity? or was he *ironical*? Was it the *sneer* of a cynic? With little (effort) would you persuade me?

Whichever way we understand his words, it is plain *what interpretation Paul put upon them*. He treated them as earnest words, and prayed earnestly for the conversion of the worldly-minded king. *I would to God thou wert altogether such as I am!* To win that perishing soul Paul made a last brave attempt (V. 29). That earnest, loving appeal never surely would have been made to one who could dismiss with cruel, scornful sarcasm such a defence as had been spoken that day by the prisoner Paul in the Cesarean judgment hall."—*Schaff*.

*Such as I am, except these bonds—or chains*. "I would not have you like me in my privations and sufferings, but like me in my faith, like me in my hope, and like me in my joy."

*Except these bonds*. "Like Paul we wish all men to have the blessings of our religion, save these bonds: (1) The bonds of *ignorance*; (2) The bonds of *imperfection*; (3) The bonds of our *old nature*; (4) The bonds of error and mistakes."

After this earnest sermon of Paul nothing was said by his hearers. Like the accusers of the sinful woman, they went out one by one, under the accusations of their own consciences.

*The Apostle's vindication* was complete and unquestioned. It was a scene never to be effaced from the memory of that audience. The distinguished auditors went away to their haunts of pleasure and sin; but Paul went to his lonely

dungeon. "He left the field as conqueror."

30. *The king rose up, &c.*, going out in the order of their worldly rank, from the greatest to the lowest. But, no; the greatest of all lingered—the Apostle himself!

*Nothing worthy of death*—not even of bonds; he is entirely innocent.

32. *Might be set at liberty*; such was the decision of this lower court; but Paul had appealed the case to Cæsar the highest tribunal in the then civilized world. It was well he had done so: (1) he was escorted safely to Rome, where he had long wished to go and preach the gospel: (2) He was kept out of the hands of his bitter-Jewish enemies. God had yet a great work for Paul, in the very capital of the world.

### SUNDAY-SCHOOL SPECTACLES.

A Superintendent who was remarkable for his happy manner of illustrating the lessons in his closing talks, explained the secret of it by saying that he went through the week with his Sunday-school spectacles on. His meaning was, that he filled his mind with the succeeding lesson early in the week, and was on the look-out from day to day for such things as would illustrate the points he desired to make. And it is wonderful how rich is the field of daily life with suitable and apt illustrations, if only one has something clear in the mind to illustrate, and eyes to see with. A seed planted draws to itself nourishment from soil, air and rain, and grows to vigorous planthood. But if there be no seed sown, the nourishment from these sources remains latent. Let a superintendent put the lesson in his mind on Monday as a seed, and he will be surprised to find how, from numerous and unsuspected sources, during the week, there come to him facts, hints, similes, comparisons, and in short all that he needs for an effective closing address. The difficulty with many superintendents is that they defer seed planting until Saturday night, or even Sunday; or, to come back to the original figure, they neglect to wear their Sunday-school spectacles during the week.—*Sunday School Superintendent*.



## LESSON XIII.

## PALM SUNDAY.

March 29th, 1885.

## PAUL'S VOYAGE. (Acts 27: 1-2, 14-26).;

(Scripture given in *Revised Version*, instead of received version.)

1 And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Cauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

20 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

21 And now I exhort you to be of good cheer; for there shall be no loss of *any man's life among you, but of the ship.*

22 For there stood by me this night the angel of God, whose I am, and whom I serve,

23 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

24 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told of me.

25 Howbeit, we must be cast upon a certain island.

**GOLDEN TEXT:—I believe God, that it shall be even so as it hath been spoken unto me. V. 25.**

## NOTES.

(Instead of a Review we take to-day the first lesson of next quarter, and will have a lesson in its place, suitable for Easter).

Paul had appealed unto Cesar; and he was therefore sent to Rome at the first opportunity, under a guard. *Verse 1. Italy*—a peninsula in the south of Europe. *Julius*—the Julian family was a famous one in Roman history. *Augustan band*—a cohort of soldiers, bearing the title of the Emperor. 2. *Adramyttium*—a seaport of Mysia. *Aristarchus*—a fellow-worker with Paul. See Acts 19: 29. 20: 4.15. *Eu-ra-qui-lo*—a hurricane

from the north eastward. 16. *Cauda*—or Cauda, a small island. *Secure the boat*—get it up on deck. 17–20. *Syrtis*—or quicksands where *Aeneas* was shipwrecked, according to Virgil. Note the four stages; (1). Undergirding the ship; (2) lowering the top-gear; (3) lightening the ship of her cargo; (4). all hope gone. 21. *Crete*—an island midway between Syria and Italy, 140 miles long, 5 to 30 miles wide. 24. *Before Cesar*—Nero, “a monster without parallel,” and a great persecutor of Christians. 26. *Cast upon an island*—shipwrecked.

## QUESTIONS.

What was the subject of the last lesson? What rulers vindicated Paul? Why was he not set at liberty? Where did he wish to be tried?

*Verse 1.* To what country was Paul to be sent? Where is it? What is its capital? How was the journey to be made? Who took charge of him? Tell what you know of him and his band?

2. In what vessel did they embark? Where was it about to sail? Who are meant by “we?” Who else was with them? What do you know of him? Read vs. 3-13, and tell to what other vessel they were transferred.

14–16. What arose? Describe its course. Did it affect the ship? What did the sailors do? Where did they seek refuge? What did they “secure?” How?

17–19. Mention the first thing they did to

save the ship? What is meant by Syrtis? Who had been shipwrecked there? Mention the *second* thing they did to save the vessel. The *third*

20. What effect did the darkness have?

21. Who addressed the disheartened crew? Repeat his words. What advice had he given? Was it heeded?

22. What exhortation did he give? Of what did he assure them? What of the ship?

23–24. What reason had he for his comfort? Whom did he confess before them all? What message had been given him? Before whom was he to stand? Tell about Nero. Whose lives were to be saved? For whose sake?

25–26. What exhortation does he repeat? Whose words did he trust? What did he foretell?

## REVIEW QUESTIONS.

What Sunday is this? What is the subject of our lesson? Why was Paul sent to Italy? Who took charge of him? What befel the vessel and her crew? How did they try to save the ship? Were their efforts suc-

cessful? Who did not lose hope? Why? How did he encourage the others? Repeat his short sermon in the storm. What disaster was to befall them? Is Christ with us in all storms?

## CATECHISM.

*Quest* Why is Christ called the only begotten Son of God, since we are also the children of God?

*Ans.* Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.



## LESSON XIII.

March 29, 1885

## Palm Sunday.

"It was late in August, and very near the close of the season for navigation, when Paul, with a number of other prisoners in charge of the Centurion Julius, embarked for Rome. He had been for two years in confinement at Cesarea, his imprisonment had doubtless told on his none too vigorous frame, and the prospect of a voyage with nearly three hundred souls in a Mediterranean merchant vessel was not inviting. He was indeed comforted by the companionship of Luke and Aristarchus, but the Roman custom, which required a prisoner to be chained to his guard, would aggravate his discomfort.

"In this narrative we contemplate those sublime aspects of nature which are revealed by a *storm at sea*. Wind and wave assert their power, and mock the best nautical skill, and reduce to helplessness the representatives of Roman authority. But our attention is drawn to these only in their relation to Paul. The apostle is grander than the storm. *Character* asserts itself above military authority and seamanship."

This lesson contains much besides the geography, and navigation and a shipwreck. These things are merely incidents. We are to learn how *God rules in the storms of life*, and also how we are to conduct ourselves on our voyage. In this lesson there is comfort, and help, and instruction for all of us.

(V. 1.) *It was determined that we should sail.* The time and manner of the journey to Rome is here told. It had been settled that he was to go sometime; the day has now arrived; and that by *sea*, although the season for navigation had almost closed.

*We should sail*—that is, Paul, Luke, and Aristarchus.

*Certain other prisoners*—a motley crew of law-breakers and criminals. "Paul was thus also numbered with the transgressors."

*Delivered unto Julius, a centurion.* The Julian family, like the Cornelian, (Acts, 10: 1.) was an illustrious one in Italy. Julius learned to respect, admire, and take advice from his prisoner, and he became a friend of the Apostle. He felt the magnetism and power of a

strong character in Paul. It is to be hoped that he learned to believe in the God whom Paul served.

*The Augustan band*, or cohort, which consists of six centuries, or 600 men. This band was composed of *Italian* soldiers. The emperors assumed the title of *Augustus*; and these troops assumed the same honorable title out of respect for the ruler; perhaps they were a part of the imperial *body-guard*.

(V. 2.) *A ship of Adramyttium*—a seaport of Mysia, opposite Lesbos, on the western coast of Asia Minor. The ship was probably a coasting vessel which touched at various points. Its course was in the direction of Italy. They expected to find another vessel at some port, and would then take passage in it for Italy.

*Aristarchus* was from Thessalonica, a city of Macedonia. Like Luke, he accompanied Paul to Rome. They shared his trials and ministered to his wants. Luke was the "beloved physician."

Vs. 3-13. are omitted from the lesson. From them we learn that at *Myra* they left the ship of Adramyttium, and took passage in a grain ship of Egypt, (Alexandria) bound for Rome. Late in the season they reached *Fair Havens*, in Crete. Against Paul's advice they started again on their voyage, in the hope of reaching a safe harbor for the winter, that of Phenice, or Phenix, forty miles to the northwest, on the same island. The wind was favorable, and the weather pleasant, but soon after starting they encountered the terrible storm described in the remainder of the lesson.

14-19. *A tempestuous wind*--typhonic, or whirlwindish, now called *Levanter* by sailors.

*The ship was caught*--seized hold of by the gale, and turned out of its course, and run to the southwest. Behind the island of *Cauda* they were somewhat protected, and at once tried to haul up the boat on the deck of the ship. It had been towed along, so that it might be ready to row into any harbor along their course. It now became necessary to secure it, or it might be torn loose and be lost.

*Undergirding the ship*--putting strong cables under the keel and round the hull, to make fast the deck.



*Syrtis*, or quicksand, was near the north coast of Africa, southwest from Crete.

*Strake sail*—the fair weather sails were taken down, a storm sail was set, and the ship was left to drift before the wind.

*Lightened the ship, cast out tackling, &c.* Every effort was made to save the lives of those on board.

(*V. 20.*) *All hope was taken away.* They despaired even of saving the lives of the crew and passengers.

(*Vs. 21-22.*) *Paul stood forth and said.* "Man's extremity is God's opportunity." His servant was there to proclaim His power to save.

*Ye should have hearkened unto me*—should have heeded the advice which he gave at Fair Havens (*Vs. 9-11*). He shows his claim to their confidence.

*Harm and loss*; The harm was to their persons, the loss to their property.

*Be of good cheer*—the words of the Master in the storm on the Sea of Galilee. One man in that dejected company was brave and calm. *There shall be no loss of life*—such is his firm assurance.

Amidst all the darkness, when not even a star appeared for many nights, "one star continued to shine for Paul, the light of which no storm could obscure—it was the promise of the Lord: Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at *Rome*."

This faith and trust in God's promise enabled him to *stand forth*, calmly and serenely, when all others crouched in fear and despair. He alone could calmly face the storm, as he expected to face the emperor of Rome.

*Be of good cheer*, he said. "Look and tone, we may well believe, helped the words. It was something in that scene of misery and dejection to see one man stand forward with a brave, calm confidence."

Take Paul whenever and whenever you will; he was always a *grand man*!

*No loss of life, but of the ship.* There were three points clear to Paul, in the midst of all that darkness: (1) The safety of every life; (2) the loss of the ship; (3) the falling upon some unknown island.

He then gave the reason for this statement. *For* there stood by me, &c., He seizes this opportunity for preaching good tidings of great joy—of deliverance from the storms of sin, temptation, and eternal misery, as well as from the typhoon and the angry sea that would engulf them.

Doubtless every man on that sinking ship was crying out to his "god." Then he tells them of God! That *only* God, whose I am, and Whom I serve! The Ruler of wind and wave!

*Vs. 23-26.* *There stood by me this night the Angel of God.* Then he recounts the message which God had sent him. (1) Paul's life was to be saved, so that he might preach the Gospel before Cæsar; (2) *God had given Paul the life of his companions.* Doubtless Paul had prayed for the safety of all, and his prayer was answered.

"Observe how one godly man saves many ungodly men (*Gen. 18: 22-33*). In every life there are storms, but God is in the storm."

Ridge of the mountain wave, lower  
thy crest!

Wail of Euroclydon, be thou at rest!  
Sorrow can never be, darkness

must fly,  
Where saith the Light of light, Peace!  
it is I!

(The above beautiful stanza is from a Greek hymn written by *Anatolius*, who died, A. D. 458.)

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is the way you must do with your troubles; look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*George McDonald*.



# THE GUARDIAN.

VOL. XXXVI.

APRIL, 1885.

NO. 4.

## *BLIND BARTIMEUS.*

As Jesus went into Jericho town,  
'Twas darkness all, from toe to crown,  
About blind Bartimeus.  
He said, "When eyes are so very dim,  
They are no use for seeing Him;  
No matter—He can see us.

"Cry cut, cry out, blind brother, cry;  
Let not salvation dear go by.  
Have mercy, Son of David."  
Though they were blind, they both could  
hear,—  
They heard, and cried, and He drew near;  
And so the blind were saved.

O Jesus Christ, I am very blind;  
Nothing comes through into my mind;  
'Tis well I am not dumb:  
Although I see Thee not, nor hear,  
I cry because Thou may'st be near:  
O Son of Mary, come.

I hear it, though to all things blind:  
Is it Thy voice, so gentle and kind—  
"Poor eyes, no more be dim?"  
A hand is laid upon mine eyes;  
I hear, and hearken, see, and rise—  
'Tis He: I follow Him.  
—George Macdonald.

## *THE HOME OF SHAKSPEARE.*

BY THE EDITOR.

We sometimes wonder whether the people of Stratford-upon-Avon do not occasionally get tired of hearing the name of Shakspeare. The whole town appears to be devoted to his memory. Every building which is supposed to be in any way connected with his career is carefully preserved; in the shop-windows are plates and pitchers bearing his portrait; Shakspeare albums are offered for sale on every hand. The town itself is very pretty; but among the multitude of tourists there appears to be no one who cares for it. Shak-

speare has brought them there, and they think and talk about him alone until they leave the place. It occurs to us that to the people who permanently reside there, this "Shakspeare cultus" must be rather tedious.

So many descriptions of the Home of Shakspeare have recently been written, that it seems almost like presumption to add to their number, especially as we cannot claim to have seen more of Stratford than is seen by other visitors. On this principle it might, however, be advisable to give up writing entirely, for every subject that can possibly be suggested has at some time been carefully and exhaustively treated. The impressions of travellers vary with their individual peculiarities, and can therefore never be entirely destitute of interest.

We do not know the exact distance from London to Stratford, but it cannot be very great. We left Paddington station, London, at 10 A. M., changed cars at Leamington, and arrived at Stratford at 2 P. M. Leaving our luggage at the station, we inquired the way to the old house in Henley Street in which Shakspeare was born. The walk was pleasant, and we did not fail to admire the old town, which in its general appearance is almost typically English. There are some fine new buildings; but so many of the houses have an antique look, that we could hardly resist the impression that we had before us the very scene which Shakspeare must have often beheld and admired.

The cottage in which, in April, 1564, William Shakspeare was born, is a low double house, with a large room on either side of the entrance. The second story is divided in the same way, but is little more than a ceiled garret. Every-



thing about the house appears antique; but the fact is that it has been carefully restored in the style of the sixteenth century. The furniture is ancient, and there is one chair which is supposed to have been once in the possession of the Shakspeare family, though this is by no means certain. In the room in which it is said Shakspeare was born is a fine portrait which is believed to have been painted from life. The room which was once the parlor is occupied by a "Shakspeare museum;" but the articles in it which once belonged to the great poet are very few. An interesting object is a ring with the initials "W. S." entwined in what is known as a true lover's knot. This ring was found long ago in what was once Shakspeare's garden. It is believed to have been his signet ring, which was lost shortly before he made his will, on which account the seal is wanting on that document. There is also in the collection a letter from Thomas Quiney to his "loving kinsman," William Shakspeare, making application for a small loan.—Quiney's son Thomas had married Shakspeare's daughter Judith. Besides these and other curiosities, there is a large collection of early editions of Shakspeare's works. The first folio, however, is wanting; the second and third are there.

Not a single scrap of the handwriting of Shakspeare is in the collection. In fact it is remarkable that not a line of the manuscript of the great dramatist is known to be in existence. His signature appears several times in his will, which is preserved at Doctors' Commons, and there is a deed in the British Museum which is signed by him; but this is probably all. Several old books have been found which bear the name of William Shakspeare on the fly-leaf; but these may be early forgeries. The manuscripts of his works, his private correspondence—in brief, every line of writing that ever proceeded from his pen has been utterly swept away.

The old lady who had charge of the Shakspeare house said a pleasant thing while we were examining the relics. Adjoining the house was an old-fashioned garden in which woodbine and honey-suckle, and many other old-fash-

ioned flowers were blooming. "There," she said, "are the best relics of Shakspeare. No doubt the same flowers were blooming there when he was a boy."

We were somewhat amused by two American visitors, who entered the house while we were there. They were negroes—members, we gathered, of a minstrel troupe which was then exhibiting in London. Dressed in the height of the fashion, with immense Gladstone collars, their appearance was very impressive, and the old lady-keeper could not conceal her astonishment. They had come to do reverence to the shade of Shakspeare, and the way in which they rolled their eyes in astonishment when the various objects of interest were shown them was comical in the extreme. "Madam," inquired one of them with stately dignity, "would there be any objection if I should take my seat for a moment upon the chair once occupied by the immortal William Shakspeare?" "Certainly not," was the reply. When he had taken the seat, he said: "Now I can forever retain the proud consciousness that I have been seated in the chair of the greatest member of the human family."

After leaving the old house, we passed the grammar-school which Shakspeare attended when a boy, and where he learned the "small Latin and less Greek" with which Ben. Jonson credits him. The door stood open, and we looked in, but did not enter. We have been told that they still point out the desk which the poet occupied; but we think they had better "tell that to the marines." It is also said, that there are boys in attendance on the school who have in a remarkable degree the peculiar cast of countenance which is familiar from the portraits of Shakspeare. Their name is Smith, and they are said to be descended from the poet's sister.

"New Place," where Shakspeare resided after he became a man of wealth and consideration, is situated on the main street of Stratford. The house which he built no longer exists; but its foundations remain, and are covered with wire netting to prevent visitors in search of relics from carrying off the stones. At their side is a large mul-



berry tree, which is said to have grown from the root of one which was planted by Shakspeare. At the time of our visit it was full of excellent fruit. In the adjoining garden is a large block of white marble, with leaves carved upon it—an undoubted relic of Shakspeare's house. It was partly covered with moss, of which we bore away a small portion as a memento of our visit.

At "New Place" some of Shakspeare's best dramas were written, and it seems a pity that the house has not been preserved. It seems that about one hundred and fifty years ago the property came into the possession of the Rev. Francis Gastrell, a man of bad temper who quarreled with everybody. In a fit of spite, caused by a disagreement with the town council concerning the assessment, he at first cut down Shakspeare's mulberry tree, and afterwards demolished the house. When the mischief had been done, the property was purchased by the town, and has ever since been carefully preserved.

A walk of about a mile across the fields brought us to the little hamlet of Shottery, where Shakspeare found his wife. Along this path the poet must have walked many a time with Ann Hathaway at his side.

There are hedge-rows on either side, and blackberry bushes full of rich, ripe fruit, pretty much as they must have been three hundred years ago. The cottage in which the poet's wife was born is one of a row of humble dwellings, covered with thatch. Everything is unpretentious but very neat. We saw no modern improvements, except a cooking-stove. The house was occupied by the Hathaways until a very recent period; and, indeed, the old lady who lives there now claims to be descended from the same stock. On the table is the Family Bible in which the births and deaths of many generations of Hathaways are duly entered, but the record does not go back as far as the days of Shakspeare. The old lady was very communicative, and showed us quilts and linen made a hundred years ago. Much of the furniture undoubtedly belonged to the Hathaway family, and some of it may be several centuries old. In the genuineness of the so-called 'courting-

chair" our informant had not much confidence. It is a rude, unpainted settee, which, she said, used to stand on the hearth near the fire. The old lady would evidently have been glad to have the thing removed; but credulous visitors wanted to see it, and so it was allowed to remain.

Every visitor to the cottage is expected to enter his name in a book provided for the purpose, and as each one pays a shilling, the income derived from this source must be considerable. We observed the signature of General U. S. Grant, which was written a year to a day before our visit.

Before we left Shottery we took a draught from the well, which was very refreshing. Then the old lady gathered for us a "posy" of flowers, and dismissed us in the most friendly manner. It was a real pleasure to have met her, and though she has, of course, long ago forgotten us, she holds a prominent place in our recollections of the Home of Shakspeare.

We have reserved our visit to the Church of Stratford for the last, because it is, after all, the most interesting object to every visitor. Built, in part, as early as the twelfth century, it is still, though somewhat out of repair, one of the finest parish churches in England. Here Shakspeare was baptized, and here he lies buried.

A broad walk, bordered with trees, leads through the church-yard to the church. In this walk, near the church-door, is a vault, covered with a broad flat stone bearing the name of "Lucy." The Lucys were in Shakspeare's time the leading family in the neighborhood; and there is a well-attested tradition that the poet first went to London because he had been guilty of poaching game on the estate of Sir Thomas Lucy, and dreaded the consequences of his deeds. It seems pretty certain, at any rate, that Shakspeare did not like the Lucys, for in the "Merry Wives of Windsor," he assigns a coat-of-arms closely resembling theirs to one of his most despicable characters.

The church is built in the form of a cross. In one of the transepts is a broken font, which was in use at the time when Shakspeare was baptized.



The chief object of interest is, however, the grave of the poet, which is situated before the altar and within the chancel-railing. A row of horizontal marble slabs indicates the resting places of the poet, his wife, and several members of his family. On the stone which covers Shakspeare's grave may be found, besides his name, the curious inscription :

“ Good frend for Jesus sake forbear  
To digg the dust enclosed heare :  
Blest be y<sup>e</sup> man y<sup>t</sup> spares these stones,  
And curst be he y<sup>t</sup> moves my bones.”

It does not seem likely that Shakspeare composed these limping verses, but whoever wrote them, they have certainly been effectual in keeping his remains at Stratford. Many years ago a monument was erected to his honor in Westminster Abbey, and his dust would no doubt have been placed there, but no one was willing to incur the poet's malediction.

On the north wall of the chancel of the Stratford Church is a monument, erected not more than seven years after Shakspeare's death, in which the poet's bust appears under an arch ; his right hand holds a pen, and he seems to be in the act of writing upon a sheet of paper, placed on a cushion before him. On a tablet beneath are Latin verses, supposed to have been written by Ben Jonson, which eulogize Shakspeare in the highest terms, comparing him with the greatest poets and sages of antiquity. The monument as a whole is a fine piece of work, considering the time when it was erected, and the bust is no doubt a correct representation of the original.

As we stood by the tomb of Shakspeare we longed for an answer to the question : Why was he buried here ? The Lucys and other local magnates rest in the church-yard ; but the man who left his native town under a cloud, and returned enriched, it was supposed, by successful theatrical ventures, was laid before the altar with his dear ones at his side. Whatever we may say, there are questions here which cannot now be answered. We know very little concerning the greatest of poets, and it has been suggested that he was not appreciated by his generation which speedily forgot the events of his career ;

but we think the position of his grave and the grandeur of his monument effectually dispose of such suggestions. There must certainly have been prominent men at Stratford at the time of his death who appreciated his literary achievements, and almost prophetically discerned the fact that in future ages the grave of Shakspeare would be the chief glory of their town.

The history of Shakspeare, as it has come down to us, is full of unsolved mysteries ; but we have not room even to enumerate them. The study of the whole subject is fascinating in the extreme, and the poet's life, no less than his works, has proved a whetstone for the wits of men.

Silently we left the ancient church, but as we departed we thought of Ben Jonson's saying concerning his great contemporary : “ He was not for an age, but for all time.” Passing ages have but increased his glory. It may be well that his history is obscure, and that his works are almost destitute of local color ; for the greatness of Shakspeare has become the possession of humanity, and all the world rejoices in the splendor of his fame.

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### EASTER.

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BY R. H. S.

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Out of the dreary realm of Winter, the “ valley of the shadow ” in the pilgrimage of the year ; the region whose very grandeur is stern and terrible ; whose solemn snows, in their crystalline purity, form a mausoleum, whiter and more chill than marble, over the life and beauty “ laid low i' the mold ; ” whose voiceless, breathless moans, that come sometimes when the lamenting winds grow weary of wailing, seem but the dead calm of resignation ; whose midnight Aurora gleams with a spectral light, as from the spirit-land, the mysterious Hades ; out of this region, where Death stands, a gloomy, a scornfully triumphant victor, we pass by the bright portal of Easter.

Light, and gladness, and beauty ; the blended rose and gold of sunrise, and the emerald loveliness of Earth ; the gentle breath of early violets, and the rich perfume of Easter lilies ; bell-



chimings, bird-choruses, and the anthems of freed and grateful souls; all these belong to the Resurrection morn. In the soft, early dawn the soul listens, and hears the beating of angelic wings on the still air, as the celestial train sweeps around the closed sepulchre. Then comes that throb of returning life which thrills even the solid rocks; and the massive stone is rolled away; and into the cave of the Arimathean, where in darkness profound and awful silence, lay the human form, rent by agony unutterable from the indwelling Godhead, now pours the radiance of the Easter sun; and life and immortality are brought to light. And Death stoops his pale, proud forehead, and glides away from the majestic presence of the Risen One; for the first fruits of the Resurrection are gathered, and his empire beholds its day of doom.

In this winter of mortal life, as in that of the year, He hath put all things under Him; yet faith is assured that He, who is Himself but a shadow, can wield only the shadow of power; the destruction of external form is His, but no grasp on the redeemed spirit. The Son of Man lay lifeless in the sepulchre; was the God, then, holden of death? Nay! His glory illumined the twilight realm where waiting souls listened for His voice, and joyfully rose up to meet His coming!

"The day breaks, and the shadows flee away." He lives! and because He lives, not only we, but also all things live. Under the mould, the rose prepares to put on its beautiful garments; in the bare, brown stem the bud strengthens for its coming development, its higher and lovelier life; within the chrysalis, the wings of the wandering Psyche grow to their ethereal perfection. Then comes a touch, a breath, no more; and all nature springs up, as if awaking from some bright dream of hope; and the Easter anthem of creation begins. A marvellous harmony, whose myriad parts are interwoven with the skill of a Divine Composer! The deep thunder of mingling floods, the calm flow of placid rivers, the whisper-like dropping of showers and of tiny streams; the rushing crescendo and faint fall of winds, all blend with the psalms of men and angels like voices living and signi-

ficant, rather than as a mere accompaniment to the glad song; and in the pauses of this universal music, the earth itself seems to breathe low and peacefully through all its loosened sod.

Life, abounding life is everywhere, victorious, exultant; and to every being it flows directly from Him in whom all live and move and love. Gladly, then, in this season of restoration, do we celebrate the Resurrection of Christ, the pledge of our own final triumph; gladly we consecrate to His worship the first gifts of the soil, the blossoms of spring, the tokens of richer and brighter blessings yet in store for us—to His worship, who hath "led captivity captive, and given gifts unto men!"

### BURIED OR CREMATED—WHICH?

BY C. Z. W.

We are told in certain quarters, that cremation, or the burning of the bodies of our dead, is more desirable and better than burying them in the ground. And if the "burning fiery furnace" of Nebuchadnezzar does the sad work of reducing to earth, ashes, and dust in a speedier and cleaner way, why should men want their remains or those of their dear ones to "lie mouldering in the grave" for one score years and ten, or longer still? we are asked. Crematories ought to light their fires in every community, it is said, to supplant the old-fashioned *Gottes-Acker* for ever.

The approach of another Easter-tide brings the familiar narratives of Christ's burial and resurrection so near and fresh to our minds again, that we cannot but wonder how all these would sound to the ears of the believers, or how they could be utilized, were the oven to take the place of the tomb? Let any one try to read and apply the closing sections of the four Gospels, or St. Paul's words, under the shadow of a crematory! Then, surely, would the necessity of a "New Version" of the Sacred Scriptures suggest itself, we think.

"Es fur that, it makes me shudder!  
There you have it plain and flat;  
I don't want to go no furdder,  
Then my Testament fur that."

Such is Lowell's opinion of war; and it



is ours of cremation. To say not a word against *the sudden and violent manner* of destroying the familiar form, in which our father, mother, sister, brother, child, or friend, tabernacled around and near us; as a Christian man, we would not hesitate a moment, to decide the question, whether the Gospel is to be surrendered, with its literal "tomb," "grave," and "sepulchre," as well as with those ever repeated terms "risen," "arose," "resurrection," or the modern fiery furnaces. And those Christian Hymns, too! Every one of these would have to be remodeled, if not silenced for ever. And who could sacrifice such a treasure-house of sweet comfort to the flames?

"Asleep in Jesus, precious sleep, from which none ever wakes to weep," would not echo with a goodly melody through the low dome of a retort, we think. "The grave is but a favor'd spot to those who sleep in Jesus blest," would never be the same again to our ears, even though we were willing to let go "Hark! from the tombs, the doleful sound." What havoc the crematory would make with the *German Choral Hymns*! Think of but the initial lines of a few of these:—

"So ruhest Du, O meine Ruh', In Deines Grabes Höhle;"

"Amen! Deines Grabes Friede, Wird auch unser Grab durchwehen;"

"Nun gingst auch Du, Zur Sabbathsrüh', In's stille Grab hinüber;"

"Willkommen, Held im Streite, Aus Deiner Grabeskluft!"

"Das Grab ist leer, das Grab ist leer, Erstanden ist der Held!"

"Willkommen lieber Ostertag! Der Heiland der im Grabe lag."

All these, and a few hundred more, would have to be relegated to oblivion.

Let us, then, continue to say with Abraham: "I am a stranger and sojourner with you: give me a possession of a burying-place with you, that *I may bury my dead out of my sight.*"

When is it well with my soul? When I lie low before God's throne, abhorring myself, admiring His grace, and adoring His glorious perfections.

### A MISSION HYMN.

(From the German, of Johann Hermann, 1630).

BY PERKIOMEN.

O Jesus Christ, Eternal Light!  
Grant darken'd souls Thy rad'ance bright,  
And lead them kindly to Thy fold,  
That they with us Thy bliss behold.

May a clear vision of Thy grace,  
Fell errors from their minds efface;  
And such, too, from delusions free,  
As suffer from their subtlety.

To all who find themselves astray  
From Thee, in mercy point the way;  
The stricken conscience wholly heal,  
That Heaven itself to them reveal.

Let deaf ears hear the joyful sound;  
Unloose all tongues that still are bound;  
That they confess, for all to hear,  
The faith that brought them such good cheer.

Enlighten all who blinded are;  
Bring back those who have stray'd afar;  
Unite the now divided flock,  
And doubting ones fix on the Rock.

Then, they with us, from ev'ry place,  
In earth and kingdom of Thy grace,  
In time, and in the world above,  
Shall praise Thee for such boundless love.

### THE CHRISTIAN NAME—ITS ORIGIN.

BY REV. J. HASSLER, A.M.

No appellation is so familiar to the human ear; none so common to the human mind; and none perhaps so frequently pronounced by human lips, as the name *Christian*—yet no appellation is so little understood, and so unduly appreciated!

The Christian name is full of heavenly import and of divine significance. It comes to us from the eternal world. It is not the offspring of human thought or the product of human legislation. No human council in general assembly met, ever devised the name; and none ever set forth by outward proclamation its universal adoption.

It is of purer clime than earth, and of a more heavenly extraction, than *human thought* or *human legislation*. The beautiful wreath of moral grandeur, and heavenly glory, and celestial light that encircle the name *Christian*—all



imply that its origin is not of earth, earthy; or of man, human; but of heaven, *Divine*.

Associated as it is in the Providence of God, with human weakness, human imperfection and human depravity; this wreath of Divinity—encircling the name Christian, is frequently broken, tattered and torn by acts of inconsistency, shame and reproach; its beauty marred—its image defaced—and yet in the estimation of God no name stands higher; none so par-excellent—far transcending the name of royalty, or princely power: because indicative of a *divine birth*; indicative of a *divine life*; presumptive evidence of *eternal glory*!

Angels in heaven cannot wear it! The damned in hell dare not assume it! And yet the common familiarity with which it is approached on earth; the listlessness with which it is pronounced; the gross formality, and sometimes wicked hypocrisy, with which it is assumed; all these cause it to lose much of its significance in the estimation of man; and to be deprived of much of its heavenly import, true meaning and power.

A beautiful characteristic of this important appellation is: *It is a common name*.

Its *very commonness* frequently causes it to be despised and ill-esteemed. And yet on the other hand this very fact, because it is so common, so familiar, so catholic; a name for all the true followers of God; this fact alone is one of the strongest arguments in favor of its *greatness* and of its *divine origin* and *heavenly import*.

In human life that which is the *most common* is the *most important*. That which is the *most familiar* is the *most valuable*; and that which we have the *most* and enjoy the *most* is the *most precious*.

Nothing is so common—so familiar as the *human hand*; and yet no part of the body is so valuable, so important. By means of the hand we plough the earth, sow the seed and reap the harvest. By the agency of the hand the body is washed, clothed, nourished, fed; and by it too, all the beauties of art, painting, sculpture, as well as all the rich variety of mechanism, are all beautifully wrought out for the admiration of the eye, or tastily adorned for

the study and entertainment of the mind.

There is no blessing so valuable, so important as *health*. None so common, so familiar. Health is a blessing in general. Sickness is special, particular—the exception. Many enjoy health to such an extent that they hardly know what sickness is. This fact indeed often causes us to lose sight of this great blessing. Never indeed fully comprehending the value of health till sickness comes, or till we are confined to the couch of disease.

Another example of the most valuable in life being the *most common*, is revealed in the *air we breathe*; the *sunlight* we enjoy. The light shines continually. The air we breathe in is ever present. No blessings so common, so familiar to every day experience. And yet no two facts in the whole sphere of natural science, are so little studied, so little understood and so ill appreciated. The mind seems to lose sight of their great value and deep importance, because of their commonness, of their familiarity and of their every-day occurrence.

Just so exactly with the name Christian. So common, so familiar; heard in infancy, in childhood, in manhood, at every period of life; and in all lands and among all people, kindred and tongues. And just because of this *Universality of application*, this *catholicity of being*, many fail to appreciate its glory or comprehend its dignity and divine origin.

Common and universal, yet another attribute of this name is, it is *absolutely essential to human happiness*. It is a name, "*sine qua non*"—no peace or happiness to the soul without its true import, its deep meaning!

Take away the air we breathe, the common atmosphere we inhale and we cease to live. Take away the sunlight of nature, which everywhere surrounds us, which we enjoy continually, and we are involved in the darkness of eternal night. So exactly if you take away the moral health of the soul inspired by the presence of God in Christ; if you take away the breath of Divinity, breathed forth in the name Christian; if you remove the light of eternal truth involved in the meaning and im-



port of this name, you at once burden man with the disease of sin that ends in death; you take away from him the light of life—and forever shut him up in the midnight gloom of eternal misery and perpetual night!

Yes, this broad, common, familiar name so full of deep importance to the whole race, for without it is no salvation to man, breathes the breath of Deity! It sits enthroned in heavenly light! It is given to us by the hand of God! And around its very import clusters a halo of celestial light, life and power, such as no finite mind can fully fathom, or human wisdom fully comprehend!

Angels in heaven cannot fully discern the depth of meaning, or understand the full significance of this name, because they cannot fully understand the nature and person of Christ in whom “it lives, moves, and has its being.”

They never sunk so low,  
They are not raised so high,  
They never knew such depths of woe,  
Such heights of majesty.

The Saviour did not join  
Their nature to His own;  
For them He shed no blood divine,  
Nor breathed a single groan.

To understand fully the meaning and import of this name we must understand the nature and person of Jesus Christ, from the Incarnate Mystery of whose glorious person the name itself derives all its deep significance and heavenly import.

But *whence* comes this name? *How* and *by whom* is it introduced into the form of human speech, or in *what way* is it first proclaimed under the *form of human thought*? In other words, *whence its origin*? The sacred record has it: “And the disciples were called Christians first at Antioch.”

Here is *the place*, and here the *probable time* of this deep and significant name coming to the followers of the Saviour; but *How?* and *by Whom?* Here let us see if we can discover any light, or by earnest thought and reflection give any satisfactory answer to these questions so full of interest to the inquiring mind.

This name originates not with the *Jews*, the enemies of Christ; not with

*Disciples*, the followers of Christ; but as already intimated it comes, we believe, from the *eternal world*, through the medium of the *Gentile world*, as the *mouthpiece* of a *divine thought* or of a *divine oracular communication*.

The Jews did not originate the word Christian. They were the bitter enemies of Christ and of all His followers. In the way of scorn and derision towards the Saviour they called His followers “Galileans,” “Nazarenes,” “they of this way,” “of this sect,” etc.

And the name Christian, on the other hand, comes not from the *professed followers* of Christ. They were known by the name “Disciples”—*i. e.* *Learners*—because they learned their religion from Christ, their Teacher: also by the name “*Saints*,” or *holy*—because separated from the world and from sin, and dedicated to the service of a holy God: “*Believers*”—because they believed in Christ as the promised Messiah: “*Brethren*”—because by their faith, worship and doctrine they constituted one family, one community, one kingdom, ruled by one Head, constituting one body, and animated by one spirit, life and will, and finally enjoying one Eternal Home with God in heaven.

The name, therefore, doubtless originated with the Gentile world—who see in Christ, not merely a title to office, but also see in Him a *proper name*, by which they designate the true character of His followers—of all true believers; and that name is “CHRISTIAN.” In the same way as they speak of *Cæsareans*—followers of Cæsar; *Platonists*—followers of Plato; *Kanteans*—followers of Kant, or as we say in later times, *Washingtonians*—followers of the doctrines, faith, morals and patriotism of the great Washington, the father of American freedom.

But still, the name Christian, coming as we believe from the Gentile world, as the *mouthpiece of God*, for its divine proclamation to the world, does not indicate *choice* or *accident*—*malice* or *rage*—*purpose* or *design*.

The Gentile world did not meet in general assembly and resolve to give this name to the followers of God. It is not the product of legislative power on their part. Neither is it given in malice, rage, or out of contempt, as



some would suppose. Neither is it a matter of *blind accident* or *haphazard*. But we believe it comes to the Gentile world as the *Unconscious Prophet* of God's will and purpose in the way of direct *revelation*, or by *Divine Oracular Communication*.

*How, when, or in what way* this may have been done is not for man to divine. How God opens the mouth, and moves upon the tongue of the Gentile world, to speak forth to the whole human race this truly deep, sublime and heavenly *Name*—all this is not for us to know. Neither is such knowledge necessary, no more than it is necessary for us to know *how* God's Spirit works upon the hearts of little children, or wicked men, to preach the truth. See 8th Ps., and 2 Kings 5: 3; or how wicked Caiaphas could speak the truth—"It is expedient that one man should die for the people, and that the whole world perish not;" or even devils, as in Acts 16: 17.—The *way* and *manner* of the operation of God's Spirit on the human tongue is the work of God—it belongs not to man—but *its fact* is none the less *real* and *true*.—This challenges our faith.

*What fact?* Namely, this—That this grand and beautiful name Christian, is heralded to the world by the Gentile tongue, through the medium of God's Spirit and by Divine Oracular Communication.

For this view of the subject we have *three reasons*. We here present them, and if not correct they at least challenge thought and earnest reflection.

1st. *Because of God's Providence*. The hand of God numbers the hairs of our head, regulates the planetary system, guides the motions of the falling sparrow, clothes the lily with its beauty, and, think you, there is no agency of Divine Providence in the giving of the name Christian to the early followers of Christ? Will God care for oxen, the lilies of the field, the sparrows of heaven and the hairs of our head, and then not care for the giving of a *distinct, expressive and positive name* to the followers of His Son? The hand of *Divine Providence* is in this name!

2. A second reason for the belief that

the name Christian comes in the way of *oracular communication* from the heavenly world, is because the Greek word here translated "*called*" means knowledge or information derived from a source *higher than man*, higher than the ordinary *human intellect*.

The Greek word is *κληματιζαι*, *called*; derived from the verb *κληματιζω*, which means "to impart instruction, or direction, under *divine inspiration*;" "to impart a *divine warning*, or *admonition*."

It is the same word as used for the "wise men," Matthew 2: 12; "*Warned of God* in a dream that they should not return to Herod." Same word to Joseph, Math. 1: 22, "*Warned of God in a dream*, he turned aside into parts of Galilee;" so, too, same word to Cornelius, Acts 10: 22, "*Warned of God* by an angel, to send for Peter;" so of Noah, Heb. 9: 7, "*Warned of God*, built an ark;" so of Moses, Heb. 8: 5, "Who was admonished (*εκληματιζαι*) when about to build the tabernacle;" so in Luke 2: 26, of good old Simeon—"It was *revealed* unto him by the Holy Spirit, he should not taste of death before he should see the Lord's Christ."

All these parallel passages, in which the same word is used as in Acts 11: 26, signify this *one* and *the same great truth*, information, or *something made known by divine instruction*, by *divine oracular communication*, and not the result of human thought, or human device, or self-will.

3. But a *third reason* for our faith in this name coming from heaven is from *prophecy*. The giving of this name is a matter of *prophetic import*.

In Isaiah 62: 2, we have these words: "The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a *new name*, which the mouth of God shall name."

So also in Is. 65: 15, "And the Lord shall call his servants by *another name*."

But our article is becoming too long. We must close, interesting as the subject is, and worthy of still further thought and investigation. Oh! reader, do you *appreciate* the name Christian? Do you *comprehend* its *Divine Origin*,



its *heavenly import*? Or do you *despise* it, *neglect* it, or are, may be, *ashamed of it*?

"Not all the nobles of the earth,  
Who boast the honors of their birth,  
Such *real dignity* can claim  
As those *who bear the Christian name*."

"To them the privilege is giv'n  
To be *the sons and heirs of heav'n*;  
*Sons of God*, who reign on high,  
And *heirs of joys* beyond the sky."

FT. LOUDON, PA., Feb. 6, 1885.

### MEDIÆVAL ROMANCE.

BY THE EDITOR.

In the southeast corner of France, in the region known as Provence, where the Rhone divides to form a delta before its final plunge into the Gulf of the Lion, stands the ancient city of Arles. Though now neglected and half in ruins, there is no city in France which occupies a more honorable position in the history of civilization. In connection with the neighboring city of Massilia, or Marseilles, it had been at a remote period the great entrepot of Phœnician commerce, from which traders bore their precious burdens of bronze, and glass, and Tyrian purple, up the Rhone and down the Rhine to the borders of bleak Sarmatia. In this region the Ionians established a colony which became so fully permeated by Grecian life as to be recognized as an integral part of Hellas. Here, under the Roman dominion, rich citizens who, in times of civil commotion, had deemed it advisable to withdraw from the metropolis, built stately mansions, and enjoyed their accustomed spectacles in the largest amphitheatre that was ever erected in the land of Gaul. Hither, one of the emperors brought a magnificent obelisk, which is still standing in the ancient market place.

There came a time when almost all the treasures of ancient civilization were swept away, as though by a series of dreadful inundations. Fierce hordes of untamed barbarians came rushing out of the forests of Germany, and carrying death and destruction wherever they went. The most formidable of these migrations was that of the Goths, who

had hitherto occupied the inhospitable shores of the Baltic sea. Moved by one common impulse to seek a dwelling in more genial climes, the whole population began their journey southward, pressing on through Germany, gathering strength by the way and leaving a broad track of desolation behind them. At last the Alps stretched a stupendous barrier across their path, and it was evident that they could journey no further in that direction. Somewhere near the headwaters of the Danube, the great host divided. One portion, which evidently desired to reach Italy, marched down the Danube and occupied for a time the fertile regions which are now known as the Danubian principalities. These were the Ostro-Goths, or Eastern Goths.

The Visi-Goths, or Western Goths, turning to the right, ascended the Rhine until they reached the mountains, then crossed diagonally through France, and entered Spain, where they established a powerful kingdom.

It will be seen that during this invasion, the situation of South-eastern France was most advantageous. It was on neither of the great lines of march; there was no Mont Cenis tunnel by which the barbarians could gain access to Italy; and the result was that Provence remained a fair, green island, in the midst of an ocean of desolation. It was, indeed, occupied by the Visi-Goths, whose great king Euric established his brilliant court at Arles; and subsequently by the Burgundians, a German race, who have sometimes been called "the peaceful conquerors," because they manifested none of the destructiveness which characterized the Goths and Vandals. The German masters soon accommodated themselves to the customs of the subject race, and the two became a single people.

The principal resultant change was in the character of the spoken language. Hitherto the people of Provence had spoken Latin—not pure Latin, of course, but one of the sub-divisions of the dialect known as *Latina Rustica*. This language continued to be employed in the church and in writing, but by its side there grew up a composite tongue which was called Roman. The same process, it is well known, took place in



all the countries of Southern Europe, and resulted in the formation of the various Romance languages. The language thus formed in Provence, gradually spread in various dialects over the whole of Southern France; and because the people used "*oc*" (or *auch*) as an affirmative particle, it was known as *Langued'oc*. In the same way the language of Northern France was called "*langue-d'oil*," or "*langue-d'oui*."

The Southern Frenchman is a happy being. He believes that "much study is a weariness to the flesh," and he possesses Mark Tapley's gifts of being jolly under the most adverse circumstances. It is not surprising that in the ninth century the courtiers of King Bozon of Arles should have discovered that the Latin hymns of the church did not completely express their emotions, and that they composed little songs in Roman, which were thenceforth known as *Romances*. They were generally trifles, light as gossamer, which might have delighted the soul of good King Cole, but would find few admirers among the present generation. Even the lays of the *Troubadours*, which properly belong to a somewhat later period, are more remarkable for their number than for their excellence. It seems as though every man, from the peasant to the monarch had aspired to be a poet, and that without any definite ideas as to what constitutes true poetry. Tens of thousands of these "*chansons*," which are unworthy of publication are said to be preserved in the libraries of France; but they had, at least, the merit of providing a name for something that was far nobler than themselves.

True Romance is the offspring of the period which extends, in round numbers, from the eleventh to the fourteenth century. It was, in its widest sense, the spirit that induced men to break away from the employments of every-day life—to delight in everything that was weird and fantastic—and to engage in extraordinary and dangerous adventures in pursuit of objects that to us appear vain and chimerical. As a branch of literature Romance is the poetic expression of this spirit.

There were many causes that conspired to give birth to mediæval

romance. Some of the roots of ancient literature had remained imbedded in the soil, and sprang up here and there beneath the shelter of monastic walls. The great Charlemagne, though himself in some respects, little better than a barbarian, appreciated the necessities of his age, and established schools and fostered literature. His weak successors, while they attempted to strengthen the throne by means of the Feudal System, inculcated ideas of loyalty and self-sacrificing devotion which had been unknown before; while, in the silence of the cloister, the patient monks elaborated for the use of the feudal nobility that wonderful science of heraldry which assigned to each man his proper station, and made the most precious of possessions to consist, not of wealth or power, but in an unstained escutcheon. The heathen religions which had lingered long among the lower classes—far longer, than most church historians seem willing to acknowledge—had now disappeared; and in their stead there arose a wild enthusiasm for Jesus and His mother. Europe felt the thrill of a new life. Modern civilization had reached a stadium where it could no longer be controlled as in the past; but it was not yet fully conscious of its mission. Men were like boys who feel that the time has come for them to do something out of the common way, and who are ready to become pirates or anchorites, just as the fit may seize them.

It was while Europe was in this state of boyish expectancy, during the last decade of the eleventh century, that, one day, a little old man, dressed in monastic garments came riding into one of the cities of Provence. There was nothing imposing in his appearance, but the people had heard of Peter, the hermit of Amiens, and a great multitude gathered around him in the marketplace. He was no brilliant orator, but he had suffered for the sake of Christ, and the deep scars of persecution added eloquence to his story of the shameful desecration of Jerusalem by Turk and Saracen. The moment was auspicious, and in the midst of his discourse the multitude as by Divine inspiration, burst forth in the cry, "God wills it!" words which for nearly two hundred years were the battle-cry of a conflict



which, in many of its aspects, was the very crown and glory of Mediæval Romance.

There are writers who can see nothing in the crusades but a series of splendid failures. There are others who have studied them more closely, and who assure us that without such an outburst of enthusiasm it would have been impossible to save Europe from the Moslem invader. To attempt to trace the influence of the crusades on modern civilization would be to open a field of illimitable extent; nor is this necessary, as we are only concerned with literature in one of its minor branches.

It will be remembered that the first crusade was directed mainly against the Seljukian Turks, who had but lately made themselves masters of Jerusalem, and that the Saracens, constituting the main body of the Mohammedan population, were consequently more disposed to be reconciled with the Crusaders. The warriors of King Godfrey were mostly natives of the south of France, who may have previously come into contact with the Moors of Cordova; and it is said that they speedily acquired the language, literature, and even the vices of the Orient. "They had sought the infidel, and the infidel converted them." Lounging in the bath, they listened to the stories of the Arabian Nights; or, perhaps, under the influence of opium or hasheesh, beheld for themselves the wonders of *Jinistan*.

However fascinating such a life might seem at first, there necessarily came a time when it appeared tedious and insipid. The knights once more began to feel the old spirit of romance; and, one by one, they "folded their tents like the Arabs, and as silently stole away." As they journeyed westward every castle, every monastery, extended them a cordial welcome. In the long winter evenings the baron and his retainers, or the abbot and his monks, gathered in the rush-strewn hall, and the strange knights were expected to relate the story of their adventures. As the most extravagant stories were most readily believed, it is not surprising that they should have allowed their imagination to give point to their commonplace experiences. It was but natural that they should give their story

the rhythmic form with which the Romance nations were already familiar, and thus the simple tale became by degrees an epic.

The returning Crusader, on visiting his native village, soon found himself *de trop*. When he went away he had been a peasant, or at most a squire; but he had won his spurs at Acre, or Jerusalem, and naturally expected to be treated with the deference due to his exalted station. He had, in brief, become what the Germans call "ein Herr von Habenichts," a landless noble, and as the emperor would give him neither fief nor service, what was more natural than that he should become a knight errant? It must have been rather pleasant to ride from castle to castle—to sound your bugle at the gate and demand entertainment for man and beast—possibly, to break a friendly lance with the lord of the manor—to chant a romance in the evening, and to go away richly rewarded next morning. Altogether it was a kind of *tramping* that seems to have been greatly preferable to that variety of the article with which the present generation is most familiar. Under such circumstances, the stock of oriental legends and adventure could not long supply the demand. Old traditions were sought out and elaborated. At the court of Normandy, the Welsh legends of Arthur and his Round Table, which were still sung in Brittany by the descendants of the ancient bards, became the basis of a whole cycle of romances. The story of the search for the San Grail—the cup which our Saviour used on an occasion of the utmost solemnity—appealed so strongly to the feelings of the returning Crusaders, that it became the theme of innumerable romantic compositions, and even in Germany, Wolfram von Eschenbach made it the foundation of his great poem of Percival. As Tennyson has recently given these poems a more worthy setting than they had ever before received, it is not necessary to consider them at greater length.

In Central France, the *trouveres* composed romances in honor of almost every great man of past ages, whose name had come to their knowledge. There were romances in honor of Alexander and Constantine, and even of Virgil and



Aristotle. In their hands the latter two became great magicians, who were finally carried away by their master; and in the opinion of many youthful students, it is a source of regret that the foul fiend did not keep them when he had them.

The name most popular with the *trouveres* was that of Charlemagne, whose achievements they so completely overlaid with mythical stories, that it is sometimes almost impossible to discover the sober truth.

It was said that he had twelve peers, or paladins, in whose company he performed the most incredible exploits. The two most famous of these peers were Roland and Oliver, and their achievements, says Dr. Warburton, "are rendered so ridiculously and equally extravagant by our ancient romancers, that from thence arose the saying about giving one 'a Roland for an Oliver,' to signify the matching of one incredible lie with another."

Roland, it is said, lost his life in the pass of Roncevalles, where the rear guard of Charlemagne's army had been surprised by the Saracens. The French knights performed prodigies of valor, but finally the battle went against them. Roland was accidentally but fatally wounded by his friend Oliver, who had himself received a death blow, and was blinded with his own blood. Roland now sounded his marvelous horn, which was to give Charlemagne warning of his peril with such force that at the third blast it broke in two. Birds fell dead at the sound, and the whole Saracen army fell back in terror. Then Roland desiring to prevent his sword, Durandal, from falling into the hands of the enemy, smote it into the rocks, making a gap in the mountain 300 feet wide and 600 deep, which is called the "Breche de Roland" to this day. It is of this defile that Wordsworth says:

"Then would I seek the Pyrenean breach,  
Which Roland clove with huge two-handed  
    sway,  
And to the enormous labor left his name  
Where unremitting frosts the rocky erecents  
    bleach."

We might almost wish that all this were true, on account of its poetic beauty, exclaiming with Sir Walter Scott:

"O for a blast of that dread horn  
On Fontarabian echoes borne,  
Which to King Charles did come,  
When Roland brave and Olivier,  
And every Paladine and peer,  
On Roncevalles died."

So slight an accident as death could not conclude the earthly career of so great a man as Roland. By some process, with whose particulars we would be pleased to become familiar, the Germans brought him to life again. Unfortunately, his bride had been deceived, as we were, by the report of his death at Roncevalles, and had entered the convent at Nonnenwerth, or an island in the Rhine, from which there was no release; so Roland, "for the very love of her" built the castle of Rolandseck, on the western banks of the river, and there in a turret which is still pointed out to the unsophisticated Americans, he spent his declining years, gazing wistfully at the distant convent in which his bride had found a living grave. "Ich weiss nicht was soll es bedeuten—dass ich so traurig bin."

Though it may seem like confusion of terms to speak of *German Romance*, it is certain that in Germany, Mediæval Romance attained to its highest development. From the twelfth to the fourteenth century Southern Germany abounded with poets of real merit, and, of all places in the world, they were most abundant in what is now the prosaic land of Suabia. Here, at the court of the Hohenstauffens, lived Henry of Ofterdingen, Walther von der Vogelweide, Wolfram von Eschenbach, and many others of that brilliant circle who were called the Minnesingers. Nearly all of them were nobles—many of them connected by marriage with the grand old house of Hohenstauffen itself. On steeds gaily caparisoned, they rode from one tournament to another, composing their verses on the way, singing them to some old melody until they knew them by heart, and at last receiving from the monarch steeds and garments, or even lands and castles. There was one difficulty which troubadours, trouveres and minnesingers had alike to encounter, and which they all overcame in the same way. They had no difficulty in describing their heroes, for in so doing they copied the bravest



among themselves; but it is the nature of things that every romance must have a heroine, and where should they obtain their models? Certainly, not to any great extent in actual life. In an age when the chief barons of Germany delighted in assuming such surnames as Rindsmaul, Maultasch and Manteufel—names which in some instances are still borne by their descendants—when their wives were shut up all their lives in gloomy towers on the top of almost inaccessible mountains, with no society but that of ignorant vassals, it is not probable that poets could find among them those ideals of female excellence which they could deem worthy of being embalmed in imperishable song. Fortunately, the church had furnished them a grand ideal, which must for all ages remain the type of perfect womanhood. When, in Germany a warrior was dubbed a knight, he knelt before his king, who gave him a blow on the shoulder with his sword, saying:

“In the name of God and of his mother,  
Take this blow, but take no other.”

In the convents the monks carried their reverence for the virgin and the virgin martyrs to the utmost extreme. Kneeling day and night before the sacred pictures, they poured out the story of their affection. In their songs they elaborated the perfections of their ideal with almost painful minuteness, and it is hardly surprising that the most pious among them should have believed themselves the fortunate recipients of frequent angelic visits.

In the hands of the poets of romance all this was secularized. The perfections of the virgin and the martyrs were attributed, with such modifications as circumstances rendered necessary, to the heroine of every romance. It became the fashion for every knight to choose a “ladye fair” to be the queen of his soul. It did not matter in the least whether he enjoyed her personal acquaintance. At tilt and tournament he wore her favors, and if he came out victor in the contest, he chose her to be the queen of love and beauty. The beauty of the ideal was apt to be impaired by personal acquaintance, for no doubt more than one knight of the sorrowful countenance worshipped a Dulcinea del Toboso.

However ridiculous all this may appear, it is certain that it had an immense effect on the habits of modern social life. At tilt and tournament a certain lofty gentleness of manner was cultivated with reference to ladies, and this received the French names of gallantry and courtesy. In Germany it received the loftier name of *minne*, which signifies, as nearly as we can express it; “the chivalrous love of woman,” a name which has become obsolete, though we hope not for the reason which a German author unkindly suggests—because the thing itself has disappeared from modern civilization.

Time will not allow us even to glance at the colossal works of the German “Minnesinger.” We cannot, however, neglect to mention the great works of which they were rather editors than authors, but in which they have left some traces of their handiwork. The most celebrated of these are the “Heldenbuch” and the “Nibelungenlied,” which have been called the German national epics. The names of the authors are forgotten, but they are composed in great measure of materials drawn from the old northern mythologies, and consequently to the ordinary reader they appear stern and forbidding. The judgment of the poet Heine, though uttered in the fantastic style of its author, is so expressive, that we cannot resist the temptation of quoting it: “This Nibelungenlied,” he says, “is a poem of nervous energy. A Frenchman can hardly form an idea of it—much less of the language in which it is written. It is a language of stone, and the verses are, as it were, rhythmical stone-blocks. Here and there, from out the rifts, red flowers well forth like crops of blood, or the lank ivy trails downward like green tears. Of the giant passions that stir themselves in this poem, no idea whatever can be formed by men so diminutive and gentle as our own. Picture to yourselves a serene summer night; the stars as pallid as silver yet large as suns, stepping forth into the blue heavens; and all the gothic domes of Europe giving themselves a *rendezvous* upon some ilimitable plain. Lo! the Strasburg minster advances with calm and measured step; the Dome of Cologne, the



Campanile of Florence, the Cathedral of Rome and many others following in her train, and graciously paying their court to Notre-dame-de-Paris. True, their step is somewhat helpless, some among them limp a little, by the way, and often one cannot but smile at their wavering; this smile, however, soon ceases when we see their stony passions kindling, and how they strive to murder one another. Notre Dame raises in desperation both her stony arms to heaven, suddenly grasps a sword, and strikes from her body the head of the mightiest of all the domes. But, no! even then you can form to yourself no idea of the leading characters of the *Nibelungenlied*; no tower is so high, and no stone is so hard as the wrathful Hagen and the revengeful Chriemhilda."

Heinrich von Ofterdingen is without much reason, supposed by Schlegel, to have been the principal author of the *Nibelungenlied*, and it is certain that he composed the fourth part of the *Heldenbuch*; for he gives himself a first rate notice in the last stanza:

"Henry, he of Ofterdingen,  
This story has been singing  
To the joy of princes bold.  
They gave him silver and gold  
Moreover medals and garments rich,  
Here endeth this book the which  
Doth sing our noble heroes' story  
God help them all to heavenly glory!"

By a similar device—which should be patented as an effective preventative of plagiarism—we are enabled in many instances to fix the authorship of the lyric poems of the Minnesingers, which are far more melodious than their epics would lead us to suppose.

Genuine romance died with the causes that gave it birth. With the decline of the Middle Ages its utterances grew feebler, so that only its faintest echoes have been heard in modern times. Great poets may lay hold of ancient materials, and by writing from the stand-point of the troubadour or Minnesinger, present them in a form more attractive to the present age than that of mediæval romance; but as for weaving romances out of modern materials, *that* appears to be almost impossible. Halleck says:

"These are not the Romantic times,  
So beautiful in Spencer's rhymes:  
Earl Stafford mines for coal and salt,  
The Duke of Norfolk deals in malt,  
The Douglass in red herrings;  
And noble name and cultured land,  
Palace, and park, and vassal band,  
Are powerless to the notes of hand,  
Of Rothschild and the Barings."

There is a comedy—we have forgotten its name—which is rendered especially amusing by the antics of an overgrown boy. Though more than six feet high, he comes hopping on the stage trundling a hoop, and speaking in the tones peculiar to childhood. The whole scene is so ridiculously incongruous, that it is sure to be greeted with roars of laughter. The effect is much the same, when any one attempts to weave modern adventures into a mediæval romance. Cervantes produced this effect intentionally, heightening it with stinging wit and biting sarcasm, and accomplished his purpose of destroying the last vestiges of knight-errantry, by laughing them out of existence. When Judge Brackenridge, in 1796, sent forth his Captain Farrago, in search of adventures, accompanied by an Irish squire, the world refused to be amused by the work, but it laughed at the author.

The fact is, that we have outgrown these things. We go back with pleasure to the days of boyhood, but we can never be boys again. The world has grown too old to go forth seeking adventures; at our very hearthstones we fight with enemies more formidable than all the giants of *Jotunheim*.

In Romance, as in religion, it is impossible to repristinate the past. The stream of history is bearing us onward and woe to him who would attempt to turn it backward to its source!

We have not attempted to characterize those varieties of the modern novel which, for their weird or fantastic character, have come to be called Romances. Though in one or two respects they may bear an incidental resemblance to mediæval romance, they are really not more closely connected with it, than any other branch of modern literature.

Romance had its grand ideas, which we would be glad to see actualized in



the present generation. It manifested a devotion to truth and honor which is unequalled in the history of the world. Above all, it proved its devotion to the cause of Christ in a manner that may well put us to the blush. Would that all these characteristics of Romance were faithfully preserved! Would that the world could have a youthful heart, conjoined with maturity of reason!—*The Student.*

### THINGS FOR TEACHERS TO REMEMBER.

Remember, 1st, that in teaching as well as in any other business, you must have a good deal of capital invested to obtain large proceeds.

2d. Remember that your capital is your health, your education, your library, your determination to brighten and improve yourself, and your power to teach others.

3d. Remember that every good business man seeks to enlarge his business each year, by constantly investing more capital.

4th. Remember that good business men watch the market; they mark what others are doing, note how they do it, and take papers and journals that give specific information. You will be very short-sighted if you do not imitate their example.

5th. Business men often meet and consult—they have exchanges, boards of trade, hold fairs, etc. Teachers who do not pursue a similar line of conduct have themselves to blame when they fail.

6th. Remember that your work is a business in many respects, and must be conducted on business principles; that it does not consist in keeping your pupils still, and getting replies to questions, many of which you could not answer yourself.

7th. Remember that your work, if done aright, will make you a competent man or woman; it will, like any business, give you a better judgment, more information, and a wider range of thought.

8th. Remember that you ought to be more deeply interested in it every day, as every business man is in his business.—*Ex.*

### TRAINED TO DRILL.

Victories are won, not by stragglers, but trained soldiers. The recruit is not a veteran at once, but he may become one by training for, and in the service. Napoleon could go through the manual of the common soldier better than any man in his armies. Great as his genius was, it would have been weak, and have failed to accomplish what it did, without the support of the drill, and the practical knowledge of all the details of the military. It is almost a universal custom in railroading to fill the higher positions by promoting trained men from the lower positions, according to their excellence; and this excellence turns upon two points, an intelligent and sympathetic interest in the work, and consequent handiness in performing it. The church needs trained workers. While natural capacity and piety are essential to Christian usefulness, they are not always sufficient without training to do the work at hand. We know good and talented men, who fail as Sunday-school teachers, class-leaders and church financiers for want of that skill which training gives. The veterans are falling. Therefore, our young people should get ready to take their places. They should employ every means to increase their knowledge, to strengthen their Christian life, and to give them power to use themselves with facility. They are packed full of faculties,—physical, mental, moral and social. They can get the use of these faculties only by drill. The steady use of them under a main purpose, will give the owner power to use them skilfully and successfully. Therefore, young Christians should aim to glorify God with all their powers, and train themselves in work, for further work. Read. Think. Pray in the closet, the family and the prayer-meeting. Keep the heart warm, and the sympathies active by doing good daily. This course will develop the dwarf, and child Christian into a robust man of God, ready for every good word and work.

—Show your colors, but don't display them at the end of your nose.



## OUR CABINET.

### BLUNDERS.

The road to learning leads through mistakes. These too are a necessary part of education, for we rarely forget the places where we have blundered. Teachers should touch the errors of their pupils with a gentle hand, for ridicule is in such cases not only useless but positively injurious. Sometimes, however, when all is over, we may be excused for smiling at the recollection of the blunders of the past.

At some of the literary institutions of England, according to an ancient rule, a few questions in Old Testament history are addressed to candidates for admission. Unfortunately this examination is never thorough, and no special preparation is made for it. Candidates are therefore often surprised by the questions addressed to them, and display a depth of ignorance on the subject, which is surprising. A young man was asked, "Who was the first king of the Jews?" By some unaccountable good fortune he replied "Saul." "That is right!" said the examiner. The young man was elated by his success, and attempted to improve his answer by saying: "Saul—otherwise called Paul," thus spoiling the whole thing.

Another applicant was requested to write out the parable of the Good Samaritan. He got along well enough until he came to the passage where the Samaritan said to the inn-keeper: "When I come again I will repay thee," to which he added, "This he said knowing that he should see his face no more." Perhaps on this occasion the examiner was a conscious humorist, who had in mind the worldly-wise saying that there are many people who would like to play the part of the Good Samaritan, less the oil and the twopence.

Every year a certain proportion of the scholars in the London schools enter into a competitive examination in Scriptural history, and the successful com-

petitors receive as prizes handsomely bound Bibles and Testaments. The scholars are directed to write whatever they may remember concerning certain Biblical characters, and the result is sometimes very amusing. Some of these papers have recently been published, which show the superficial nature of the knowledge of the writers. In the following specimens the original spelling has been carefully preserved:

"Abraham was the father of Lot, and ad tew wives. One was called Hishmale and the other Hagggar, he kept wun at home and he turned the other into the desert where she became a pillow of salt in the day time and a pillow of fire by night."

"Joseph wore a koat of many garments. He was chief butler to Faro and told is dreams. He married Potinfers dorter, and he led the Gypshans out of bondage to Kana in Galilee and died in sight of the promised land."

"Moses was an Eglypshion. He lived in a hark made of bulrushes, and he kept a golden calf and worshipt brazen snakes, and he het nothing but kwales and manner for forty year. He was kort by the air of is ed while riding under the bow of a tree and was killed by his son Absolon while hanging from the bow. His end was pease."

These answers are so full of blunders that we might suppose them to have been invented for publication. They are, however, taken from an English periodical and are probably genuine. Indeed, we might easily extend our series of blunders by examples from places nearer home; but as folks are very sensitive on such subjects, whether they concern themselves or their children, it is perhaps safest to draw our examples from beyond the ocean.

### THE TIMES.

It appears to be the general impression among statesmen that we are upon the eve of great events. In Europe



especially there is a general feeling of uneasiness, which has been intensified by the recent dynamite horrors. Great social questions are pressing towards solution, and unfortunately their agitation is in the hands of those who know not God. Christians have no reason to feel alarmed, for the Lord still reigns; but it becomes us to be prepared for what may come, and above all to pray without ceasing. Christianity is the only hope of the world, and patriotism no less than piety should induce us to labor to bring the rising generation under its blessed influence. Soldiers cannot save us; but Sunday-school teachers may help to preserve the world from dreadful calamities.

### HOW TO PREPARE TO TEACH A LESSON.

Read slowly and thoughtfully the lesson, verse by verse, several times, if necessary, to get its full meaning and scope. Even commit the lesson to memory. Read carefully the context, those portions of Scripture with which the lesson is connected. Examine thoroughly and critically all parallel Scriptures from marginal references in the Bible. From the study of the lesson, context and the parallel Scriptures, make careful analysis of the lesson, in writing, substantially as follows: Central or leading thought or thoughts. Persons mentioned—their characteristics. Places mentioned—location, geography, history. Events—historical, important, natural, supernatural. Illustrations, symbols, types. Archæology, references to ancient manners, modes of thought, life, habits, customs. Thoughtfully and prayerfully consider the application of the lesson and its teachings to the class and its individual members.—*Ex.*

### EASTER THOUGHTS.

BY PERKIOMEN.

A learned and pious writer calls our attention to the remarkable *brevity* of the Gospel narratives of the Resurrection of Jesus. It is worth thinking over, indeed. A few women go to His sepulchre hewn out of a rock, to decorate the gateway of the tomb, and the body of one they loved. They are sur-

prised to find the stone of the cave removed. Angels meet them, and asked, why they seek the living among the dead? "He is not here! He is risen!" they are told. They are frightened, and run to tell Simon Peter. He and John come and see about it. One of them stays without, whilst the other enters the cave, and notices the linen cloth and the napkin. They go to tell others of the violation of His sepulchre, likely. Then wonder and doubt fill their minds. Finally,—but this is all we are told about it. This is the whole story.

"What!" exclaims one. "Only this much! No better proof to win our faith in a truth, which stands solitary in the history of the world? Nothing stronger than what these women and fishermen tell us, to support an event on which a world is to stand?"

No! This is all. Think of this very thing—that this is all. Thus will you best see, how much the story tells, by saying so little. Good and wise men, in later times, have shown us, why these women and these fisherman ought to be believed; why their simple story is confirmed by their very doubts; and what all had to suffer, for persisting in telling it ever and straight. But it is still so true, that those to whom the first news of Christ's Resurrection came, received the message through such few and such feeble voices.

And this remains ever yet the base on which our faith in the first Easter news rests. So too will their reports form the corner-stone on which the faith of all generations to come must rest.

Why is this testimony so mighty, weak though its frame-work is? Because the fact which it bears witness to, is itself so true. Mankind wants it to be true; and cannot bear to have it not true. It is just that which makes us happy. Men do not ask for proof, that the Sun is really the Sun, at dawn. So neither do we need a string of witnesses to convince us, that the Sun of Righteousness has risen, and "brought Life and Immortality to light."

But let the reader not forget, that the fact of the Resurrection of Jesus can stand on its own feet. All truth can. A Spanish proverb reads: "*A lie has no legs and cannot stand.*"



## OUR BOOK TABLE.

THE CENTURY MAGAZINE for March contains no less than five articles concerning the Civil War, written by eminent men who participated in the conflicts which they describe. These articles, which will be continued during the present year, are exceedingly valuable, and have already added greatly to the circulation of the magazine. An illustrated article on "The Land of the False Prophet" by R. E. Colston, is timely on account of the attention which is at present directed to that country in consequence of the British reverses in the Soudan. "Reminiscences of Daniel Webster," by Stephen M. Allen, and "Some Recollections of Chas. O'Connor," by John Bigelow, are biographical contributions of a high order. Serial stories by W. D. Howells and Henry James are continued. The frontispiece is a portrait of Daniel Webster.

THE I AMs OF CHRIST. *A Contribution to Christological Thought.* By Samuel H. Giesy, D.D., Christ Church, Norwich, Conn. New York, Anson D. F. Randolph & Co., 900 Broadway. Price \$1.25.

Dr. Giesy is a most excellent preacher. In the volume before us we have a connected series of discourses whose general theme is indicated by the title. For depth of thought and excellence of style this volume will take high rank among recent publications, and will accomplish great good in directing thinking minds to the consideration of the central truth of our common Christian faith.

THE REFORMATION SERIES. IN GENEVA, ENGLAND AND FRANCE. By Mary C. Miller, Phila. Presbyterian Board of Publication. Price \$1.15.

The history of the Reformation is replete with fascinating stories. The author of the present volume has conceived the idea of reproducing these stories in the form of conversations in the family circle. In this way the monotony of the recital is broken, and the book becomes interesting as well as instructive.

A FULL SURRENDER. *The Story of Kenneth Raymond.* By Anna S. Reed. Philadelphia, Presbyterian Board of Publication. Price \$1.15.

We have here an excellent story for boys. The ideal presented is of the loftiest character, representing a grandly unfolding life that culminates in a full surrender of all mind and heart to the noblest service.

Tracts received from the Presbyterian Board: "The Inquirer Helped," by the Rev. Wm. R. Terrett; "Lent, Not Given," by Mrs. Helen E. Brown; "A Happy New Year," by the Rev. J. R. Miller, D.D.; "Recognition in Heaven," by the Rev. J. R. Miller, D.D.; "La Biblia," by J. Clark

Hill (A Spanish Tract); "Qualifications for Membership in the Presbyterian Church," by the Rev. J. Howard Nixon.

A DICTIONARY OF THE BIBLE. Edited by Philip Schaff, D.D., L.L.D. Philadelphia, American Sunday School Union. Price \$2.00.

The name of the editor is a sufficient guarantee of the character of this publication. For excellence of arrangement, compactness, and minute accuracy we know of no Bible Dictionary which can at all be compared with this. The book is not overburdened with learned apparatus, as is frequently the case in similar publications; but the latest results of scientific research are presented in the simplest language. Sunday-school teachers will find it exceedingly valuable.

ST. NICHOLAS for March opens with a frontispiece picture of the "Inauguration of President Garfield," to illustrate the month's installment of "Among the Law-makers," in which the boy-page tells also of General Grant's second inauguration, and compares these with the inaugurations of Presidents George Washington and Thomas Jefferson.

Another attractive series, entitled "The Children of the Cold," is started to take the place of "Davy and the Goblin, who make their farewell bow.

E. P. Roe gives the second chapter of "Driven Back to Eden,"—rendered even more graphic by the numerous characteristic illustrations by Birch and W. H. Drake; also another chapter of J. T. Trowbridge's popular serial, "His One Fault."

Among the shorter stories are: a charming tale by Mrs. Julia Schayer, called "Liesel," "Little Kine," a bright story sketch by M. C. Griffis, of child life in Japan, and a clever story by Sophie Swett, with the title, "How Santa Claus found the Poor-house;" and there are other stories, sketches, and poems by Louisa Stockton, Celia Thaxter, Malcolm Douglas and others.

There is no better motto for any school, than "Good Work." The secret of the highest success is not to be found in the adornments of the school-room, nor in the amount of money spent in maintaining the school. Let thoroughly good work be done in the desk, and in the classes, and the school will grow in numbers as well as in spirituality. Harmony will prevail. Souls will seek the light. Christians will be cultured. God will be honored. Let our aim in all departments be to do the best work.—*Baptist Teacher.*



## SUNDAY-SCHOOL DEPARTMENT.

### NEOMANIACS AND NEOPHOPISTS.

BY PERKIOMEN.

Professor Charles S. Eby, now of Tokio, Japan, in delivering a course of lectures on religion and science, coined two new words. They are not to be found in any dictionary, but they may be seen at the head of these lines. They are very expressive terms, and set out quite vividly two orders of persons who never seem to die away entirely.

The *Neomaniacs* are those who are ever after the strange, the novel, or the *new*. They tire of the old, simply for that it is old; and itch for the new, just for that it is such. Many young people belong to this class, whose ambition is so much more powerful than their judgment. We read in the Book of Acts of the *Neomaniacs*. "For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing" (chap. xvii. 21).

The *Neophopists* are a class of persons who adhere to the *old*. They are very much in love with the dear old Past. And just because it is the old Past. It was Solomon who said: "Say not, the former times were better than these, for in so doing thou sayest not wisely." The readers of the "Guardian" have likely heard of the German Pennsylvanian's mortification because his son struck an improvement. The boy was no longer satisfied with the old way of carrying wheat to the mill, by lodging a stone in one end of the sack to balance the grain in the other end. He separated the wheat and so made it to carry itself. In high glee he ran to the sire and shouted, "O fader, see! I haf put one half on de one side, and one half on de oder, and it coes shust so goot!" But the old man was very wroth. "Vat you dink," said he; "knows you petter as your fader and grandfader? You shust go, and you put in de sthone as pefore!"

It is proper to avoid both extremes, certainly. "Young men," said an old

teacher to his pupils; "young men, the world is moving on. Do not accept a thing, simply because it is new; and do not cast away the old, simply because it is old." That was good doctrine, in a nutshell. The good apostle tells us, "Prove all things, and hold fast that which is good." Test the new, and test it well. Test the old, and test it well. And if we find either the old or new to be true, then it must be good too.

### A MORNING PRAYER.

"Now I awake and see the light,  
'Twas God that kept me thro' the night;  
To Him I lift my voice and pray  
That He would keep me thro' the day  
If I should die before it's done,  
O God, accept me thro' Thy Son."

The Lord is never in a hurry. His promises all stand sure, but they have to wait His time for their fulfilling. They come to pass just as soon as is necessary, but not always so soon as His people expect or desire. When haste was a necessity, the Lord brought Israel out of Egypt, in a single night, even though He had to make a path through the Red Sea to compass it. But after He had promised to set His name in a chosen place in Canaan, He waited well-nigh five hundred years before He permitted the first stone of the temple at Jerusalem to be put in its place. Yet He delayed not an hour beyond the time of His own good pleasure. And this is a truth which every Christian believer has reason to bear in mind, while waiting the fulfilment of God's promises: "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness;" but some of the best things in the promises of God must be waited for in patience by His loved ones.—*Sunday School Times*.



## LESSON I.

## EASTER SUNDAY.

April 5th, 1885.

## THE RESURRECTION OF THE LORD. John 20 : 1-10.

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

**GOLDEN TEXT:—Now is Christ risen from the dead, and become the first fruits of them that slept.** 1 Cor. 15 : 20.

## NOTES.

Read Matthew 28 : 1-10; Mark 16 : 1-8; Luke 24 : 1-12.

*Verse 1.* First day—our Sunday or Lord's day. *Mary Magdalene*—also "Mary the mother of James," and "the other Mary," and Salome (Mark 16 : 1). *When it was yet dark*—they started thus early, but it was already sunrise when they reached the tomb, outside of the city (Mark 16 : 2). *Seeth the stone taken away*—they had been saying: "Who shall roll away the stone?" *V. 2.* She runneth—the other women lingered there, and saw the angel, who spake to them (see Mark 16 : 5-7).

*The disciple whom Jesus loved*—John. *They have taken away*—His enemies. She did not think of a resurrection. *V. 4.* Did outrun Peter—John was younger and swifter. *5-6.* John stepped outside and meditated; but Peter, ever full of action, at once entered the sepulchre. Then John followed. *8.* Saw, and believed—his faith in the resurrection was based upon sight and fact. *9.* Knew not the Scripture. Read Psalm 16 : 9-10. They had not grasped the prophecy of Christ's resurrection. *10.* The disciples went away—i. e., Peter and John. The women tarried.

## QUESTIONS.

What Sunday is this? What is the subject of our lesson? Is the account contained in the four gospels? Does each one add something additional?

*Verse 1.* Did Mary Magdalene start out alone to the sepulchre? Who went with her? Did she probably reach there first? At what time did they start? At what time did they reach the place? What question had they been asking on the way? What did they see when they arrived? Who rolled the stone away?

2. What did Mary do? To what apostles did she tell about the empty tomb? What description does John give of Himself? What did she say to these two? Had she any

thought of resurrection? Did she think Christ was still in death?

3-4. What did the two disciples do? Which arrived first? Why, perhaps?

5-8. What did John do? What did he observe? Did he go in? What did Peter do? Where was the napkin lying? Were the grave-clothes scattered about carelessly? How, then? What example did John follow? What did he then believe? Was he the first to believe in the resurrection?

9-10. Of what were they both ignorant hitherto? Had the resurrection of the Messiah been foretold? By whom? Repeat the prophecy. What did the two do next?

## REVIEW QUESTIONS.

What great event do we celebrate to-day? (Golden Text). Why is He called "the first fruits of them that slept?" How many dead did Jesus restore to life? Was theirs a resurrection, or only a *resuscitation* (restoration to

earthly life)? Did they die again? Did Christ die again? Who shall be raised from the dead? When? Why do we keep the first day of the week holy? By what name do the Scriptures call it? (Rev. 1 : 10).

## CATECHISM.

*Ques. 34.* Wherefore callest thou him our Lord?

*Ans.* Because He has redeemed us, both soul and body, from all our sins, not with gold or silver, but with His precious blood, and hath delivered us from all the power of the devil, and thus hath made us His own property.



## LESSON I.

April 5, 1885.

## Easter Sunday.

The festivals of Easter and Whitsunday fall within the present quarter, and we have selected special lessons suitable for each; and this has been done without omitting any of the lessons selected by the international committee. We have used them instead of a review.

"This Jesus, whom ye slew and hanged on a tree, hath God exalted to be a Prince and a Saviour" (Acts 5: 30). God "has publicly accredited and crowned Him as such. By the miracle of Easter the Almighty stamped an imperishable seal upon the dignity, words and work of His only-begotten Son." The Lord is risen! He is risen indeed!

A beautiful Sunday morning dawned upon the world more than 1800 years ago, and scattered its pearls of dew on the springtide flowers. On a sudden the earth began to tremble, the rocks were rent asunder all around with fearful crash, and angelic forms, bright as lightning, in garments white as snow, came from the heights of glory and approached the tomb of our crucified Redeemer. The seals of the grave were burst, the heavy stone was rolled from the door, and the Crucified stepped forth, radiant with the glory of a new life. "He is alive, and has the keys of death and of hades." What a change had come over that Body! It stands re-united with its glorious Occupant. "Now is Christ risen from the dead, and is become the First-fruits of them that slept."

In order to get a clear and full knowledge of Easter the teacher must read the four accounts.

Each of the four Evangelists gives an account of the events of the first Easter morning. Only by combining the four do we get a full and complete history of the fact. Each writer adds something additional to that of the others. There are *differences* in the accounts, but no *contradictions*. Each one tells the story in his own way, as any four eye-witnesses of *any* scene would describe it differently, whilst all tell the truth and nothing but the truth.

It cannot fail to be interesting and

profitable to any teacher and scholar to have the events arranged, as nearly as possible, in their proper order, as follows:

"Night still rested on the holy city, and a gleam of light was visible in the distance, when by its aid a heart-affecting sight is presented to us in its quiet deserted streets. It is the approach of the veiled procession. We recognize it as consisting of the female disciples of the crucified Lord. They move along with heads bowed low and eyes red with weeping."

There are Mary Magdalene, Joanna (wife of Chuza), Salome (mother of Zebedee's sons), Mary (wife of Cleopas), and Mary of Bethany. They all started out together with spices to anoint the body of Jesus.

It is probable that Mary Magdalene, "prompted by her quick temperament and impulsive habit, rushed on before the others, taking some nearer by-path. Immediately upon entering the garden she observed that the sepulchre was shattered, and without tarrying for a moment, she hastened back to the city by the same path and told Peter and John that the body of our Lord had been carried off; having done which she at once returned to the tomb."—*Krummacher*.

2. Whilst this was going on, the other women approached the sepulchre and saw and heard the angels tell how the Living was no longer among the dead.

3. Then Peter and John started out to visit the tomb, and, as Mary Magdalene had told them, it was deserted. They then returned to the city.

4. In the meantime Mary Magdalene had returned to the tomb, where she lingered for some time alone.

V. 1. *On the first day of the week.* Our Sunday. On that day the "Sun of Righteousness arose with healing in his wings." The Sun was here before, but His light and glory were obscured by the shadows and clouds of humiliation and suffering. On Easter all that humiliation was ended, and all the clouds were scattered. Then the Light of the world shone in all His splendor upon a dark and benighted earth. The glory which occasionally burst through all hindrances, as on the mount of Trans-



figuration, now shines with uninterrupted effulgence.

*The first day of the week* is henceforth the Lord's Day." (Rev. 1 : 10.)

*Cometh Mary Magdalene.* That is, Mary of Magdala, out of whom Jesus cast seven devils. Many persons have rashly inferred that she was a great sinner. But this is altogether unwarranted. She was one of those unfortunate persons who were afflicted with demoniacal possessions; and Jesus delivered her from their power and influence. In consequence her love for Jesus was intense, strong and imperishable. She was first at His tomb. Neither His crucifixion nor the guard of soldiers could chill her love or terrify her.

*Early, when it was yet dark.* That is, she started to the grave thus early; but arrived about daylight or at the sun-rising.

*V. 2. She runneth.* Her temperament resembled that of Peter; she was quick and impulsive. "To see the open and empty tomb, and to hasten back to Jerusalem to tell the disciples the alarming news, were to her but one operation." She met Peter and John and gave the sad news: They have taken away the Lord out of the sepulchre. She had no thought of a resurrection, only of a removal of the lifeless Body by His enemies. *We know not where they have laid Him.*

*Vs. 3-4. Peter went forth.* But John, being younger, reached the sepulchre first. They found everything as Mary had told them.

*V. 5. He stooping down. . . yet went he not in.* "Either from tender awe, or lest his feelings would be too much for him."

*Vs. 6-7. Peter went into the sepulchre.* He was the man of impulse and action, who would search out the matter. Folded, as by a careful hand lay the napkin and linen clothes in one place, and in another the napkin which had been wrapped about the Saviour's head.

*V. 8. Then went in also that other disciple.* He saw, and believed. Believed what? Not that the Body had been removed, but that Jesus had risen and was alive forevermore!

*Vs. 9-10. As yet they knew not.*

They had read about it in the Old Testament, and heard Jesus say: On the third day I will rise again; but they had not grasped the meaning of the words.

The disciples then went into the city to await further events. Mary lingered near the tomb, and the other women also lingered about the garden. Consequently Mary was the first to see the Risen One, and the first herald of the glad tidings of the Resurrection.

1. The Resurrection was the final triumph of Jesus over all the power of death.

2. He "was thereby declared (or proved to be) the Son of God with power."

3. His Resurrection is the ground of Faith and of Hope.

4. His Resurrection is a "sure pledge of our blessed resurrection."

#### THE APPEARANCES OF THE RISEN ONE.

1. To Mary Magdalene. John 20 : 14; Mark 16 : 9.

2. To the women. Matt. 28 : 9.

3. To Peter. Luke 24 : 34; 1 Cor. 15 : 5.

4. To two disciples at Emmaus. Luke 24 : 13-35.

5. To the *ten* Apostles at Jerusalem. Mark 16 : 14; Luke 24 : 36; John 20 : 19.

6. To the *eleven* Apostles (Thomas being now present). John 20 : 26.

7. To the disciples at the sea of Galilee. John 21 : 1-24.

8. To the eleven on a mountain in Galilee. Matt. 28 : 16; Mark 16 : 15.

9. To the five hundred brethren. 1 Cor. 15 : 6.

10. To James. 1 Cor. 15 : 7.

11. To the eleven at Jerusalem before the Ascension. Mark 16 : 19-20; Luke 24 : 50. Acts 1 : 3-12.

12. To Paul on the way to Damascus.

13. To John on the Isle of Patmos.

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If you follow the Lord, and keep His company, He will always bear your expenses; if you run before Him, or go alone, He may leave you to bear your own.



**PAUL'S SHIPWRECK.** Acts 27: 27-44. (Revised Version.)

27 But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country.

28 And they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms.

29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship,

31 Paul said to the centurion and to the soldiers. Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut away the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.

34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it and began to eat.

36 Then they wore all of good cheer, and themselves also took food.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

39 And when it was day, they knew not the land, but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.

41 But lighting upon a place where two seas met, they ran the vessel aground, and the fore-ship struck and remained unmoveable, but the stern began to break up by the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land.

44 And the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

**GOLDEN TEXT:—Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses.** Psalm 107: 28.

**NOTES.**

V. 27. *Fourteenth*—since they left Fair Haven. *Adria*—the central portion of the Mediterranean sea, between Sicily and Greece. 28. *A fathom*—6 or 8 feet. 29. *Anchors from the stern*—to keep the ship from swinging around. 30. *The sailors* would have left all others to perish with the ship. 30. *Except these abide*—the sailors alone could

manage the ship. 39. *Bay with a beach*—an inlet with a sloping shore. 42. *The soldiers* were now as cruel as the *sailors* had been before. Paul, the prisoner, was in reality captain of that vessel. He alone was brave, cheerful and courageous. By his advice *all escaped safe to land*.

**QUESTIONS.**

27. How long did the storm continue? On what sea was the ship driven? Where is it? What did the sailors surmise?

28-29. What did they do? How deep was the water? What did they fear? What precaution did they take? Are anchors *usually* cast from the stern? Why on this occasion? What did they wish?

30-32. What heartless attempt did the sailors make? What were they pretending to do? Who saw through their design? How did he defeat their treachery? Why was it necessary for the sailors to remain at their post? What did the *soldiers* do?

33-37. Tell what Paul urged all to do.

Why? What assurance did he give them? What did he do before eating? What effect did his example produce? How many were in the ship?

38-40. What did they do with the ship? What did they see at daybreak? What did they perceive? Whither did they try to run the vessel?

41. Tell what befel the vessel?

42-44. What did the *soldiers* counsel? Were they responsible for the safe keeping of the prisoners? Were they as heartless as the *sailors* had been before? Who prevented their mean purpose? Why? What order did he give? How many escaped?

**REVIEW QUESTIONS.**

Repeat golden text. Who "cry unto the Lord?" What does God do? Have you read of Jonah's voyage? Who delivered him? Who saved Paul and his ship's crew? Must

we all expect storms in life? What should then be our prayer? ("Safe into the Haven guide.")

**CATECHISM.**

*Ques.* 35. What is the meaning of these words, "He was conceived by the Holy Ghost, born of the Virgin Mary?"

*Ans.* That God's eternal Son, who is, and continueth true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost, that He might also be the true seed of David, like unto His brethren in all things, sin excepted.



## LESSON II.

April 12th, 1885.

## Sunday after Easter.

In our lesson for March 29th, we left Paul and his companions on the ship, drifting before a terrible gale. The vessel was shattered and unseaworthy; the crew were hopeless of reaching land, but Paul assured them of safety.

V. 27. *The fourteenth night was come,—i. e., since leaving Fair Haven.* This was a long-continued storm, indeed, but not unusual in the winter. The ship had gone about 480 miles in that time.

The ancient *Adria* was the central basin of the Mediterranean Sea, between Italy and Greece, and extending as far south as Africa; not the same as the modern Adriatic Gulf.

*The shipmen deemed that they drew near to some country.* Owing, no doubt, to the noise of the breakers. This is usually the first notice of their danger which mariners have in coming upon a coast in a dark night. Men have gone to great pains to investigate the depth of the sea and the outline of the shores of Malta, and all investigations have confirmed the truth of every statement made by Luke in his account of the shipwreck.

Vs. 28–29. *Sounded and found it 20 fathoms; that is, 120 feet.* This is precisely the depth at the present time.

*Then fearing.* Their alarm was great when they perceived how rapidly they were getting into shallow water. The ship might at any moment strike a rock.

*They cast four anchors.* Ancient anchors were small, and hence a great number were employed.

*Out of the stern.* Anchors are generally cast out from the prow. On this occasion the stern was anchored, so that it could not swing around and change the course of the vessel. The head of the vessel was thus kept towards the shore, as they desired.

*Wished for the day.* In nights of anxiety and trouble, how eagerly we long for the light! “Truly the light is sweet!”

The English ships-of-war were anchored by the stern in the battle of Copenhagen, and rendered very effective service in that position. Lord Nelson

stated after the battle that he was led to adopt that plan because he had just been reading this 27th chapter of Acts.

V. 30. *The shipmen were about to flee out of the ship.* They were only concerned to save their own lives; they cared nothing for the soldiers, the crew or the prisoners.

*Under color; that is, pretence.* The excuse was very plausible, for there is no doubt that the vessel would have been more steady if anchors had also been cast out of the foreship.

Vs. 31–32. *Paul said unto the centurion and to the soldiers, etc.* What a watchful eye the prisoner kept upon that ship's crew! He was, indeed, the ruling spirit. He saw through the cowardly plot, but wasted no words on the mean shipmen. His words are addressed to the centurion. The soldiers cut the ropes, the boat fell into the sea, and the sailors must remain and manage the vessel. Thus Paul preserved the soldiers and the prisoners. We shall see how ungrateful these same soldiers were afterwards.

*Except these abide in the ship, ye cannot be saved.* (1) The sailors must remain to manage the vessel; no one else could do it, being ignorant of the ways of sailors. (2) *Ye cannot be saved.* He appealed to them in their own behalf.

V. 33. *While the day was coming on.* So long as the darkness continued nothing could be done in the way of rescue, and therefore they could take the opportunity for refreshment.

V. 34. *Take meat.* Again the prisoner is the commander of that vessel. *Take food; fourteen days of fasting has weakened you; you cannot manage the vessel or swim to the shore in case of shipwreck, unless you receive strength from food.* Here was Christian *humanity*.

*This is for your health,—safety.* Their strength must be kept up. This was characteristic not only of Paul's good sense and presence of mind, but of his sympathetic nature.

*There shall not a hair fall.* Thus he assured them that their lives were safe. God had given them to Paul. Then the religious man partook of food as a Christian always should,—with *thanksgiving* to God.



V. 36. His example was contagious; *they were all of good cheer*. Thus each successive incident tended to raise him more and more into a position of overpowering influence. Not the captain or the ship's crew, but the passenger and prisoner is looked to now as the source of wisdom and safety.

V. 37. *We were in all two hundred and seventy-six souls*. "The number is given here, probably because then for the first time, when they were all gathered together at their meal, the writer had taken the pains to count them."

V. 38. *Eaten enough*,—a full, hearty meal. Then they went to *work*, and threw the wheat into the sea, and thus lightened the vessel. Perhaps it had shifted to one side, and thus interfered with the ship's movement.

Vs. 39-40. *When it was day*. The morning of deliverance came at last. They were still in "St. Paul's Bay," in the northwest extremity of the island of Malta. It extends from east to west, two miles long and one broad at the entrance, and at the inner end is nearly land-locked on three sides."—*Hackett*.

*Cast off the anchors*,—cut the cables and left the anchors in the sea. They did not draw them up out of the deep.

V. 41. *Made towards the shore*,—they were anxious to set foot again on land.

V. 42. *The soldiers' counsel was to kill*. They would be held responsible for the prisoners, and must answer for them with their own lives. Selfishness suggested the death of the prisoners.

Vs. 43-44. *But the centurion, willing to save Paul*. He cared not for the others, but by interposing for one really interposed for all.

And now there was a race for life. Each one helped himself as best he could, and all reached the shore in safety. "At a spot which, owing to the accurate fidelity of the narrative, can still be exactly identified, a motley group of nearly three hundred drenched and shivering and weather-beaten sailors, soldiers, prisoners and passengers stood, on that chill and stormy November morning, upon the desolate and surf-beaten shore of Malta."

"Weeping may endure for a night, but joy cometh in the morning."—Ps. 30 : 5.

This whole history is a type of the

*voyage of life*. There are heaving waves and stormy winds, and danger of shipwreck. Only God can deliver us.

The two kinds of temptation with which we are assailed are here seen. "These sailors had been tried by two kinds of wind: the soft south wind and the fierce gale of contrary wind. So are we by the soft winds of flattery, ease, worldliness, and by the contrary winds of persecution, trial, opposition, poverty, misfortune. God, and God only, can keep us safe in both."

"The boat drifting on the rocks and lost, a type of those who, in the storm of trouble or of sin, cut loose from the promises of God."

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### ARE YOU HAPPY?

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Rothschild, who was supposed to be the richest man in the world, was once asked this simple question, "Are you happy?" "Happy!" he answered, "when, just as you are going to your dinner, you have a letter placed in your hand saying, if you don't lend me five hundred pounds I will blow your brains out! Happy when you have to sleep with pistols under your pillow! No, indeed, I am not happy!"

Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off sorrow; it won't put off death." And so it was plain to see that he was not happy.

But I went once to see a poor, lame and aged woman, who lived in one small room, and earned a part of her scanty living by knitting; for the rest she had to depend on the kindness of others. I asked her this same question: "Lydia, are you happy?" "Happy!" she answered, with a beaming face, "I am just as full as I can be. I do not believe I could hold another drop of joy." But why?" I asked; "you are sick and alone, and have almost nothing to live upon." "But have you never read," said she, pointing to the Bible, "All things are yours, and ye are Christ's, and Christ is God's?" And again, "Ask and receive, that your joy may be full?"—*Selected*.



## LESSON III.

## SECOND SUNDAY AFTER EASTER.

April 19th, 1885.

## PAUL GOING TO ROME. Acts 28: 1-15.

1 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3<sup>t</sup> And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius;

who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed.

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

16 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

**GOLDEN TEXT:--He thanked God, and took courage. (ver. 15.)**

## NOTES.

V. 1. *Escaped*—from the sea. *Knew*—learned from the inhabitants. *Mel'ita*—now Malta, an island sixty miles from Sicily, eighteen miles long and ten miles wide. 2. *Barbarous*—not savages, but people who did not speak Greek or Latin. 3. *A viper*; it was stiff with cold; warmed by the heat, it became active. 5. *No harm*—as Christ had promised, Mark 16:18. 6. *Changed their minds*—and were wrong both times, as superstitious people generally are. *A god*—so at Lystra, Acts 14:18-19. 7. *Chief man*—prefect or governor. 8. *Pub'lius*—tradition says he became a Christian and bishop. 9. *Bloody flux*—dysentery. 10. *They laded us*—having received the Gospel and its benefits, they now

give temporal blessings. "Freely ye have received; freely give." 11. *Three months*—November, December and January. *A ship of Alexandria*—engaged in the grain trade. *Castor and Pollux*—the twin brothers; their image was the figure-head of the ship. 12. *Syr'acuse*—the capital of Sicily, eighty miles from Malta. 13. *A compass*—a circuit, or roundabout course; the modern "compass" was unknown. *Rhe'gium*—at the southern point of Italy. *Pute'oli*—on the Bay of Naples, one hundred and fifty miles from Rome. 14. *Brethren*—Christians. 15. *Ap'pii Forum*—the market of Ap'pius, forty miles from Rome. Another delegation met them at the Three Taverns.

## QUESTIONS.

Verse 1. On what island was Paul shipwrecked? How did he learn the name? Its present name?

2. What is meant by barbarous? How did they treat the sufferers?

3. Who gathered sticks? Why? What about the viper?

4-6. What conclusion did the heathen draw? What did Paul do? What did the the barbarians expect? How did they change their minds? Were they right either time? What had Christ said about taking up serpents?

7-8. Who was chief man of Malta? What did he do? How long? What ailed his father? State what Paul did?

9-10. Tell what else was done by Paul? By the natives?

11. What months were passed in Malta? Was this long enough to make all know the Gospel? Tell how Paul and his friends departed. What was the "sign" of the ship?

12-13. Tell about the first landing-place. How long did they tarry? What is "fetching a compass"? Where did they next come? Where next? Next? How far from Rome?

14 15. Whom did they find at Pute'oli? How long did he tarry with them? Whither go then? Where did a delegation of Christians from Rome meet him? Where else? How far from the city? How did their arrival affect Paul? What did he do?

## REVIEW QUESTIONS.

Who showed mercy towards the shipwrecked men? Where is Malta? Under what government was it at the time? (The Roman.) Under whose now? (The English.) Tell its dimensions. What language is principally used? (The Arabic.) Tell about Paul and

the viper. What two wrong opinions did the people hold? Tell about Paul and the sick. Where did committees meet Paul, and escort him to Rome? Was he frightened at the prospect of getting near to Cæsar? (Golden Text.)

## CATECHISM.

Quest. 36. What profit dost thou receive by Christ's holy conception and nativity?

Ans. That He is our mediator, and with His innocence and perfect holiness covers, in the sight of God, my sins, wherein I was conceived and brought forth.



## LESSON III.

April 19th, 1885.

## Second Sunday after Easter.

In this lesson we have an account of the stay in Malta and the journey thence to Rome. The months of November, December and January were spent in Malta, and that of February on the journey to the capital of the world, where they arrived about the first of March, A. D. 61.

V. 1. *The island was called Melita, but now Malta.* It was early settled by Phenicians, from North Africa, called *Barbary*; then by Greeks; at the time of the shipwreck it was subject to Rome, and now belongs to England. It is well cultivated and populous. The Arabic dialect is the prevailing dialect of the natives.

V. 2. *The barbarous people, or foreigners.* The Greeks and Romans called less civilized people barbarians. The word as now used is almost equivalent to savages. It is not used in any bad sense by St. Luke.

*Showed us no little kindness.* They manifested a feeling of *humanity*. They did this without knowing what benefits they were about to receive from Christ's servant.

Vs. 3-5. *Paul and the viper.* Now occurred an incident which produced a marked effect upon the simple islanders. They doubtless had already observed that Paul was a *prisoner*; and though he had *escaped the sea, yet vengeance* (Nemesis) *suffereth not to live*. They believed in *retributive justice*. Superstition fears Nemesis; the Christian believes there is a Righteous Judge.

"The sharp-eyed natives knew that the poisoned fangs, by which only it *could* hang, were bedded in the hand; and they knew the virulence of the poison now in contact with the life-blood." Justice *suffereth not to live*. "The idea of avenging justice overtaking crime is common to all religions. *Suffereth not to live*. These barbarians reasoned from great original principles, written on the hearts of all men by nature, that there is a God of justice, and that the guilty will be punished. They reasoned incorrectly, as many do, because they supposed that *every* calamity is a judgment for some particular sin."—Barnes. "Sometimes it is a

judgment, as in the case of the idler, the drunkard, the reckless. Often it is a *discipline* more than a judgment."

*They looked when he should have swollen.* The usual effect of the viper's bite, and makes itself apparent in a very short time. "Shakespeare speaks as a naturalist when he says of the aspid-bitten Cleopatra,

"Trembling she stood, and on the sudden dropped."

*No harm came to Paul.* Our Saviour's promise was fulfilled: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

*Paul felt no harm*; he had "done nothing worthy of bonds or of death;" and the innocent man was preserved.

*He is a god.* Their opinions had undergone a great change. This is an instance of the fickleness of public opinion. Before, they regarded him as a great criminal; now, as a god! Bengel quaintly remarks: He was *a man of God*.

V. 7. *Publius, the chief man of the island,* extended a generous hospitality to the sufferers. For this he was more than rewarded.

Vs. 8-10. *His father lay sick of a fever and dysentery*; literally, *fevers* and *dysentery*, "both words being used by St. Luke (the physician) with professional precision."

*Prayed*—to show the ignorant people that all healing comes from God; *laid hands on him*—indicating the human sympathy and human medium of healing. Thus the name of God was magnified, and Paul was furnished with his *credentials* as the true servant of the Lord. His preaching would now be believed the more readily. "Miracles are for a sign," that men may believe.

*Others also*—literally, *the others*—all the sick. Doubtless the healing of bodies opened the way for spiritual restoration. The people *honored us*, says Luke; revered the missionaries as servants of God; and provided for their temporal wants whilst they remained, and for their journey.

V. 11. *After three months*—November, December and January. *We departed*—in the beginning of February.

*In a ship of Alexandria, in North Africa.* This ship was engaged in the



grain trade. Luke even tells the figure-head of the vessel—Castor and Pollux. It had *wintered in the isle*, waiting for the season of navigation to open.

*Landing at Syracuse*, a famous city on the east coast of Sicily, a day's sail from Malta. It rivalled Carthage in wealth; its present population is 18,000. Ships bound from Alexandria to Italy generally put in there. Perhaps Paul preached here, as tradition makes him the founder of the Sicilian Church.

*Fetches a compass*—made a circuit. The expression has no reference to the "mariner's compass," which is a *modern* invention used by sailors.

*The south wind blew*—directly in the vessel's favor. *We came to Puteoli*. By means of the south wind they sailed without danger between the famous rocks of Scylla and the whirlpool of Charybdis.

*Puteoli* was the chief port of Italy at that time, at the northwestern corner of the Bay of Naples. "Within easy distance were the little towns of Pompeii and Herculaneum, little dreaming how soon they would be buried by the neighboring mountain."

14. *We found brethren*—at Puteoli: Everywhere, almost, they found disciples. The Word had "run very swiftly," especially in the marts of trade.

From Puteoli to Rome was one hundred and forty miles. During their seven days' tarrying at Puteoli word reached the disciples of Rome that Paul was coming. Instantly a delegation set out to meet and welcome him, travelling on the Appian Way, which was the oldest and most noted of the Roman roads. It was constructed three centuries B. C. by the censor Appius Claudius.

"The Appian Way was from thirteen to fifteen feet broad, the foundation was of concrete, or cemented rubble-work, and the surface was laid with large polygonal blocks of the hardest stone, fitted together with the greatest nicety. The distances were marked by mile-stones, and at intervals of about twenty miles were post-stations, where vehicles and horses and mules were provided for the convenience of travellers and the transmission of government despatches."

*Appii Forum* was forty miles from Rome, and the Three Taverns was

thirty miles. Here the second committee met the missionaries.

*Thanked God, and took courage*; because (1) "he would enter Rome, not so much as a criminal as an apostle with hosts of friends;" (2.) Human sympathy warmed his heart.

"Reasons for Paul's encouragement: (1) He entered Rome, not so much as a criminal as an apostle with hosts of friends. (2) Human sympathy warmed his heart. (3) He found the Church, for which he had longed and prayed, safe and prosperous and sound in the faith. (4) He would have the needed aid for preaching the Gospel in Rome. (5) The great anxieties and dangers of the journey were passed. (6) He would be refreshed after his long labors."

#### CHARLES READE'S EPITAPH.

This celebrated writer, who died recently in England, was during his later years an earnest, consistent Christian. The following epitaph, written by himself, has been placed above his grave:

Here Lie, by the Side of his Beloved Friend, the Mortal Remains of

CHARLES READE,

DRAMATIST, NOVELIST, AND JOURNALIST.

HIS LAST WORDS TO MANKIND ARE ON THIS STONE.

I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing; which nature could not. He can restore man from the dust, which nature cannot.

And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ.

He has promised His intercession to all who seek it, and He will not break His word: that intercession, once granted, cannot be rejected: for He is God, and His merits infinite: a man's sins are but human and finite.

"Him that cometh to Me, I will in no wise cast out." "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins."



## LESSON IV.

## THIRD SUNDAY AFTER EASTER.

April 26th, 1885.

## PAUL AT ROME. Acts 28: 16-31.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans;

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you, because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee, what thou thinkest, for as concerning this sect, we know that everywhere it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of

Moses and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

**GOLDEN TEXT:**—The salvation of God is sent unto the Gentiles. (ver. 28.)

## NOTES.

V. 16. *Rome*—the capital of the empire; situated on the Tiber; population at that time, 2,000,000; one-half were slaves; the emperor was Nero. *Captain of the guard*—Burrhus, a distinguished general and an upright man. *Paul dwelt by himself*—not in a prison, but in a house, where a soldier guarded him. 17. *The people*—the Jewish people. 18. Felix, Festus and Agrippa cleared Paul. 19. *Appeal unto Cesar*—as the only way of being saved from murder. 20. *The hope of Israel*—the expectation of the Saviour. *This chain*—

which was fastened to Paul's wrist and to that of a soldier. 22. *This sect*—Christians. 23 *Came to him*—because he could not go to them. 25. *One word*—the final warning. *Esaias*—Isaiah (6, 9). 27. *Waxed gross*—stupid and heavy. *Lest they should see*—they did not wish to see. 28. *Unto the Gentiles*—as in Antioch and Corinth. 30. *Two years*—61 to 63; it is supposed that he was then declared innocent and set free; four or five years later he was beheaded at Rome (see next page of QUARTERLY.)

## QUESTIONS.

V. 16. Where was Rome? State its population. Who was emperor or Cesar? What was done with the prisoners? Tell about the captain. What kind treatment did he show to Paul? How was the apostle guarded?

17. Whom did Paul call? Of what did he clear himself? To whom had he been delivered?

18-19. What governors and king declared him innocent? Who spake against setting him free? To whom did Paul appeal? Why?

20. Why did he call the Jews? For what hope was he a prisoner? What is meant by "hope of Israel?" Tell about the chain?

21-22. Give the reply of the Jews. What did they desire? What did they say about "this sect?"

23-24. What occurred on an appointed day? What did Paul then do? What effect had his preaching?

25-27. What last word did Paul utter? Whose saying did he quote? Where is it? Why did they not believe? What is meant by the heart waxing gross?

28-29. To whom would the Gospel now be preached? Would they believe it? Had Paul preached to Gentiles before this? Where? What did the Jews do?

30-31. How long was Paul detained? How did he occupy himself? What followed at the end of two years? What epistles did he write in Rome? (next page of QUARTERLY.)

## REVIEW QUESTIONS.

Was Paul a Roman citizen? Did this secure him the privilege of honorable imprisonment? How was he kept? To whom did he first preach Christ in Rome? To whom next?

Did the majority of the Jews accept or reject Christ? How long did Paul remain in Rome? What opportunity had he to preach? Did the Romans forbid his labors?

## CATECHISM.

Ques. 37. What dost thou understand by the words, "He suffered?"

Ans. That He, all the time He lived on earth, but especially at the end of His life, sustained in body and soul the wrath of God against the sins of all mankind, that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul from everlasting damnation; and obtain for us the favor of God, righteousness and eternal life.



## LESSON IV.

April 26th, 1885.

## Third Sunday after Easter.

The arrival of Paul in Rome was, to the men of that day, an event of no consequence. He was but one out of tens of thousands who were continually arriving. He was but a humble prisoner; few knew or cared anything about his appeal to Cæsar. No delegation from the emperor, the senate or the army went forth to greet him.

And yet he came less as a prisoner than as a victor on his triumphal march, with his heart full of courage, thankfulness and joy, to the capital of the civilized world.

Rome was the metropolis of the civilized nations—the centre of an empire which extended from the Atlantic Ocean to the river Euphrates, and from the Rhine and Danube to the desert of Africa. Its extent was greater than that of Europe, or of the United States and Territories.

It was the centre of a population of 120,000,000 souls, almost all heathen. Rome held sway over nearly all the known world, and through its conquests had *prepared the way of the Lord*, (1) by a strong government, (2) by building roads, (3) by unity of language, (4) by introducing many foreign customs, (5) and by a higher culture among the distant nations.

The city itself consisted of an irregular mass of buildings unprotected by any outer wall. It was the boast of Augustus that he found a city of brick and left one of marble. More than 2,000,000 of people were crowded together within its limits. Now, however, a power was already at work which was destined to overthrow heathenism. The champion of the faith came to the heart of that empire to preach the gospel, but he came as an ambassador in bonds.

V. 16. *We came to Rome*; at last Paul's long-cherished wish was granted, (Romans, i. 13-16). *The centurion* had become a firm friend of the Apostle, and perhaps interceded for him and secured for him a mild form of imprisonment.

Vs. 17-19. *Paul called the chief of the Jews together*. He was probably the first of the Apostles who trod the streets of the imperial city. His long residence there, and the liberty which

he enjoyed in preaching the Gospel must have given a mighty impetus to the spread of Christianity." From the first hour of his arrival to the end of the three days he was engaged in teaching the *Christians*; after which he called the *Jews*—the rulers of the synagogues, and heads of the principal families. The Jews were numerous in the city at that time. His motto was: "to the Jew first, and also to the Gentile." He explained to them the cause of his arrest and imprisonment. He had nothing whereof to accuse the Jews; and yet it was necessary to appeal unto the Emperor, in order to save himself from assassination by his own countrymen.

V. 20. Then he made known why he was in bonds: *for the hope of Israel*. All the Jews had been looking for the Messiah. His advent was their great expectation. But Paul was convinced that the Christ had come in the person of Jesus of Nazareth. For believing and teaching this he was rejected by the leaders of the Jewish people.

He held the same faith which they professed, only going in this matter farther than they, in that he believed the promise was already fulfilled. The Jews understood his meaning.

Vs. 21-22. *We neither received letters, &c.* No tidings of Paul's arrest and trials before governors and Kings had been sent to the Jews at Rome. It is not said that they never heard anything concerning his arrival and the charges against him.

*We desire to hear what thou thinkest.* Doubtless they had heard of Christ and His disciples; much that was true, and much that was false concerning the religion of Jesus. But what does Paul think of it? This we desire to hear.

*This sect is everywhere spoken against!* "Already men had begun to whisper abroad the dark calumnies of cruel and immoral practices." The worst calumny was that the Christians always slew and ate a child at their meetings! This was a misinterpretation of the Lord's Supper: "eat the flesh and drink the blood of the Son of man."

Vs. 23-25. *A day was appointed* for a further and fuller hearing. A large number of Jews came to hear the Gospel. Some were convinced of its truth,



but a majority disbelieved. They could not agree among themselves. And then Paul quoted the words of Isaiah, which are found six times in the New Testament. This second interview of Paul with the Jews did not win the latter as a body, but brought them to a decision for or against the Gospel. *Some believed, and some believed not.* The result was a division—"not peace but a sword" (Matt. x. 35).

*Well spake the Holy Ghost by Isaiah.* Here is the Apostle's statement of the truth and of the inspiration of the Old Testament writers. The Spirit spake by them. This saying of Isaiah is quoted frequently in the New Testament.

Vs. 26-27. *Hearing . . ye shall not understand.* Two truths are contained in these words: (1) There is such a thing as a *voluntary* hardening of the heart by man himself; (2) a judicial hardening of the heart by God—as when the Lord hardened Pharaoh's heart. "God gave them over to a reprobate mind." (Romans i. 28.)

*Hear and not understand*—hear with the outward organs, but not grasp the meaning of the words. This same result often occurs in our days, in reading and hearing the word of God.

The process of conversion is clearly stated: (1) See and hear; (2) understand with the heart; (3) be converted—turn from sins to God; (4) healing—restoration to life eternal and health.

*Lest they should see . . and be converted.* At first thought one might wrongly suppose God does not want them to be converted. This is a mistake however. The responsibility rests with man, and not with God. Men *will not* see; and afterwards they *cannot*. Hardening of the heart, is, in the first place, man's act—"the natural result of a *contemptuous neglect* of Divine grace, but is at the same time a Divine judgment which befalls those who hold truth in unrighteousness."

V. 28. *The salvation of God is sent unto the Gentiles.* If you will not hear they will. In the revised version it is: "they also will hear it"—they as well as the Jews, shall have the opportunity, of being saved.

V. 29. *The Jews had great reasoning.* They felt uneasy and disturbed. Perhaps some repented afterwards.

Vs. 30-31. *Paul dwelt two whole years in his own hired house.* The government did not get ready for his trial; there was much delay. In the meantime Paul *preached the Kingdom of God* right in the heart of that *Kingdom of the world*. Each day and night the soldier that kept was relieved by another soldier; until hundreds of them had learned the Gospel; and they spread it among their comrades. The heaven was working rapidly. Many came to hear the distinguished prisoner, and "the servants of Cæsar's household" were converted to the faith.

From that prison, also, went forth a number of Epistles. Truly, his bonds had tended to "the furtherance of the Gospel." Phil. i. 12-13.

PAUL'S LATER HISTORY is uncertain, but it is probable, (1) that he was set at liberty as an innocent man; (2) that he travelled through Greece, Asia Minor, Crete and Spain; (3) that he was, after several years, again arrested, and beheaded at Rome, about the year 68, A. D., the last year of Nero's reign.

### BIDE A WEE AND DINNA FRET.

Is the road very dreary?

Patience yet!

Rest will be sweeter, if thou art aweary,  
And after the night cometh the morning  
cheery,

Then bide a wee, and dinna fret.

The clouds have silver lining,

Don't forget;

And though he's hidden, still the sun is  
shining;

Courage! instead of tears and vain repining,  
Just bide a wee, and dinna fret.

With toil and cares unending

Art beset?

Bethink thee how the storms from heaven  
descending,

Snap the stiff oak, but spare the willow  
bending,

And bide a wee, and dinna fret.

Grief sharper sting doth borrow

From regret;

But yesterday is gone, and shall its sorrow  
Unfit us for the present and the morrow?

Nay; bide a wee, and dinna fret.

An over-anxious brooding

Doth beget

A host of fears and fantasies deluding:

Then brother, lest these torments be intruding,  
Just bide a wee, and dinna fret.

—Every Other Saturday.



# THE GUARDIAN.

VOL. XXXVI.

MAY, 1885.

NO. 5.

## TWENTY-ONE.

BY "AURELIAN."

*Addressed to a young friend on his twenty-first birthday.*

The fairest years of life are past  
When we are twenty-one;  
The joys of youth, too bright to last,  
Their course have almost run;  
As hues of morning vanish fast  
Before the rising sun.

But brighter blessings from above  
For thee we ever pray:  
May happiness, celestial dove,  
With thee forever stay!  
And friendship, with fraternal love,  
Sustain thee on thy way!

## A SEA-SIDE PICTURE.

BY R. H. SCHIVELY.

It was the afternoon of Easter Sunday; such a day, calm and glorious, as best befits that regal festival. The unclouded radiance of the sun lay warm upon the smooth, shining beach, and tempered the fresh sea-breeze to mildness. There was a rich, a munificent overflowing of vitalizing light and heat; the palpitations of quickening life seemed to make themselves felt in the very air that pressed softly, like invisible fingers, upon the cheek. There was the odor of the brown loosening soil in the fields and woods not far away; mingling with the rich salty flavor of the sea-air.

There was stillness over all the scene; not the hush of solitude and death, but a holy adoring silence, with which the profound voice of the ocean blended without disturbing it. It seemed as though the Spirit that brooded over the depths of Chaos had spread his warm wings above the mighty sea and the

teeming land, and as if Nature, solemnly and sweetly smiling, said, "Behold the handmaid of the Lord!" and lay in rapt ecstasy, breathlessly waiting until, infused with fresh life, her ancient heavens and earth should be purified, transmuted into the new. No "voice of bird or living creature" was in all the air; no sound save the great fundamental tone of the ocean and the timid soul-like whisperings of the little foam-wreaths that the waves pushed up along the shore, as they caressed for a moment the worn pebbles, and then stole away and vanished in the undistinguished mass of waters.

The beach lay in a great curve, closed at each end by a headland. At the northern extremity the land made a steep descent seaward, but by a gentle declivity on the landward side afforded easy access to a small stone chapel, whose gray weather-beaten walls and little belfry stood out sharp and clear against the blue sky. Southward the headland was bold and high, but when the tide was down, as on this Easter afternoon, there was a safe path between it and the ocean.

All the great curve was solitary until a mother with her three children came down to the beach. The eldest child was a boy of nine; of the two girls one was a motherly little woman of seven, the other a merry restless creature some three years younger. For a while, the children roved along the water's edge, picking up fairy shells; delicate, crimped white ones, thin as an egg-shell; translucent hollows of pearl, and clear pebbles; their handfuls of sea-treasures looked as if the foam and the waterdrops had crystallized into lovely forms for the sake of lingering on the warm shore.

Meanwhile the mother sat and gazed.



away out upon a sail in the offing. She wore no mourning dress, only the simple Sunday garb of a fisherman's wife, but there was true mourning in her sad eyes with their wistful, yet patient expression. It was no sickly, repining sorrow; for as surely as her clear, though brown, complexion and her lithe upright figure betokened a vigorous constitution, so certainly did her firm kindly mouth, and a certain indefinable something in her whole "meek and quiet" deportment, bespeak a mind free from morbid fancies, a soul calmly poised on some sure foundation, some secret source of repose and strength. It might have made you wish to learn her history; perhaps to linger near and see what future should come to such a woman. Could you have watched her as she sat musing upon the sand, her hands lightly crossed upon her knee and holding a certain worn-looking little book, in which her finger kept a particular place.

By-and-by the children threw down their shells and bits of seaweed and clustered around her, little eager Nan entreating,

"P'ease tell me a 'tory, mamma!"

"A story, pet? well, yes—I will tell you the story of the day,—of the first Easter that ever was. Rob and Maggie are old enough to read it for themselves, but we will let them listen, won't we, little Nan?"

A hearty kiss and embrace, impartially bestowed upon her brother and sister, and enthusiastically returned, was the loving little mite's welcome to full participation in her pleasure, after which she nestled as close as possible to her mother's side, and possessed herself of one of those dear labor-roughened hands.

So the mother talked to them of the first Easter; of the nights of sorrow and weeping that preceded it; of the Friday of agony and the Saturday of despair; of the sealed tomb in the lonely garden, watched by heathen soldiers; of the strong angel that came down in the gloomy morn before day and rolled away the great stone with a touch of his soft hand, and shone so unearthly bright that the sentinels sank to the ground like frightened children; of the

gentle angel in the white robe, that comforted the poor, weeping, perplexed women who had come bearing precious spices in their hands, and more precious love and sorrow in their hearts, by telling them, "He is risen!" and, last of all, how He Himself appeared to one of those women and turned her tears into smiles and sent her to serve Him once more by bearing tender messages to His friends.

The children listened eagerly, drinking in every word—for the mother told the story simply indeed, but as if she had seen it all. After she had ceased they sat thinking over it amid that great, sweet silence. Rob and Maggie had listened as if it had been as new to them as to Nannie. That restless being was quiet, too, for a very few minutes,—a long while for her. Then she began stirring up the soft sand with her tiny feet; and presently, as if the current of her thoughts had entirely changed, yet perhaps with some subtle connection of ideas which the little darling herself did not perceive, she suddenly inquired,

"Mamma, when *will* papa come home?"

The question startled all the little group, but the mother least of all. Maggie exclaimed reproachfully,

"Oh, Nannie! Nannie!"

And Rob just took his mother's hand and pressed it to his cheek and lips, as if to remind her that he, her own boy, was beside her.

But the mother, lifted up into a calm region of peace and joy by the grand realities she had been describing, answered with scarcely a tremor in her voice,

"When the sea gives up its dead, my Nannie!"

"Oh, mamma!" exclaimed the child, shrinking close against Margaret's side, and looking out upon the softly heaving billows with a new feeling of awe,—"*are* there *really* dead people in the sea?"

"All the land and all the sea, darling," replied the mother, "are full of the hiding-places where God keeps the precious bodies of His people until He shall call them to arise, as Christ did. He knows where they all are, and sends His bright angels to watch over them, as they did over the tomb in the gar-



den. Yes,—God's angels guard dear papa, asleep in the sea, as well as his little Nannie, when she sleeps in her little bed at home."

Wise, sweet mother! The awe-stricken baby-brow cleared as the mother's tender faith scattered the first shadows of a gloom that might have destroyed the little child's love for the great beautiful sea. There were no morbid feelings in Margaret's soul, although but a half year before her husband's boat had gone down just out of sight of land, and she had but too good reason to be sure that she must henceforward bear life's burden alone. But Margaret Alison was a brave, true woman, and she thanked God for her strength, and for her children, too, although foolish people pelted her for being "burdened" with them. She only knew how they made toil easy and sweet for her. To rear his children honestly and intelligently was something he had left her to do for him; and as daily, hourly, some little trick of voice or of manner, some passing expression of countenance, in one or the other recalled *his* looks and ways, she felt the more strongly that a life powerful enough thus to perpetuate itself in others, could not be lost, but only changed, in death; and it made the departed seem very near.

"Let us walk, mamma," said Maggie. "Won't you?"

They rose and walked together along the beach, Rob and Maggie on either side of their mother, and little Nan skipping close by the water's edge, laughing and running away when the frothy little waves now and then ran up on the sand and tried to catch her by her feet.

They paced slowly along the shining beach toward the little chapel, now talking, now silent. The Resurrection story seemed to have taken strong hold of all their hearts, so that whether they spoke or were silent, it seemed to be present to their minds all the time. After a while they turned, facing toward the southern headland. Directly Rob, shading his eyes with his hand, exclaimed,

"Look, mother! What is that black spot off there,—just this side of the Great South Rock?"

"I see it!" cried Maggie. "It is moving,—it must be some one walking—some one that knows the path outside of the rock! I wonder who it can be!"

They paused watching; the children with true juvenile curiosity, the mother at first idly and without much interest. It was a lonely part of the coast, however, and the sight of a stranger was unusual, so she lingered looking at the dim moving speck. But as she gazed, a strange, indefinable interest grew up unconsciously; she was drawn out of herself—her whole soul seemed to be in her eyes. Thick-coming fancies arose; all the stories she had heard of wonderful deliverances from shipwreck revived in her memory, she knew not why, nor even asked whether the recollection was a tantalizing mirage or a gracious intimation of joy in reserve. Was it fancy, or was there really a familiar movement in the figure whose outlines grew every moment more distinct? Surely—

She could endure the delay no longer, but started away with swift steps along the sand to meet the approaching stranger.

Rob and Maggie stood gazing after her in astonishment, uncertain whether to follow or not. They saw her raise her arms and bound more rapidly onward. Then Rob knew.

"Oh, Maggie, Nannie,—come, come, it's father? *Don't* you see *it must* be?"

They followed as fast as their little feet could bear them; but long before they could overtake their mother they saw her clasped in the arms outstretched to meet her.

It might have lasted but a minute, or it might have been hours long, that flight across the sands, for all she knew. She only knew *he was there!* But when at last she found herself in that fond embrace, her strength gave way all at once; and when the children came up they found her sitting on the sand, very pale and weak, and their father bathing her forehead, and gradually soothing her excited nerves. The sight of the frightened children helped to restore the unselfish creature, and in a few minutes she was able to start homeward, leaning on her husband's arm.



Little Nannie held her hand very tight, and kept casting puzzled and wondering glances at her father. After a few minutes the question gathering in that busy brain burst forth in the words,

"Mamma, will all the dead people come up out of the sea now?"

It was half-whispered, but the sailor heard the question, and, sturdy man as he was, the tear came to his eye, as well as the smile to his lip. With a glance of loving intelligence towards his wife, he caught up the wondering child, saying,

"Not dead, my baby! Papa lost his boat and all his shipmates, and drifted about on a plank until a vessel picked him up and carried him half around the world; but here he is again, sound and hearty, to hug and kiss his little Nancy. The ship got into port early this morning," he continued to his wife, "and I could not wait long before seeing you and the little ones, so I have walked from the Cove,—and a good twenty miles it is,—since morning."

No—it was no rising from a grave, on land or in the depths. Yet Margaret felt that she was tasting of resurrection gladness. And, surely, every buried joy that rises again upon our lives, like morning sunlight upon benighted eyes, is only a type, a faint, delicious prelude of the infinitely grand and lovely Restoration of all things, which awaits us afar off, perhaps,—or, it may be, near at hand!

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### SENSATIONAL JOURNALISM.

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BY THE EDITOR.

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The present Emperor of Germany once said: "I wish there were a kind of pen that wrote nothing but the truth, and then I would like every journalist to use it." It was an odd way of expressing his sentiments with reference to the press. No doubt the emperor is often greatly annoyed by enterprising newspaper correspondents, who appear to be constantly watching his movements, and who do not hesitate to sacrifice the truth when they can create a sensation. He cannot even receive a

visit from a relative of his own rank, but it becomes the occasion of sensational dispatches, and all sorts of motives are ascribed to a man who at his time of life probably desires nothing so much as peace and quiet. Americans are apt to regard the newspapers of Germany as rather dull and unenterprising. The editors of that country are often prevented by the government from expressing themselves freely on national questions, and public opinion often prevents them from giving the details of the evidence in criminal cases, which in this country many people regard as peculiarly interesting.

If the emperor were in the habit of reading American newspapers, we can hardly suppose that he would change his opinion with regard to the truthfulness of the press, and might possibly express it in a more emphatic manner. A German writer says: "In America one-half of the papers seem to be occupied with concocting falsehoods, and the other half assist in giving them currency."

One of the chief evils connected with American journalism is found in the fact that in most of our daily papers, everything is subordinated to the object of making them interesting. Many people are believed to have a morbid appetite for horrors, and the whole country is therefore ransacked to find food for this abnormal taste. The more dreadful the crime, the more revolting in all its details, the more prominent is the place which is assigned to it in the daily paper.

A gentleman said to the writer, in Berlin: "I would be afraid to visit America on account of the multitude of crimes which are constantly committed there." We told him that in Pennsylvania life and property are as safe as in Germany. He could hardly believe it, and referred to an American paper which had come into his possession, and which was full of accounts of crimes. We told him that these events occurred—if they occurred at all—at places as far distant from the place of publication as the Cossacks are from Berlin. He could not understand it. "We would not care," he said, "to read accounts of the crimes of the Cossacks, how then can the people of Pennsylvania care to



read about the wickedness of people thousands of miles away?"

Are all our readers aware that many of the crimes and wonderful occurrences about which they read in the papers are purely imaginary? Unprincipled reporters have no hesitation in inventing paragraphs when it suits their purpose. Many of these are nothing but old stories revamped. Incidents which may possibly have had their prototype on the frontiers in the early history of the country are made to do service again and again. Generally they are represented as having occurred at some out-of-the-way place, where probably no one will see the paper in which the falsehood appears. In most instances, the character of these items may be recognized by their peculiar atrocity. A minister has been shot in the pulpit or a bride at the altar. Two families in Kentucky have shot each other, in consequence of an ancient feud, until there was only one man left—and he probably died of chagrin because there was no one left to shoot. A girl in Manitoba playfully hid herself in an old chest, and being unable to raise the lid, experienced the usual consequences. But why should we attempt even to hint at the various old stories which, with new names, are constantly dished up for our delectation? To some of us they are so familiar that we recognize them at a glance. It is, however, different with the young whose memory goes back but a few years, and who accept these "old stagers" as though they had appeared upon the stage for the first time.

What we have said refers principally to short items, but it is well known that the construction of elaborate hoaxes is not beyond the arts of the penny-aliner. There is said to be a man in one of the western states who makes his living by composing stories of wonderful discoveries or hairbreadth adventures which he palms off on editors as actual facts. The man has a little scientific knowledge, which he sometimes uses to create the impression that he knows what he is talking about. Several years ago he told a wonderful tale about the discovery of a cave, in which the skeletons of giants were found seated on magnificent thrones. In telling the

story he presented certain reflections concerning the possible age of these antiquities, which, by their cheap learning, readily imposed on many credulous readers.

Worst of all, in some respects, are the "interviews" and "personal sketches," with which our papers are flooded. Almost every prominent man has been annoyed, if not injured, by "interviewers" who asked his opinion on some subject of general interest, and then published the answer in a lengthy conversation. The reporters are often young men who know very little accurately on the subjects of their inquiries, and get things fearfully mixed up. The Rev. Dr. G. W. Bethune, an eminent minister of the Dutch Reformed Church, once said to a reporter: "I consider myself only ecclesiastically a Dutchman." Next day he was surprised to see it stated in the paper that Dr. Bethune considered himself "only an ecclesiastical deduction"—whatever that may mean. Such a misrepresentation was, however, trifling compared with those which are constantly occurring in political life. Statesmen complain that they are made to say the exact opposite of what they really said; and often the entire interview is purely imaginary.

We need not say that the popular taste which encourages this kind of journalism is thoroughly morbid. The press, if faithful to its mission, is a great popular educator, and all its lessons should be characterized by truth and purity. It is not a trifling matter that the rising generation are coming to regard unblushing falsehood as a mark of journalistic enterprise, and that their minds are constantly filled with the details of crime. Christian people should therefore carefully watch the periodicals which they receive into their families. They should choose their newspapers as they choose their friends—for honesty and uprightness. If the Christian community acted upon this rule there would soon be an end to sensational journalism.

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"It is a trifle," you say, "it is nothing." True; but it is a nothing that will be everything to you; for a trifle that you prefer to the will of God is a trifle that will be your ruin.—*Fenelon*.



## AURORA.

BY PROF. R. K. BUEHRLE.

(From the German of Krummacher.)

Early, at the dawning of the day, Hillel, the sage, was walking with his disciples in the vicinity of Mt. Hermon, and they were conversing of divine wisdom.

Then his disciples asked him and said: "Rabboni, to what dost thou compare divine wisdom?"

Hillel lifted up his hand, and said: "Behold, yonder beams Aurora, its image! Mist and the gray of the morning still envelop the mountains and the valleys, silent and expectant the earth reposes, but the portals of heaven are already gradually and noiselessly opening."

"We understand very well," said the disciples, "it cometh from above and draweth nigh to quiet believing humility."

Hillel lifted up his hand again toward the blushing morn, and said: "Behold, now she graciously boweth down to the dark and slumbering earth. Already a mild and lovely sheen is poured over hill and dale, and the lifeless creation appeareth in more than earthly splendor."

"Nature acquireth import and significance," said the disciples.

"See," said the teacher, "how softly-waving the stream of her light resteth close to the earth, like unto a band uniting earth with heaven."

"Man with God," the disciples softly said.

"She bestoweth indeed not the brightness of day; a solemn twilight still surrounds her, but with her mild radiance, she announceth the fountain of light which reposes behind her veil. We wanderers of the night look up to her with joy and confidence, for we know that she promiseth the day."

"Do ye perceive how Hermon is enveloped in clouds of vapor, and how, strengthened anew, the grasses grow green and the buds expand in the radiance of Aurora? From her bosom, where it was born, the dew descendeth. Behold, how it resteth sparkling on

every leaflet and grassy stem, like unto the pearls of the Orient."

"Thus Faith begetteth Love!" whispered the disciples.

"Light and power, too!" answered Hillel. "Lift up your eyes," continued he as he stretched forth his hand toward Aurora. "Now she sendeth the youthful day. Strengthened at her maternal bosom, and his head wreathed with her golden rays, he entereth upon his course full of power and courage, clouds and storms do not stay him."

"An image of the man whose heart is filled with divine wisdom," cried the disciples.

"In a high and heavenly path," continued Hillel, "he walketh silently and powerfully along, and bestoweth thousandfold blessings—a son of Aurora."

"When he hath finished his course, before the night cometh, she appeareth again as the blush of evening, and receiveth him into her maternal arms."

## A STORY OF PROVINCIAL DAYS.

BY REV CYRUS CORT.

### *The Horrors of Border Life.*

During the Pontiac war, on the 26th day of July, 1764, a worthy Christian schoolmaster, Enoch Brown, and ten scholars, viz.: Ruth Hart, Ruth Hale, Eben Taylor, George Dunstan and Archie McCullough, and five others whose names are unknown, were ruthlessly slaughtered by the Indians in a little log school-house, located in Antrim township, three miles north of Greencastle, Pa.

Francis Parkman, the historian, says it was an 'outrage unmatched in fiendish atrocity through all the annals of the war.' Four savages presented themselves at the door as the teacher, with Bible in hand, was conducting the opening services of the school. He was shot down while begging for the lives of the children, all of whom were also knocked in the head and scalped by the bloodthirsty fiends. The master and scholars were buried in a common grave, near the site of the school-house, by the horror-stricken settlers. The Poe boys escaped the tragedy by playing truant



on that particular day. A Ramsey and a McJunkin girl were allowed to remain at home in response to what seemed providential premonitions, and thus escaped the sad fate of their master and schoolmates. These girls afterwards became the maternal ancestors of the large and distinguished Agnew and McJunkin families. Strange to say the site of the school-house and the common grave has never yet been marked by any memorial tablet.

Seventy-nine years after the massacre excavations were made by leading citizens of Antrim Township, and the traditional account of the place and manner of burial was fully verified.

Frequent efforts have been made to secure funds to mark the hallowed spot, but without success.

During the past year, in connection with the centennial celebration of the organization of Franklin county, a movement was set on foot which gives assurance of permanent results. Over a thousand dollars have already been secured, and the land purchased on which the site of the school-house and the grave are located. Both spots will be permanently marked with monumental columns, etc. The massacre was an event of touching and melancholy interest, and the spot will be visited with reverence by students of history in ages yet to come. Enoch Brown and his slaughtered school fell as pioneer martyrs in the cause of education and Christian civilization, and their memory should be cherished by all patriotic and philanthropic people. In all the annals of human history we have the record of only one similar event. Thucydides tells how certain bloodthirsty Thracians, who came too late to join the Syracusan expedition under Demosthenes, proceeded to ravage in a wanton way a district in Bœotia, on the line of their march. Coming to Mycalessus, they butchered the greater part of the inhabitants, and cut to pieces, with heartless brutality, a boys' school which had just assembled. This event stood unique in the annals of savage ferocity for several thousand years until it was more than matched by the horrid tragedy enacted within our borders one hundred and twenty-one years ago.

Enoch Brown and his martyred

school did not wholly die in vain. The inhumanity of the Quaker policy in dealing with ferocious savages on the frontier was made apparent by this wholesale massacre in the Conococheague settlement. Bouquet received the reinforcements for which he plead in vain the previous year, and with consummate ability and courage he penetrated the wilderness of Ohio and compelled the savages to sue for peace, on terms dictated by himself. Thus hundreds of white captives were restored to freedom and civilization, and for a long season the pioneer settlers enjoyed the blessings of peace and safety.

We will close this historical sketch with some lines suggested by the massacre and the present effort to honor the memory of Enoch Brown and ten scholars.

#### IN MEMORIAM.

With anguish sore and bitter woe,  
The hearts of Konoschick\* are wrung,  
Alas! the cruel Indian foe  
Has slain the tender and the young.

As Rachel wept in Judah's land  
O'er infants slain by tyrant king,  
So Antrim wails her martyr band,  
Her homes with lamentations ring.

As heroes fall at duty's post,  
So fell the master and his school,  
A sacrifice, a holocaust  
To border life and Quaker rule.

The place is holy where they died,  
In Christian faith and childhood pure,  
And where they laid them side by side,  
In common grave and sepulture.

And ye, who now in safety dwell,  
In Cumberland's enchanting vale,  
Revere the spot and mark it well,  
Where long was heard the mother's wail.

For not in vain the martyrs die,  
Their death brings life to pioneers,  
Who gain the burden of their cry,  
Relief denied in former years.

Bouquet has sought the tiger's lair,  
With trusty lion-hearted men;  
Kind Heaven grants the settler's prayer,  
The Dove of Peace returns again—

The tomahawk and scalping knife,  
Long red with Anglo-Saxon gore,  
The symbols dire of savage strife  
Are seen on Antrim's hills no more.

\* One of the old ways of spelling Conococheague.



The ground is holy where they fell  
 And where their mingled ashes lie,  
 Ye Christian people mark it well  
 With granite column strong and high,

And cherish well, forevermore  
 The storied wealth of early years.  
 The sacred legacies of yore,  
 The toils and trials of pioneers.

### *FLORENCE NIGHTINGALE.*

BY WILLIAM NEVIN APPEL.

It was in the fall of the year 1854. The clouds of war which had been gathering in the political sky of Europe moved towards the East and hung in a dark mass over the peninsula of the Crimea. Turkey and her English and French allies had invaded the dominion of the Czar to stem the tide of Russian aggression, and terrible and bloody was the storm that raged. The Russian fleet, with characteristic arrogance, was parading up and down the Black Sea, hurling taunts into the face of her imbecile neighbor on the south, and insolently daring far-off England and France to meet her on her own chosen battle ground. England was not slow to feel the proffered insult, and soon large numbers of troops were tearfully bidding their farewells and embarking at Gravesend, to vindicate in a foreign land the insulted flag of old England. They were joined by the French, and together they sailed the length of the blue Mediterranean, through the Dardanelles and the Bosphorus, and finally the tumultuous Euxine opened before them, and on the northern border frowned the steep cliffs of Catherine the Great's Crimea. Here they found the Russians strongly intrenched at Sebastopol; the army occupying the fortifications in front of the city, and the fleet hovering in the harbor. After a few unimportant encounters the Russians, with a wise and keen foresight, resolved to entrust the future of the war to the land forces, and having sunk their ships in the harbor as a protection to the city, they all nestled in the city feeling secure in Russia's greatest arsenal.

But nothing daunted by this manoeuvre, the English and French troops quietly disembarked, and began to make preparations to attack the city by land.

The conflict that raged was indeed mighty. The thunders of their cannon seemed almost to shake the very peninsula itself as they reverberated along the shore of the now doubly Black Sea. But the solid advances of the English squads and the dashing charges of the French battalions were irresistible, and the Russians were, step by step, forced from their outposts within the city. Their resistance, however, was most stubborn, and much blood was shed. To relate the details would be to picture a scene of horror. History has fully recorded the particulars of that terrible conflict, and borne witness to the superiority of English and French military skill as over against the semi-barbarous warfare of the Muscovites. It tells of a most bloody battle that was fought on the banks of the river Alma, and how by that peaceful stream thousands of brave Britons laid down their lives for the glory of England, and mingled their life-blood with her dark waters that the proud banner of St. George might wave victorious and unsullied.

The news of this great victory was quickly borne to England, and was received with intense enthusiasm. Cheer upon cheer rent the air for the brave boys fighting in the distant Crimea. What matter it that thousands of precious lives are lost if only the crown of victory be theirs! What matter it that thousands of homes are made desolate if only the name and fame of England be raised highest among the nations of the world! What matter it that widows and orphans without number are silently weeping bitter tears through the long still hours of the night if only England's military prowess be established and her insulted pride be vindicated.

But in the midst of all this rejoicing startling reports were swiftly carried that struck every one with horror and dismay. The mournful news was borne to England that brave men, who had nobly fought and had been carried from the field of battle covered with wounds, were placed in crowded hospitals to die from exposure and want of proper care and attention. Thousands who had escaped the terrible steel and deadly bullet of the Russians were perishing from the severity of the climate, neglect and



all the known horrors of war. The government in England were struck dumb. Lord Palmerston, with characteristic arrogance, was rashly pushing forward the war regardless of everything save what he conceived to be the glory of England. And the low moan which arose from the crowded hospitals at Scutari must have had to his ears a most melancholy sound.

Amidst all the rejoicings for victories won and glory achieved there was one person on English soil, and that person a woman, whose heart was sad and troubled at what she knew must accompany such a war. She knew that every victory was bought with English blood, and with every poor soldier's death away off in the Crimea a home in England was shattered. Florence Nightingale had heard unmoved the thunders of war around Sebastopol, but when the sad moan of suffering humanity came to her ears from the Crimea, her heart heard the call and duty bade her hasten to the relief of her gallant countrymen. The disorder and confusion which she found among the hospitals were a disgrace to any nation, and the neglect with which the British government treated its sick and wounded soldiers in the Crimea is a stain on the red banner of St. George it will take many noble deeds to efface.

The daughter of an English gentleman, Florence Nightingale, was born beneath the mellow skies of Italy in the beautiful city of Florence. From earliest childhood, we read, gentleness of disposition and benevolence marked her character. Having all the advantages that wealth could afford, she grew up a cultured and refined woman. After many profitable years of travel and study we find her resisting the allurements of a home-life of luxury and ease in England, and undergoing a thorough course of instruction at Kaiserwerth on the Rhine, where Protestant sisters of mercy are taught to nurse the sick. She had charge of the London Sanitarium for fifteen months, where she displayed a peculiar fitness for hospital nursing; and when the Crimean war broke out she was actually engaged in reorganizing the Sick Governesses' Institution in Harley Street, London. The horror-stricken government appealed to

her, and she at once set out for Scutari, accompanied by some women of rank like her own, and a trained staff of nurses. By the exertions of this noble woman and her self-denying associates chaos was speedily reduced to order, the wounded were supplied with suitable beds and wholesome food, and every attention was paid which the tender heart of woman could suggest for the alleviation of suffering and woe. At midnight after the battle she might have been seen by the bedside of the wounded, bathing the fevered brow and parched lips, cheering the down-hearted, and speaking words of comfort to the despairing. The dim night-lamp must have cast a halo of glory around her head to many a poor forlorn soldier as she kindly offered to bear his last fond message to the loved ones at home far away in good old England, and his last prayer must have been in gratitude to her who hovered about his bedside radiant with an almost divine charity. Truly a ministering angel she was. On the battlefield, too, on the evening after the battle many a poor fellow well remembers how in the gathering twilight, when he had given up all hope of life, she and her band of sisters ministered unto him, and, as he sits in his comfortable English home, his heart breathes a prayer of gratitude to her. Verily in such a woman's character we find more of divine charity and a truer nobility of soul than in any other of the walks of life. The mechanical jargon of shaven monk and hooded nun immured in monastery walls sounds cold to our ears, and strikes us chill when we behold the actualized religion of a Florence Nightingale. The plaudits of an admiring multitude, as they are offered to the hero of many wars, has a melancholy ring when we think of this noble woman, to whom

"The drying of a single tear has more  
Of honest fame, than shedding seas  
Of gore."

History has recorded many of the deeds of the Crimean war. England's Poet Laureate has immortalized in verse the brilliant charge of the "Light Brigade" at Balaklava. The self-denying and genuine devotion of Florence Nightingale would certainly have furnished a noble theme for the great poet's fancy,



but she looks not to him or his art to carry her name down to posterity. Her crown is one not made by hands, and will long shine brightly when the warrior's wreath shall have faded and been forgotten. She has won the sincerest gratitude of the English people, and no sculptor's chisel could rear for her a more enduring monument. The marble shafts in Westminster may crumble to dust; the old Abbey itself may grow older and fall to earth; the English lark may rise to the sky and welcome the morn over the broken arches of London Bridge; the old Tower and its builder may long have been forgotten; but the name and fame of Florence Nightingale, the true heroine, the saint-like woman, the self-denying philanthropist, as long as the English tongue is spoken and there beats a single English heart; for her monument is reared in the hearts of her countrymen, her enduring fame will remain as the "odor of a sweet smell," and

"The soft memory of her virtues will  
Linger like twilight hues, when  
The bright sun is set."

### A LECTURE ON PRAYER.

BY C. Z. WEISER.

The *English Magazine* gives such good hints on prayer, that we feel like enlarging on them for the benefit of the readers of the GUARDIAN.

All nations have a word that means prayer. It forms a part of worship everywhere. But is it always prayer? St. James says: "Ye ask and receive not, because ye ask amiss." The postures which we may assume in prayer, do not necessarily render our asking worthy of being heard, or make them unworthy of God's ear. David lay on the ground and prayed all night for his child; but it died. Hezekiah lay on his bed, with his face toward the wall, and prayed; and God added fifteen years to his life. The Pharisee stood and prayed, and was hardly heard, whilst the publican "stood afar off" and was heard every word. All should assume a reverential posture, surely, whatever that be. Standing, kneeling, (sitting, and even lying may be reverentially

done by the sick and aged). But the posture may be right and the prayer still worthless, remember.

The forms of prayer may be of our own make, or these may be of other good men's make; or they may be quoted from Scripture, as most of our Lord's were. Every soul that has acquired the *habit* of prayer, will adopt some forms, whether known or unknown to itself. They may be good or defective, and yet the prayer will not, or will be, answered. Poor words are heard of God, whilst grand sayings are often not heard. With God the value of the jewel is not according to the setting, or the book of use, as its binding proves superb.

There is no confinement to time and place, when and where prayer must be made. It is very good, yea, necessary to have these for the habitually praying soul. And he who knows time and place most punctually can best pray "without ceasing," too. But we may never miss both these and pray in vain, nevertheless. The Pharisees failed not, we know, in these respects, and made poor prayers still. Prayer may be solitary or social, too. Good men participate in both kinds. The closet, the family and the church are the well known places, where both are usually done. But we may practice prayer in private and in public, and never reach God's ear after all.

There are calm and importunate prayers. They are long or short. We may pray once, or pray again and again, the same prayer. Repetitions are not forbidden; but "vain repetitions" are. Prayers may be too long. "Let thy words be few."

The prayer is what the *heart* is. We pray amiss, (a) when we do not really know, or care for what we are praying. Jesus said to Bartimeus crying for "mercy": *What wilt thou that I should do unto thee?* An earnest soul is likely to know its wants.

(b) We must sincerely wish to have what we pray for. It is mockery not to wish what we are asking for. St. Augustine confesses that he once prayed God to free him of a certain sin, but "not yet."

(c) We should expect and look for an answer to our prayer. A pious dame took her umbrella out the afternoon of



a morning prayer for rain. A friendly letter to some one excites in us the hope and expectation of an answer.

(d) The grace we get in answer to our prayer must be carefully used *for the end we asked it*. If we pray for mercy and get it, we should show it, in our spirit and conduct toward others. We received it conditionally, remember: "Blessed are the merciful, for they shall obtain mercy." We asked for the pardon of our sins, but are not willing to pardon others, perhaps. Next time we pray for it, we may not be thought ready for it.

(e) Our prayer must be followed up by an obedience. If a man prays for a harvest, he must plough and sow, or that harvest will not be. We may pray to be holy; but if we do not follow God's directions, avoid sin and cultivate virtue, holiness will not reveal itself in our characters.

(f) Prayer must be accompanied by patience. If we are ready to think hard of God for not granting at once our petition, we may not be answered at all. "I waited patiently for the Lord, and He did incline unto me and heard my cry."

(g) Our prayers must be asked "*in the name of Christ*." This is the secret of all effectual prayer, let it be borne in mind. "If ye ask anything in My Name, I will do it." If we would learn to see clearly what that means, let any one realize to his own mind, what he must do, and how he must stand toward a friend, whose name he would secure to a note in bank for \$500,00 or \$1,000-00. That is asking "in the name of a good friend." And to secure the endorsement of such a name to our own, it is necessary to stand in good and right fellowship to such a friend, or we cannot hope to have it. And can we hope to use the name of Christ in our petitioning at the treasury of God, unless we stand right to Christ? Not unless we "forge His Name," which, alas! may be done. But a prayer with Christ's name counterfeited will not be honored! That prayer proves a curse.

The bread of life is love; the salt of life is work; the sweetness of life is poetry, and the water of life is faith.

## ST. PAUL WITH ST. PETER.

BY REV. J. B. SHONTZ.

In his Epistle to the Galatians, 1: 18, St. Paul tells us that he "went up to Jerusalem to see Peter, and abode with him fifteen days."

What a wonderful meeting that must have been. Of all the persons that St. Peter least expected to meet, as a believer in Jesus of Nazareth, was Saul of Tarsus. In fact, when he returned from Damascus to Jerusalem and "assayed to join himself to the disciples, they were all afraid of him, and believed not that he was a disciple." Acts 9: 26.

We are not told why St. Paul was particularly anxious to see Peter. He could hardly have selected him by mere accident, as the foremost Apostle. May not Saul have heard that wonderful sermon by St. Peter on the day of Pentecost?

I think that was the reason; and now St. Paul felt as though he would rather see that bold, heroic defender of Christ than any one else. Paul was a hero, and would, therefore, love heroism in others.

How very vivid and exciting the scene. Barnabas leads the humble Paul before the trembling disciples, and introduces him, and acquaints them with the facts of his conversion. Their eyes meet, confidence drives away their fears and mutual love unites them in sweet fellowship. That was a hallowed moment for them all. How the disciples all continue to gaze upon St. Paul with wonder and admiration. They now feel that their bitterest enemy had become their warmest friend, and his very looks told them he would be a very hero for Christ.

St. Paul's first meeting with St. Peter was attended with no demonstrations, but they soon discovered that they had been called to high and important trusts in the Church of Christ. The one to preach the gospel to the Gentiles, and the other to preach the same gospel to the Jews—"the circumcision." Gal. 2: 7.

We may suppose their first meeting to have been somewhat private. They



wanted to talk over some things of the past, and look at the work laid out for them in the future. Both were well versed in the Scriptures, and how very interesting must have been their talks about the fulfilment of everything in the Scriptures relating to Christ.

What one would omit the other would call up; step by step they would follow the unfolding of the promise, down to the fulfilment in the personal Christ.

We have a right to suppose that at this first meeting St. Paul learned from St. Peter most of what he knew of the sufferings and death and resurrection and ascension of our Saviour. With what shame must Peter have told Paul how he denied the Master, in the solemn night of his trial.

What would have been more natural than for St. Peter to have taken St. Paul around and shown him such places as were forever made sacred by the touch of our Saviour? Likely in the very room in which they were now sitting, the Saviour had instituted the Lord's supper; and how solemnly would Peter refer to the fall of Judas Iscariot and to the memorable words of institution, and a more attentive listener than Paul one could not wish for.

In their first morning's walk Peter would naturally take Paul, first to the quiet garden of Gethsemane, and show him the very spot where the Saviour knelt and prayed, and where the great drops of bloody sweat fell to the ground. Paul bows his head as he looks on the sacred spot, tears roll down the cheeks of both these men, as they now understand better the agony of that dark hour than ever before. Next, Peter takes his companion to the Judgment Hall, and there tries to describe the bloody, cruel act of scourging, and the mockery of the crown of thorns. The sad way through the gate, and the spot where the dear Saviour gave way under the cross, are all pointed out. Peter would try to show all along where he was and what part he had taken.

When they finally reach the place where Jesus was crucified, and look at the very holes, that probably still remained, where the three crosses were planted, Peter turns to Paul, and says:

"Here, Paul, is the place where the Master died; away off there I stood,

and close by here stood His mother and the other women, and John, also, stood close by; and, Paul, I shall never forget the tender look on the Master's face when He called to his dear mother and gave her into the tender keeping of John; and Oh! Paul, the scene that then followed was awful. I would now have done anything to help Him; but I could do nothing, and the cruel enemies mocked Him to the last."

Paul is overwhelmed, and tears pour from his eyes and fall to the ground and mingle with the dust that drank in the Saviour's blood. No wonder that St. Paul ever afterwards "determined not to know anything . . . save Jesus Christ, and Him crucified." 1 Cor. 2: 2.

The next morning (we may imagine) Peter took Paul to see one more place of sacred interest. They start early, and reach the place where Jesus was buried, before it is quite day. Just as the early dawn gilds the Eastern skies, they reach the spot. "Here," says St. Peter, "is where we laid the Master's dead body. It was a sad and solemn duty that we performed. I could not bear the sight of the nail prints in His blessed hands and feet, and that ugly spear wound in His precious side, so near His heart, made me feel my guilt more than ever. I felt as though my *denial* had been the cause of that wound. The grave was a new one, hewn out of a solid rock, and Oh! Paul, our hearts were heavy as lead as we turned away from that burial scene. Somehow we could not understand that He meant that He would really rise out of the grave on the third day. We thought it was all over, and our bitterest enemies had taken charge of the grave itself."

St. Paul must have been riveted to the spot, and as St. Peter goes on to tell him, step by step, the wonderful scenes of the Saviour's resurrection, his large soul expands, his faith towers upwards, his very spirit is on fire with the Holy Ghost, and henceforth the theme of St. Paul's preaching was, "Jesus and the resurrection," Acts 17: 18.

As a fitting conclusion to their interesting visits, St. Peter doubtless took St. Paul to the spot from which our blessed Saviour ascended to Heaven.



Here Peter shows where the five hundred disciples stood. He points out the spot where the Saviour stood, and describes how Jesus raised His blessed wounded hands over them, and blest them, and breathed upon them. "Ah, Paul, it was a most hallowed time. The Master looked so tender and dear. He wore such a heavenly smile, He looked altogether unearthly, and we all stood before Him in wonder and amazement not knowing what next would follow. Some asked Him whether He would not now 'restore again the kingdom to Israel?' They hardly knew what they were asking. He told us to tarry at Jerusalem and we would in a few days receive power. He said the Holy Ghost would come upon us, and that we should be His witnesses in Jerusalem and in Judea and to the uttermost parts of the earth. Ah! Paul, these words came out of His mouth and filled our souls, as though a stream of living waters had burst forth from the throne of God. But while He was speaking and while we were beholding Him, He began to rise. I saw His feet no longer touched the earth, and, dear brother Paul, I cannot tell you how strange my feelings were, as we saw Him rise higher and higher, still smiling and looking holy, until a cloud received Him out of our sight. But we all stood still, believing that He would appear again; for our spiritual ecstasy was so high that we could not think for a moment that our natural eyes should see Him no more, and our natural ears hear His dear, hallowed voice no more forever. But presently we were startled by the voice of strangers at our side. We turned our eyes from heaven to earth, and by our side stood two bright men, who informed us that He whom we had just seen pass behind the cloud would come again, and we should see Him, again, just as we had seen Him ascend but not till He came in the clouds of Heaven with all His holy angels."

St. Paul drank in all this information from the lips of St. Peter, and what he learned in the short fifteen days with St. Peter at Jerusalem, he never forgot. Read what St. Paul writes to the Corinthians, 15: 3-6, and you will be convinced that what I have said is not mere imagination. We may

"fill in" more completely than I have and still not overdraw the matchless and marvelous meetings and conversations of Christ and His disciples, and also of the disciples themselves.

I hope and trust, dear reader, that you will be as much interested and blest in reading this brief sketch of St. Paul with St. Peter at Jerusalem for fifteen days as I have been in writing it. My interest rises higher and higher as I think of the eternity that we will spend with Jesus and Peter and Paul in the New Jerusalem above.

SHIPPENSBURG, Pa., Mar. 17, 1885.

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### THE SCRIPTURE QUILT.

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The following incident of our war has found its way into an English journal. It is related by a member of the Christian Commission, whose name is not given:

"In one of the boxes sent to us by the Sanitary Commission was a patchwork quilt of unusual softness and lightness. When we opened it, we found a note pinned to it. It read as follows; I have made this Scripture quilt for one of the hospital beds, for I thought that while it would be a comfort to the poor body, it might speak a word of good to the precious soul—the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army, among whom I have a son.

"It was made of blocks of calico alternated with blocks of white muslin, and on every block was written some precious Scripture text. On the central block, in letters so large as to catch the careless eye, was that 'faithful saying' in which is all our hope and strength—'Christ Jesus came into the world to save sinners.' And below it the prayer we all need to pray; 'God be merciful to me a sinner.' The head border, which should be nearest the sick man's eye, and oftenest read, had the sweetest texts of promise, love, and comfort.

"It was not long before a man sick with pneumonia was brought in, and we put our new quilt on his bed. He noticed nothing at first, he was too ill;



but when he grew better, I saw him intent on the texts. 'Handy to have 'em here!' he said, pointing to them as I stood near him.

"You know how to value them, then?" I said. 'I do,' he answered with heartiness.

"After that I saw many studying the quilt—almost all who lay beneath it.

"At last came the boy who had best right to the comfort of our Scripture-quilt—the son, of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it, but so it was.

"He had lain there nearly senseless for more than a week, when I saw him kiss the patchwork. I thought he might be wandering, or, if not, had found a text of hope or consolation that seemed to suit his need, and marked with my eye the place he kissed, to see what it was.

"It was no text, but a calico block, the pattern of a little crimson leaf on a dark ground. He kept looking at it, tears in his eyes, and I was almost sure his mind was wandering. Nay, he was most truly in his right mind, and his thoughts were at home with his mother. *A bit of the gown* he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up, and smiled through his tears.

"Do you know where this quilt came from?" he asked. 'Some good woman sent it to us through the Sanitary Commission.' 'You don't know her name nor where it came from?' 'No; but I saved a note that was pinned to the quilt. 'Would you be willing to let me see it some time when it is convenient?' 'Oh, yes. I'll get it now.'

"I got it for him; his hand trembled and his lips grew white as he opened it and saw the writing. 'Please read it to me quite slowly,' he said, returning it. I read it. 'It is from my mother; shall you keep it?' 'Yes,' I answered, 'I value it very much, as also the quilt.' He put his hands over his eyes. I thought he wished to be alone and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed one

out to me. It was, 'Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' 'I am no more worthy,' he whispered. I put my finger on the next white block and read aloud, 'When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.'

"A few days after, when he had grown much stronger, he held up to me the text I had shown him; 'I was a great way off,' he said, 'but He has met me and had compassion on me.'

"Shall I write to your mother and tell her that her son who was dead is alive again, who was lost, is found?' 'Will it be too much trouble?' 'Oh, no; a pleasure instead.'

"I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer and more sacred than before."—*Christian Herald*.

### A GOOD INVESTMENT.

A king once asked a rich man how much money he had been able to save during the past year. "Not more than one thousand dollars," was the reply. The king at first thought the man was joking, but he explained. "I have given one thousand dollars to the poor for the Lord's sake. These alone I regard as safely invested so that no one can take them from me. All the rest of my possessions is at the disposal of my king, and is besides exposed to innumerable dangers. I cannot regard it as saved or safely invested."

ADVISABLE HESITATION.—There is a time when the very extremest sort of hesitation is a pearl of the purest water. There are circumstances under which a resolution can be far better carried out to-morrow than to day. "If you are going to do a *good* thing, do it *now*; if you are going to do a *mean* thing, wait till to-morrow."

Love is like a painter, who, in drawing the portrait of a friend having a blemish in one eye, would picture only the other side of the face.—*South*.



## OUR CABINET.

### *A REMARKABLE DISCOVERY.*

The Sunday School Times for March 28th contains an interesting article by Mrs. M. K. Kalopathakes, of Athens, in which she gives an account of the recent discovery of a monument which appears to be directly connected with one of the miracles of our Lord. The particulars are minutely given, and there appears to be no reason to question their correctness. It seems that M. Paris, a student of the French Archæological School of Athens, in making researches at Elatea, came upon the ruins of an ancient church, and found in it a marble slab with the inscription, in Byzantine characters, "This is the stone from Cana of Galilee where our Lord Jesus Christ made the water into wine." The letters are of a style which indicates their extreme antiquity.

This stone slab is supposed to be the stone couch on which our Saviour reclined at the marriage supper of Cana. The inscription itself would not justify this conclusion, but eminent scholars have already written upon the subject and acknowledge that it is not improbable. More than thirteen hundred years ago there is known to have been such a stone at Cana, but since that time nothing has been heard of it. In the sixth century a pilgrim named Antonin de Plaisance visited Cana and afterwards wrote an account of his journey which is still preserved. In it he says: "We came to Kana where the Lord was present at the marriage-feast, and we reclined on the couch (or reclining-place) itself, where also I, unworthy, wrote the names of my parents." On examining the slab found at Elatea an inscription was found near the end, where the head and shoulders might recline, which reads as follows, "Remember, Lord, my father and mother, Antonios." It is regarded as highly probable that the Antonios of this inscription is no other than Antonin de Plaisance, who has thus by an insignificant detail fixed the identity of the stone.

How the stone came to Elatea must be a matter of conjecture; but the probability is that it was first taken to Constantinople, and that when that city fell before Western invaders some prince carried it off, as a precious relic, to enrich his own domains. It is thought by those who have seen it that the chapel in which this stone was found was built for its preservation, as it is so fixed in the structure that it could not have been placed there after the erection of the church. The inscription which indicates its origin was probably added at the time of its removal from Cana.

All this, it may be said, does not prove that the stone which has been discovered was actually occupied by our Saviour at the wedding-feast of Cana; but it does render it more than probable that thirteen hundred years ago this was believed concerning it, in the place where the miracle was wrought. Any persons who know the persistence of traditions in oriental countries will not find it difficult to believe that the story had a foundation in fact. Thus one by one monuments are discovered which, though they may teach no new truths, are not without value in bringing us nearer to the earthly history of our incarnate Lord.

### *BREAD AND BUTTER.*

A young man recently said in our hearing, "At present I am working only for bread and butter. After a while I will find something better to do." He meant to say that he took no interest in his employment, and was pursuing it only as a means of gaining a livelihood. Poor fellow, we thought, what a miserable slave you are! Bread and butter are very necessary, and very good; but the man who makes them the sole, or even the chief object of his labor is in no better position than that of the captive who toils under the stimulus of the lash.

Do we not all toil for bread and butter? No, we do not. While we need



and expect the wages which we earn, we find our highest reward in the consciousness of having done our duty. Unless we love our work for its own sake, and take delight in performing our tasks as thoroughly as possible, we will all our lifetime remain miserable bunglers.

Some of the best work in the world has been performed by men who were wealthy enough to decline all visible rewards. George Washington was probably the richest man in America before the Revolution. Was it "bread and butter" that induced him to imperil his vast possessions, and even his life itself, in the cause of the struggling colonists? Gladstone, the prime minister of England, is in possession of a princely estate. Can any one suppose that in his old age he continues to toil like a giant for "bread and butter?" Perhaps some young man may say, "Ah! But he is seeking fame." Nonsense! The "Grand Old Man"—as they call him—has too much sense to be led astray by such a motive. He has long ago learned to estimate popular favor at its true value. Is it not much more reasonable to believe that he has certain ideals of patriotism, and that he is laboring to perform what he conceives to be his duty? He knows that God has given him certain talents, and as he expects to soon appear before the Great Judge he dare not hide them away in a napkin. This is the highest motive for earnest and persevering labor. It is better than working for "bread and butter."

#### OUR BOOK TABLE.

The April CENTURY.—In the April number of THE CENTURY Admiral David D. Porter contributes to the War Series a striking paper on "The Opening of the Lower Mississippi." While Admiral Farragut led the men-of-war past the New Orleans forts, Porter paved the way for and supported the attack with the Mortar-Fleet. Accompanying the article are portraits of Admiral Farragut, Admiral Porter, Captain Theodorus Bailey, General Butler, who was in command of the land forces, General Lovell, the Confederate commander, and other leading participants in the conflict. Besides the portraits there are more than twenty-five maps, plans, and pictures of incidents, most of the latter being after designs by Admiral Porter. George W. Cable, in a brief article, gives a description, from personal observation, of "New Orleans before the Capture."

Theodore Roosevelt contributes a paper on "Phases of State Legislation."

A reply to Mr. Cable's recent paper on "The Freedman's Case in Equity" is contributed by Henry W. Grady, of the "Atlanta Constitution," who writes under the suggestive title "In Plain Black and White."

"A Florentine Mosaic," Mr. Howells's second illustrated paper on Florence, is the opening article in the magazine, a reproduction of Mr. Pennell's etching of the Ponte Vecchio being the frontispiece.

Eugene V. Smalley describes his journey "From Puget Sound to the Upper Columbia." Dr. Edward Eggleston's "Colonists at Home" is one of the most popular of his series on life in the Colonies.

The fiction of the number includes the sixth part of "The Rise of Silas Lapham," by Mr. Howells; the third part of "The Bostonians," by Henry James; and a humorous short story by Colonel Richard Malcolm Johnston, entitled "The Mediations of Mr. Archie Kittrell," accompanied by character-sketches by E. W. Kemble.

The poetry of the number is contributed by Mrs. Helen Jackson (H. H.), Mrs. Louise Chandler Moulton, Anne R. Aldrich, and C. H. Crandall; and in "Bric-a-Brac," by Frank D. Sherman, Miss Alice Trumbull Learned, Margaret Vandegrift, and others.

ST. NICHOLAS for April opens with a frontispiece illustration, by W. St. John Harper, of "The Gilded Boy," a true and charming story of a Florentine pageant in 1492, by our friend and contributor, the Rev. R. L. Gerhart. Indeed, the romance of history forms a prominent feature of this number. In the "Historic Girls" series E. S. Brooks tells the story of the girlhood of "Zenobia of Palmyra." There is also a sketch of Bach, which forms the first of a series of brief biographies, by Agatha Tunis, of the great musicians "From Bach to Wagner."

Lieut. Schwatka tells, in "Children of the Cold," of some of the popular games of the Eskimo; while Charles Barnard, in "The Boys' Club," relates how some little New York savages, that have been caught and tamed, amuse themselves in a fine club-house.

Another "Ready for Business" paper discusses the chances for young men in the field of practical chemistry; and E. P. Roe, in an interesting installment of "Driven Back to Eden," contributes some sound and timely advice to young tillers of the soil.

"Among the Law-makers" contains an amusing chapter on the pranks of the Senate pages, appropriate to the month ushered in by April Fool's Day; and J. T. Trowbridge's serial, "His One Fault," is still of interest. Other features of the number are: a beautiful double-page picture called "Easter Morning;" the story of mining camp pussy, entitled "The Conscientious Cat;" a poem by Celia Thaxter, &c.



## SUNDAY-SCHOOL DEPARTMENT.

### THE INVENTOR OF THE TELEPHONE.

Elisha Gray, upon whom the French republic has just conferred the title of "Doctor of Science and Chevalier of the Legion of Honor," was once a poor apprentice boy, and worked at the carpenter trade in Fayette county. He was born in Belmont county, Ohio, of Quaker parents, about the year 1834. Subsequently, his father having died, the family moved to Washington county, in this state, where, in 1852, the boy was apprenticed to a carpenter to learn the trade. He faithfully served the four years of his indenture, but early evinced a fondness for scientific researches and experiments with galvanism and electricity. In 1857 he entered Oberlin college. In 1861 he married Miss Shapherd, of Oberlin, after which he resumed work at his trade, though he varied his unsuccessful efforts to earn a living by attempting various occupations. After sacrificing his homestead he removed to Chicago, where his electric experiments led to the filing, in February, 1876, in the patent office, a caveat, setting forth his purpose as follows: "Be it known that I, Elisha Gray, of Chicago, in the county of Cook, and state of Illinois, have invented a new art of transmitting vocal sounds telegraphically, of which the following is a specification: It is the object of my invention to transmit the tone of the human voice through a telegraphic circuit, and re-produce them at the receiving end of the line, so that actual conversation can be carried on by persons at long distances apart."

Nearly a year later, Bell, of Boston, made application for a patent covering practically the same pattern and specifications as contained in Mr. Gray's caveat, on file at the same time. Strange to say the patent was issued, the examiner subsequently explaining the transaction by stating that Gray's caveat had been overlooked. Suit was brought in the United States circuit court in Chicago for an infringement, and the

decision fully sustained the claims of Gray, and his right to share in the fruits of the telephone. His annual income from this source is now very large. Although one seldom hears of any names in connection with the telephone, except those of Bell and Edison, it should be borne in mind that the real inventor is Elisha Gray. He has recently been elected to the chair of dynamical electricity in Oberlin College, and is now on his way home from Europe.—*Exchange*.

### FALSE WITNESS.

"Father!" inquired a pupil of the celebrated teacher, Isaac Vockler, "Is it a sin to suspect men of hypocrisy?"

"Certainly," replied the teacher. "It is a transgression of the ninth commandment. If you suspect any one of wickedness without proof you are bearing false witness against him in your heart."

A CHEERFUL GIVER.—"I was once attending a missionary meeting in Scotland," said a minister in making an address. There it is the custom to take up the collection at the door as the people go out. A poor woman in going out dropped a sovereign into the basket. The deacon who held the basket said: "I am sure you cannot afford to give so much as that." "Oh, yes, I can," said she. "Do take it back," said the deacon. She replied: "I must give it. I love to give for Jesus' sake." Then the deacon said: "Take it home to-night, and if your mind is unchanged you can send it in the morning." In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained two sovereigns. "You won't take them?" I said to the deacon. "Of course I shall," said he. "I know that woman well. If I send them back she will send four next time." This was, indeed, "loving to give."—*The Wellspring*.



## LESSON V.

## FOURTH SUNDAY AFTER EASTER.

May 3d, 1885.

## OBEDIENCE. Ephesians 6 : 1-13.

1 Children, obey your parents in the Lord ; for this is right.

2 Honor thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ;

6 Not with eye-service, as men pleasers ; but as the servants of Christ, doing the will of God from the heart ;

7 With good will doing service, as to the Lord, and not to men :

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

**GOLDEN TEXT.** Children, obey your parents in the Lord ; for this is right.

(v. 1).

## NOTES.

The epistle to the Ephesians was written by Paul in his Roman prison. Amongst other duties, he enjoins *obedience*, especially (1) of children to parents, (2) of servants to masters, (3) of all to God. (V. 1) *Obey* ; this is not only *proper* and *dutiful*, but *right*. In the *Lord*—because He commands it, and for His sake. 2. *Honor*—to honor is more than to obey ; it is to reverence them. 3. *Two* reasons are given (1) well-being, and (2) long-life. 4. *Provoke not*—do not irritate them by unreasonable blame and temper. *Nurture*—training, discipline, chastisement. *Admonition*—putting in mind, teaching them by word.

5. *Servants*—slaves, and also hired servants. *Masters according to the flesh*—the earthly master's authority is limited to external affairs ; Jesus is their higher Master. *Singleness*—simple sincerity. 6. *Eye service*—unfaithfulness when not watched. 9. *Do the same thing*—obey the golden rule. *Your Master*—one Master for servants and masters. 11. *Whole armor*—the defensive and the offensive. 12. *Wrestle*—a hand-to-hand contest. All evil influences and powers of sin are enumerated. 13. *Wherefore* ; because (1) we are weak, (2) and our foes are many and strong, it is (3) necessary to take God's armor.

## [QUESTIONS.

Who wrote the epistle to the Ephesians ? Where ? What is the subject of the lesson ?

V. 1. What command is given ? Why are the words, "in the Lord," added ? What is said of this obedience ?

2-3. What command is given in v. 2 ? Is this more than obedience ? What is added to this command ? What two things are promised ?

4. What advice is given to fathers ? How may they provoke them ? How are parents to bring up their children ? What is *nurture* ? What is *Admonition* ?

-6. Who are next exhorted to obey ? In what spirit ? As unto whom ? What is eye-service ? Whose will is to be done ? How ?

7-8. What will should rule in children,

scholars and servants ? What reward will be given ?

9. What are masters to do ? What are they to avoid ? Have they a master also ? Who ? What is meant by "respect of persons ?"

10-11. What are we all urged to be ? What are we to do ? Why ? What are some of the wiles of the devil ?

12-13. Against what do we wrestle ? State the first power against which we must contend ? The second ? How many are mentioned ? What must we take to ourselves, in order to be safe ? What is the evil day ? Do temptations come throughout the whole of life ? What are we to do when hard pressed ? If we take a firm stand, can we conquer ?

## REVIEW QUESTIONS.

I. What class of persons is addressed in vs. 1-3 ? What two duties are enjoined ? What two promises are given ? II. What class is addressed in v. 4 ? What are parents to avoid ? What do ? III. What class is addressed in vs. 5-8 ? How are they to do their duties ? Is there a reward for their

obedience ? From whom ? IV. What class is addressed in v. 9 ? What is said to them ? V. Who are exhorted in vs. 10-13 ? From whom comes our help ? What are we all to do ? What foes have we ? Can we overcome them ? How ?

## CATECHISM.

Ques. 38. Why did He suffer under Pontius Pilate, as His judge ?

Ans. That He being innocent, and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.



## LESSON V.

May 3d, 1885.

## Fourth Sunday After Easter.

We have now finished our study of the life and labors of St. Paul, so far as they are recorded in the Acts of the Apostles. We know not why St. Luke closed his narrative at this point. The following is supposed to be the true history of Paul's last years: "Luke's narrative in the Acts closes with Paul as a prisoner in Rome. While there he wrote the Epistles to the Ephesians, Philipians, Colossians, and to Philemon and also to Timothy. From various allusions in these epistles and from phrases in the letter of Clement of Rome, the Muratorian fragments and from statements of Eusebius and Jerome, it is inferred that Paul was set free on his first trial at Rome, and about A. D. 63 went west to Spain; returned to visit the Greek and Asiatic Christians in two or three years; was again arrested in Nicopolis and sent to Rome for trial. While awaiting this final trial he wrote the second letter to Timothy and suffered martyrdom at Rome in A. D. 67 or 68. Howson places it, in the latest edition of his commentary, at A. D. 67."

The remaining lessons for this quarter are taken from some of Paul's epistles written at Rome and sent to the churches.

Ephesus was the most important commercial city of Asia Minor. It stood upon the south of a plain, with mountains on three sides and the Icarian Sea on the west. Here the Apostle Paul founded the Christian Church; and afterwards Timothy and the Apostle John presided over its fortunes. One of the letters to the "Seven Churches of Asia Minor" was addressed to the Church of Ephesus.

The epistle to the Ephesians was written about A. D. 62, while Paul was in prison, and was sent by Tychicus (Eph. 6: 21).

The object of the epistle is a general one: It sets forth *the ground, the course, the aim and end of the Church*. Dr. Bloomfield applies to it Dr. Johnson's words in regard to another book: "If the reader have a spark of regard for the Gospel it will blow it into a flame." Coleridge calls it, "The divinest composition of man."

THE DUTIES OF CHILDREN TO PA-

RENTS are given in vs. 1-3. The first duty of children is *obedience*; the second is *honor*, that is, respect and reverence. True obedience is not slavish, but cheerful, willing. *In the Lord* means, for His sake, and because He commands it. Further, *this is right*—right in itself, even if there were no such command. Children *owe* such obedience. It is an obligation arising out of the relation between parents and children. The child needs to obey, *for its own welfare*—its training for future welfare.

To the *command* God has also added certain *promises*: well-being and long life. Obedient children are more prosperous and successful. They are kept from courses and ways that tend to shorten life. Morality and temperance tend to lengthen our days.

Even the *natural law* would require children to obey their parents, from whom they have received being, shelter and blessings. But there is necessity for obedience on account of a *higher law*—the command of God. A higher relation than the natural exists; it is expressed by the phrase—*in the Lord*. Christian parents and children are in the Lord. Parental commands must be in harmony with this Divine relationship. No parent dare command a child to steal or lie, etc., nor forbid a child to pray and serve God.

The promise to obedient children is, "it shall be well with thee, and thou shalt have long life." This is not the *chief* motive of obedience, but an incidental one. The chief reason is: because it *is right* (v. 1).

"The highest well-being requires a training which will fit one to cope with life's difficulties, employ life's opportunities and endure life's trials. Therefore, obedience to the discipline of the home is a necessity for well-being."

V. 4. *Fathers, provoke not your children to wrath*. Fathers are at the head of the family, and the command is addressed to them. "They are more prone to passion than mothers, whose fault is rather over indulgence." To this, however, there are many exceptions. Many mothers also irritate their children. (1) *Provoke not*; "do not irritate them by vexatious commands, unreasonable blame and uncertain tem-



per." Be courteous; do not speak roughly; do not deprive them of innocent mirth and play.

(2.) *Bring them up in the nurture*, etc. Nourish them in two ways: by nurture in practical training and discipline. This refers to the health of the body, the education of the mind and religious and moral training. *Admonition* is imparting *truth* to them and keeping them from *error*. Go with them to church; do not *send* them there.

Let there be reason and good sense in parental commands. Happy is the home where calm and serene rule by parents produces good conduct in the children. In such a case the lost Paradise is partly restored.

Let parents bring up their children in a religious spirit and under Christian rule.

THE DUTIES OF SERVANTS are given in vs. 5-8. Earthly masters are called *masters according to the flesh*—implying (1) that there is a higher Master; (2) that obedience here refers to earthly concerns, not to spiritual and eternal interests; (3) that such obedience is, after all, of short duration, only as long as they are in the body.

*Fear and trembling* denote anxiety to do right. *Not with eye-service*, or when the master or mistress is looking on. *Singleness of heart* means having but one aim. *As to the Lord*—as though you were doing it for Him; and expecting the *reward* from Him also. He will reward a servant as richly as He does a master.

THE DUTIES OF MASTERS, OR EMPLOYERS is next given, v. 9. Do unto them as ye would that they should do unto you. If employers and employed would follow Christ's rule, how much suffering would be avoided!

*Forbearing threatening*. Habitual threatening is wrong and unwise. It is better to rule by love than by fear.

*Knowing that your master*—better, that both their Master and yours is in heaven. All are equal in the eyes of the Master of both classes. It was such teachings as these which eventually led to the abolition of slavery. When men do not willingly recognize the true relation between masters and servants, or between employers and employed, then God's providence does

quickly and retributively what men would not let His Gospel do.

THE DUTIES OF ALL, without regard to age, relation or classes, follow, vs. 10-13.

*Finally*, summing up all. Temptations and tempters are many, and we are all weak and exposed. How may we overcome evil, and triumph in the right? It is necessary first to *be* right and strong, and secondly to *do* the right.

*Be strong in the Lord*. Strength is needed; and from God we may receive it. Secure His aid first of all.

V. 11. *Put on the whole armor*—first, as a defense against temptations and evil influences.

*The wiles of the devil* are all his plans, disguises and temptations. We dare not expose ourselves to them. We need a covering and a protection first; only then can we fight him successfully.

V. 12. *We wrestle*. The contest is a hand-to-hand struggle. *Not against flesh*; it is not a *physical* warfare, with swords and guns. It is not against rulers and governments. It is a *spiritual* warfare, and the battle-field is the *heart*.

*Principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places*. Surely these terms denote something more than *human* opposition to righteousness and the Gospel. Our main controversy is with the invisible spirit of wickedness—with supernatural powers.

Fallen angels are divided into ranks and classes, and are under the control of a leader, Satan. Under this same head are the promoters of sin on the earth, all men and women who consciously and willfully oppose God and good men and right undertakings.

V. 13. *Wherefore take the whole armor of God*. Since our foes are in power too mighty for us. As soldiers protect their body, so we must protect our souls—with shield, helmet, breastplate and sword.

*That ye may be able to withstand*—when attacked; this is the *defense*.

*Having done all, to stand*. Having fought bravely, stand your ground as a victor. So Paul had done.

*By obedience* all can conquer—children and parents, servants and masters; disobedience leads to failure and defeat.



## LESSON VI.

## FIFTH SUNDAY AFTER EASTER.

May 10th, 1885.

## CHRIST OUR EXAMPLE. (Philippians 2: 5-16).

5 Let this mind be in you, which was also in Christ Jesus,

6 Who being in the form of God, thought it not robbery to be equal with God,

7 But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name, which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

**GOLDEN TEXT.**—Let this mind be in you, which was also in Christ Jesus. V. 5.

## NOTES.

The Epistle to the Philippians was written by Paul in his Roman prison. They had sent him a sum of money for his support and house rent.

V. 5. *This mind*—feeling, spirit. 6. *The form of God*—before His incarnation. “The Word was God.” *Not robbery*—Being true God, it was not a robbery or a prize to be arrayed in the glorious *Form*. 7. *No reputation*—emptied himself of the Form of God, not of the Divine Essence and Attributes. He took the *servant form*. 8. *Fashion*—mode of appearance. *Humbled Himself*—became not only man, but a lowly man. *Unto death*—a still deeper humiliation. *The Cross*—the deepest depth of all. In Roman eyes, crucifixion was only for *slaves*; to Jews it was *accursed*.

9-11. Wherefore as a reward of His obedience; Now follow the steps of His exaltation; (1) *God* exalted Him; (2) the Name above every name; (3) every knee must bow at that Name; (4) His *Lordship* (Divine Kingship) must be confessed. 12-13. Wherefore; as a consequence of this Pattern set before you, follow Christ: (1) in obedience, (2) in carrying your work out to completion as He did. *Man's part*—work out; God's part—He works in you; gives the willing mind and the strength to do. *Salvation*—freedom from sin. 14-16. The two sides of Christian life and activity: (1) negative, *without murmurings and disputings*, blameless, harmless; (2) positive: sons of God, shining as lights, holding forth the word.

## QUESTIONS.

Who wrote this letter? From what place? To whom? *Where is Philip'pi*? What had the Philippians sent him? Why?

V. 5. Whose mind should we have? What does that mean?

6. In what Form was He? When? What was no robbery or prize?

7. What did He do? When? What form did He assume? Was He still God?

8. Mention the next step of His humiliation. The lowest of all. How did the Romans look upon crucifixion? The Jews?

9-10. What did God do? Why? What name to given Him? What persons must bow to Him?

11. Who shall confess Him? To the glory of whom? Do all do this willingly?

12-15. For what are the Philippians praised? What now urged to do? Who was working in them? What to do? What is salvation? How were they to do all things? Why? Are believers to bear witness of Christ? How?

16. What are we to hold forth? Only by our words? How else? In what would the Apostle rejoice?

## REVIEW QUESTIONS.

What mind was in Christ? Who should seek to have the same? Have you it? Tell about Christ before He came on earth (Vs. 6-7). Tell about His self-humiliation. (V. 8). Tell what reward He received. (Vs.

(9-11). Do you confess Him? Were the Philippians following Christ's example? What were they to *avoid*? What to *do*? Give the two sides of Christian life and conduct. (See Notes).

## CATECHISM.

*Ques.* 39. Is there anything more in His being crucified, than if He had died some other death?

*An.* Yes, [there is;] for thereby I am assured that He took on Him the curse which lay upon me, for the death of the cross was accursed of God.



## LESSON VI.

May 10th, 1885.

Fifth Sunday after Easter.

While Paul was a prisoner at Rome, waiting for his trial before Nero, he wrote this letter to Christians at Philippi. Wordsworth calls it "the apostle's farewell epistle to the Gentile world." After telling of his own condition, Paul earnestly commends the Lord's example, warns against false Judaistic teachers, and urges co-operation with himself. This lesson earnestly presents Christ as the perfect divine pattern, and also as the one whom all should acknowledge.

The city of Philippi was situated in Macedonia, eight miles northwest of Neapolis, which was its seaport. It lay between two mountain-ranges, and a paved Roman road led over the steep range, Symbolum, from Neapolis to Philippi.

The church of Philippi was founded by Paul and Silas in the house of Lydia (Acts 16). Eleven years had since passed. This church had sent supplies to Paul on four occasions. It was the most liberal congregation which he had established. None of his epistles abounds with so much true affection as this.

The history of Christ is given in verses 6 to 11, in a clear and simple manner, but with wonderful beauty and power. The second part of the Apostles' Creed is very much the same.

The Apostle holds up Jesus as our Example. He begins with *Christ in the glory of God*, and then follows Him down from point to point, till he reaches the lowest depth of humiliation. *Christ in His humiliation and suffering* is vividly set before our minds. The amazing spectacle had annihilated every selfish feeling in Paul's heart, and he desired all people to gaze upon the Crucified until they, too, should glory only in the cross of Christ, and become humble, lowly, gentle and obedient as the Master.

## THE CHRIST MIND.

V. 5. *Let this mind be in you.* We are to make Jesus our Model, and frame our lives in accordance with His example.

Vs. 6-8. *In the form of God.* This refers to Christ, before His incarnation

and birth of Mary. That glorious Form corresponds with His Being. He is God. "Less cannot be implied in this word than *eternal pre-existence*."—*Alford*. "In the Form of God;" this corresponds with the opening words of St. John's Gospel. The Word was with God, and the Word was God.

*Thought it not robbery.* He did not assume anything but what was His by right. It was His right forever to retain that glory and to appear as God forever. He could have manifested Himself on earth in all His majesty. But, no, He emptied Himself.

*Made Himself of no reputation*,—emptied Himself; that is, not of His divine nature but of the form of God. He veiled His glory and manifested Himself in *servant-form*. "I came not to be ministered unto, but to minister," or *serve*.

*In the likeness of men*,—"like unto His brethren in all things," sin only excepted, "that the Bread Himself might hunger, Strength be made weak, Health be wounded and Life die! And all this that our hunger might be fed, our dryness moistened, our weakness comforted, our iniquity quenched, our charity enkindled! What greater mercy than that the Creator should become a creature, the Sovereign become a servant, the Redeemer be sold, the Exalter be abased, the Reviver be slain!"—*Augustine*.

*Obedient unto death.* No profounder spirit of obedience can be shown than this. He obeyed even to the surrender of His life, to death, in its utmost horrors and ignominies,—that accursed death. "In our modern thought the cross has become honorable, as the symbol of Christianity. But in the Apostolic age it represented the most *disgraceful* form of the death-penalty; a death which could not be inflicted upon a *citizen* for any offense whatsoever; a death which was reserved for slaves, and for the vilest criminals; a death which was far more shameful than the hangman's noose is at the present time."

V. 9. *Wherefore*,—because of this voluntary self-humiliation. We have now passed the anti-climax,—we have seen the deepest depth of abasement. Now follows,



## THE EXALTATION OF CHRIST.

Vs. 9-11. The humiliation was *the Son's* own act; *the Father* now intervenes and exalts Him. It was not merely the Son of God who was raised to the right hand of power, but *Jesus*, the Son of Man, the God-Man. "It is the Son Incarnate, the God-Man, who is thus exalted—the humanity entering with the eternal Logos, from whom it is forever henceforth inseparable, into the glory once laid aside, but now resumed."

*The Name which is above every name is that of Jesus.* That name stands alone. He only is Redeemer, Saviour.

*At the name of Jesus every knee shall bow* He has other names—the Word of God, King of Kings and Lord of Lords. But during all His humiliation He was known as "Jesus." That Name was nailed to the cross; that Name He bears forever.

*Bowing the knee* indicates adoration, as to a sovereign. Some bow *willingly*, others out of *fear*.

*Things in heaven*, angels; *in earth*, men; *under the earth*, the dead; perhaps, also, evil spirits, for "they also believe and tremble." The whole universe is meant.

Think of the universe bowing to Him and confessing that Name which the multitudes mocked on Calvary! The Name of humiliation is now the Name of glory. "Nazarene, Thou hast conquered!" exclaimed the Apostate Julian, and all scoffers must take up that refrain some day.

*Jesus Christ is Lord.* Jesus is the Christ, the Messiah; and He is the Lord of glory, King of the universe.

*To the glory of God.* Honor shown to the Son glorifies the Father; it does not detract from Him.

V. 12. *Wherefore*,—seeing we have in Christ such a specimen of *glory resulting from obedience* (v. 8), see that ye also be obedient.

## FOLLOW HIS EXAMPLE.

Vs. 12-13. *Ye have always obeyed.* The Philippian believers caused the Apostle less concern than any others. He often commended them. He now exhorts them that, *in His absence*, they should go on as they had begun, working out to completion their salva-

tion. Begun in earnestness, it must be continued in the same spirit, *with fear and trembling*. God would not leave them to their own efforts; He is working in you the ready mind, and He gives the strength of continuance.

*Work out your own salvation.* That is, carry it through to completion. We must persevere to the end, and *finish* our course. This is *man's* part. "The sound Christian neither, like the formalist, rests in the means, without looking to the end; nor, like the fanatic, hopes to attain the end without the means." When man does his duty he may be assured that God will work in him to will and to do. Edwards says: "It is not that God does some and we the rest. God does all and we do all. God is the only proper author, we the only proper actors." Bernard says: "Our will does nothing thereunto without grace; but grace is inactive without our will."

Vs. 14-16. *Without murmurings*—fault-findings. *Disputings*,—objections, profitless discussions and differences on non-essential matters.

There are *two motives* for such a course. The *first* motive is *our own personal holiness*.

*That ye may be blameless and harmless*,—as Christ our example was. *Sons of God*,—having the purity and unselfishness of their Father in heaven.

The *second* motive is, doing good to others. In the midst of a crooked and perverse nation, we are to shine like luminaries. A Christian is to be a light to others by word and teaching, and also by *example*.

*I may rejoice.* Paul had founded the church at Philippi, and he was desirous that the gospel should be truly followed.

*The day of Christ*,—when He shall appear as Judge. *Neither labored in vain*. There is a joy in true success in a good work.

"A practical hint for all who want to get rich. Send three cent stamp and have the secret exposed," was an advertisement in a trashy paper. The answer sent to all inquiries was: "Don't be so quick to throw three cents away. Save your pennies."



## CHRISTIAN CONTENTMENT. Phil. 4: 4-13.

4 Rejoice in the Lord always: *and again* I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

**GOLDEN TEXT:** The God of peace shall be with you. (v. 9.)

## NOTES.

*Verse 4. Rejoice in the Lord*—be joyful in Him, not in anything we have. *5. Moderation*—forbearance, gentleness. *The Lord is at hand*—may come at any hour. *6. Be careful for nothing*—take no anxious thought. *7. Peace of God*—it comes from trusting Him. *8. Honest*—honorable, more than simple honesty. *Just*—not merely lawful, but right. *Good report*—worthy of praise. *Virtue*—moral excellence or uprightness. *9. Paul* urges them to follow his *teaching* and his *example*.

*10. He* here refers to the sum of money they had sent him. They wished to do it before, but *lacked opportunity*. *11. Learned to be content*—to be independent and self-supporting. *Christian contentment* is not idleness, carelessness, but a recognition of God's Providence, and making the best of our lot. *12. Abased*—cast down, as when in hunger or in prison. *Abound*—have ample supply. *Can do all things through Christ*—his *contentment* came from Christ. He could *do* and *suffer* by His help.

## QUESTIONS.

What is the title of the lesson? To whom was it written?

V. 4. What does he urge them to do? In whom should they be joyful?

5. What is moderation? To whom were they to let it be known? Who is at hand? What is meant?

6. Why not be careful? What does Christ say in Matt. 6: 25? To whom should we make our wants known? With what?

7. What promise is given? Will that give *contentment*?

8. On what things are we to think? Would

that keep them from falling into their *opposites*, such as error, dishonor and impurity?

9. Whose teachings and example were they to imitate? What assurance does he give them?

10-11. How did Paul rejoice? What had flourished again? To what act of theirs does he refer? Why had they not sent it before? What had he learned by experience?

12-13. What further did he know? What is it to be abased? To abound? How could he do all these things? Had he fully learned the lesson of Contentment? Are you trying to learn it? Who strengthens us?

## REVIEW QUESTIONS.

Can we always rejoice in earthly things? Do all have troubles and sorrows? In whom alone can we rejoice at all times? Who is always at hand with us? Should this keep us from being careful and anxious? When we are in need, what should we do? (v. 6).

What will keep the heart contented? (v. 7). What things are we to think upon? Are they the necessary ones? Why did Paul rejoice? (v. 10). In what state was he content? (v. 11). What gave him such contentment?

## CATECHISM.

*Ques. 40.* Why was it necessary for Christ to humble Himself even unto death?

*Ans.* Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.



## LESSON VII.

May 17th, 1885.

Sixth Sunday after Easter.

The lesson for to-day is from the epistle to the Philippians, as was that of last Sunday. On our lesson Neander remarks: "Paul, the prisoner of the Lord, looking to a near approaching death, finds reason to promise and require an *ever-abiding joy* in the consciousness of fellowship with the Lord; to make joy indeed the ground-tone of the Christian life, to make the whole Christian life a *jubilee of redemption*. But with this connects itself the requisition for a *Christian walk*, since this joy in the Lord cannot exist if the life of the Christian does not correspond to the law of the Lord, does not testify of fellowship with Him."

Joy, gentleness, carefulness, good reputation, virtue, contentment—these are specially commended in the lesson.

There is much in this world which people allow to make them discontented and unhappy. Accordingly, Paul exhorts to *Christian joy and contentment*; and the exhortation comes with peculiar force from one who was contented though a *prisoner in chains*, and in danger of a violent death.

V. 4. *Rejoice in the Lord*. Jesus says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We cannot always be joyful *in the world*, or in worldly pleasures.

Not all that is called joy is *really* rejoicing. Joy is more than mere pleasure or mirth. True joy springs from our union with Christ. It is a delight in Him for what He is, for what He has done and is doing for us. There is joy in pardon, in worship, in His service, in working in His cause, and in what is yet in store for us in heaven.

Christian joy is, therefore, *lasting*, *always*, under all circumstances, in all places, at all times, because we have a Saviour.

Vs. 5-6. *Moderation*—forbearance, "that yieldingness which urges not its own rights to the uttermost;" a gentle unselfishness.

What is Christian forbearance? "It is the grace which is slow to take offense, and swift to forgive; which suffers wrong rather than quarrels, and refrains from the rigid enforcement of

legal rights. Justice may exact an extreme penalty, and demand the uttermost farthing; but they who are expecting a Saviour, from whom they need clemency, may well show all men that they are of a like character."

*The Lord is at hand*—ever near; therefore *Be careful for nothing*; do not be anxious. The early Christians lived in expectation of Christ's Second Coming; and this kept them from earthly cares. *Practically* the Lord comes to us at death.

The prospect of His coming brings joy in every way; for with it there will be an *end* of pain, sorrow and sin, and the beginning of everlasting happiness.

*Prayer and thanksgiving* are next enjoined. Many pray only when they are in trouble. Pray at all times; give thanks for daily blessings, and especially for deliverances.

V. 7. *The peace of God*—the peace with which God fills the soul that trusts in him. Peace comes from resting in Him, and is the counterpoise of all troubles and anxieties (John xvi. 33).

*Passeth all understanding*—it is a more blessed thing than the human mind can take in.

*Shall keep your hearts*—stand as a guard or sentinel. There shall be peace *within*, whatever outward troubles may besiege.

Not only the hearts, but also the *minds* shall be guarded. The heart is the seat of the will and of the affections; the mind is the seat of thought and memory. The keeping of the mind is the guarding it against the false reasonings of infidels, skeptics and wicked men, and also against the attacks of Satan.

*Through Christ Jesus*—Who is the Mediator by whom we have peace with God. Living in Him as the sphere and element of our custody, we have security. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." "As the persons of princes are secured by guards of armed and valiant men, who watch while the princes sleep, so are Christians guarded and secured by the peace of God, better than any prince ever was by a guard of forty thousand men."

V. 8. *Finally*, as a closing thought.



*True*—not what is pleasant or popular, but right. *Honest*—honorable—which makes men esteemed and revered by their companions. *Just*—righteous in word and act. *Pure*—righteous in essence, in the secret thought and feeling—temperance, chastity and modesty. *Lovely*—benevolent, courteous, sweetness of temper. *Good report*—the outward expression of what is “lovely,” winning favor by its loveliness. *Virtue* is piety and morality combined; and it is *praise* to its possessor, or praise-worthy.

*Think on these things*; by fixing the heart and mind on these, you will be kept from low, impure and vicious thoughts.

V. 9. *Those things, which ye have both learned and received . . . and seen in me do.* Not only what they had learned from his *teachings*, but from his example. He appeals to himself as an example. They knew that He lived up to his teaching. They should do likewise.

*The God of peace*; above he said, *the peace of God*. To have “the peace” is much, but to have “the God of peace” is still more.

Vs. 10–13. *I rejoiced*—because the Philippians had ministered to his necessities. They had sought opportunity to help Him, and had found it. Their *care* for Him had flourished, or revived.

Even without such aid He would have been *content*; but their aid carried *rejoicing with the contentment*.

*He knew how to be abased*—poor and cast down, without being despondent and sad. He could also *abound*, or be full, without being puffed up and elated.

*I can do all things*—painful or pleasant, hunger or eat, *through Christ who strengtheneth me*. I am equal to all emergencies.

Contentment is *not indifference* to things pleasant or painful (stoicism), but it is the *result of trust in God's Providence*. He careth for us.

“Let us learn, hence, (1) That we need not sink under any trial, for there is One who can strengthen us. (2) That we need not yield to temptations; there is One who is able to make a way for our escape. (3) That we need not be harassed and vexed and tortured with improper thoughts and unholy

desires; there is One who can enable us to banish such thoughts from the mind and restore the right balance to the affections of the soul. (4) That we need not dread what is to come; trials, temptations, poverty, want and persecution may await us, but we need not sink into despondency.”—*Barnes*.

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### GOSSIPS.

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Never was a keener and better description of that “bluebottle of social life,” the empty-headed gossip, than that given in Cardinal Manning’s “Notes:” “The harmless gossip who, being good-hearted but empty-headed, talks incessantly in a kindly, bird-witted, scatter-brained way, of all sorts and conditions of men, cannot talk on subjects scientific, literary, or historical, for he knows nothing about them; nor of things generally, for he is habitually unobservant; but his whole talk is of persons. What such a one has done, is doing, is about to do, would do, or will do, and what such another has said, or is saying, and so on through all the moods and tenses; how Mr. Gladstone entered Parliament as a supralapsarian, but has gone over to the social democracy, and how no Duchess of Sutherland would ever have in her wardrobe less than 144 pocket handkerchiefs, every one of which cost twenty-five guineas; how Sir Wilfrid Lawson, in early life, tried to be a Dominican, but was sent away because of his hard drinking and contagious melancholy. Such gossips are, however, free from guile or malice, as they are from common sense or discernment of what in men or things is credible, probable, or possible. Nothing comes amiss to them. Gossip they must, by a second nature. If any have any thing to say they will say it; if nothing, it is all one; they buzz on amiably, *sicut chimæra bombitans in vacuo*, amiable, buzzing, creatures, the bluebottles of social life.”—*Christian Union*.

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UNDER the laws of Providence life is a probation; probation is a succession of temptations; temptations are emergencies, and for emergencies we need the preparation and the safeguard of prayer.—*Austin Phelps*.



## LESSON VIII.

## WHITSUNDAY.

May 24th, 1885.

## THE HOLY SPIRIT AS CREATOR.

SUPR. In the beginning God created the heavens and the earth.

SCH. And the earth was without form, and void; and darkness was upon the face of the deep.

SUPR. And the SPIRIT of God moved upon the face of the waters.

SCH. And God said, Let there be light, and there was light. (Gen. 1: 1-3.)

SUPR. And the LORD God formed man of the dust of the ground;

SCH. And breathed into his nostrils the breath (SPIRIT) of life, and man became a living soul. (Gen. 2: 7.)

## THE INSPIRER OF MEN.

SUPR. Can we find such a one as this is, a man in whom the SPIRIT of God is?

SCH. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. (Gen. 41: 38.)

SUPR. And Joshua the son of Nun was full of the Spirit of wisdom;

SCH. For Moses had laid his hands upon him. (Deut. 34: 9.)

SUPR. For the prophecy came not in old time by the will of man;

SCH. But holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1: 21.)

## THE SPIRIT PROMISED TO ALL.

SUPR. For I will pour water upon him that is thirsty, and floods upon the dry ground;

SCH. I will pour My Spirit upon thy seed, and My blessing upon thine offspring. (Is. 44: 3.)

SUPR. And I will put My Spirit within you, and cause you to walk in My statutes. (Ezek. 36: 27.)

SCH. And it shall come to pass afterward, that I will pour out My Spirit upon all flesh.

SUPR. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

SCH. And also upon thy servants and handmaidens in those days will I pour out My Spirit. (Joel 2: 28-29.)

## THE SPIRIT GIVEN.

SUPR. And Jesus, when He was baptized, went up straightway out of the water;

SCH. And, lo, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and lighting upon Him. (Matt. 3: 16.)

SUPR. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you.

SCH. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost. (John 20: 21-22.)

SUPR. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. (Acts 2: 4.)

SCH. Then laid they their hands upon them, and they received the Holy Ghost. (Acts 8: 17.)

SUPR. While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

SCH. On the Gentiles also was poured out the gift of the Holy Ghost. (Acts 10: 44-45.)

SUPR. Have ye received the Holy Ghost since ye believed?

SCH. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied. (Acts 19: 2, 6.)

## QUESTIONS.

What Sunday is this? What is it called in Acts 2: 1? What does Pentecost mean? Who is the Holy Ghost? What did He do in the creation of the world? How did man become a living soul? Why was Joseph so discreet and wise? Joshua? How did holy men of old speak? To whom was the Spirit promised? Would either sex be excluded?

Any age? Any classes? On whom did the Spirit descend as a dove? What significant act did Jesus perform? (Jn. 20: 22). What did He say? When was the promise fulfilled? Tell all about it. Tell how the Spirit was given in Samaria. To Cornelius. To the twelve at Ephesus. Learn the catechism.

## CATECHISM.

Ques. 53. What dost thou believe concerning the Holy Ghost?

Ans. First, that He is true and co-eternal God with the Father and the Son: secondly, that He is also given me to make me, by a true faith, a partaker of Christ and all His benefits, that He may comfort me and abide with me for ever.



## LESSON VIII.

May 24th, 1885.

## Whitsunday.

The lesson which was selected for to-day by the international committee will be used on the last Sunday of this quarter instead of a review. We have, instead, selections from the Old and New Testaments, to be read antiphonally, and also as a lesson for the day. These Scripture selections give, as it were, a history of the Holy Spirit, in His work as Creator, Inspirer and Sanctifier. He sustains another relation to men, that is, as Reprover of sin. "My Spirit shall not always strive with man, for that he also is flesh" (Gen. 6: 3). "He shall reprove (convict) the world of sin, of righteousness and of judgment to come" (John 16: 8). These passages relate to His work upon the *unbelieving world*. Those in the lesson speak of His relation to believers who are in God's covenant.

I. The Holy Ghost is true and co-eternal God with the Father and the Son. He is called God (Acts 5: 3, 4).

II. He creates, works miracles, inspires prophets and skilled workmen (Ex 28: 3; 31: 2, 3; 35: 30, 31).

III. He is eternal (Heb. 9: 4), everywhere present and knows all things, "even the deep things of God."

IV. He is a person, not an influence or attribute of God. He hears and speaks; He teaches all things and intercedes.

V. He was the Inspirer of the prophets. From Him Joseph and Joshua received their wisdom, as did also Balaam (Numbers 24: 2).

V. In the days of Samuel "schools of the prophets" were formed, and to the young men in these schools the Spirit was given, enabling them to prophesy. "He spake by the prophets," even to the coming of John.

VI. But He was promised "to all flesh." A period should come when not only certain persons or classes should be filled by Him in a miraculous manner, but when all ranks and classes, without regard to sex, age or social condition, should receive Him.

These promises were fulfilled when Jesus came. The Spirit was given without measure to Him; and He assured His disciples that they, too, should receive Him and be endowed with power

from on high. "He shall lead you into all truth," He will be your comforter.

VII. On the day of Pentecost that new era of the *Spirit's abiding presence* began. The Church was established as "the home of His continual presence and power among men." (Collect for Whitsunday, Order of Worship, page 107). Then "the Dove forsook the ark of Moses, and fixed His dwelling in the Church of Christ."

VIII. In the Christian dispensation, all disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

IX. In the Old Testament times, and in the early Christian Church, the Spirit was given in a *miraculous* manner, with signs and wonders. It is the *ordinary* gift of the Spirit that is promised to *all believers*. Our Lord ordained that all should be baptized in the name of the Holy Ghost, and thus indicated the necessity of a *personal connection of every believer with the Spirit*. The union is *inward, life-giving, enlightening, comforting, sanctifying and abiding*.

"He is also given me, to make me by a true faith a partaker of Christ and all His benefits, that He may comfort me and abide with me forever." (Catechism).

"Now, if any man have not the Spirit of Christ, he is none of His" (Rom. 8: 9). "It is the Spirit that quickeneth" (maketh alive). Whoever receives the Spirit will (1) be sorrowful for sin, (2) believe in and turn to Christ for pardon and salvation, (3) love Him with a deep and true devotion.

"Did ye receive the Holy Ghost when ye believed?"

The Holy Spirit is "the mode of Christ's presence in us," says Calvin (see Dr. Nevin's "Mystical Presence," page 225). In Romans 8: 9, 11; "the indwelling of the *Spirit* and the indwelling of *Christ* in believers are exhibited as one and the same thing." Our Lord said: "A little while and ye shall see Me, *because I go unto the Father*." The natural man would say that the reason given would prevent



our seeing Him, rather than cause such sight. "I will come to you," Christ adds. The bodily presence was removed, to make room for His presence in and by the Spirit. I will send the comforter unto you, and I will come to you. On the day of Pentecost Christ came, and the Spirit came. "The Holy Spirit is a Present Christ." (See Dr. Joseph Cook's lecture in Tremont Temple, Boston, March 16th, 1885.)

"The Spirit then constitutes the form of Christ's presence and activity in the Church, and the medium by which he communicates Himself to His people." "Jesus Christ is the Principle of the spiritual order of existence, and the Holy Ghost is the Medium."—*Dr. Nevin.*

The dispensation of the Spirit is the personal reign of Christ. In 2d Corinthians 3: 17, St. Paul says: "Now the Lord is the Spirit." In other words, as Lange remarks, "The Holy Spirit is *Christ's* Spirit." The life of the Spirit is the continuation of Christ's activity.

"Ye in Me, and I in you." Thus are we joined to our Saviour by His Spirit. "If any man be in Christ Jesus, he is a *new creature*;" and "it is the Spirit that quickeneth;" maketh alive in Christ.

The gift of the Holy Ghost lifts souls from moral death to spiritual life; and He is given in greater and greater measure to them that obey. "He dwelleth with you, and shall be in you. He shall abide with you forever."

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### USING ONE'S EYES.

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How many of us go through life without ever realizing that our eyes have to be educated to see, as well as our tongues to speak, and that only the barest outlines of the complex and ever-changing images focused on the retina ordinarily impress themselves upon the brain? That the education of the eye may be brought to a high state of perfection is shown in numerous ways. There are many delicate processes of manufacture which depend for their practical success upon the nice visual perception of the skilled artisan,

who, almost unconsciously, detects variations of temperature, color, density, &c., of his materials which are inappreciable to the ordinary eye. The hunter, the mariner, the artist, the scientist, each needs to educate the eye to quick action in his special field of research before he can hope to become expert in it. The following story, which is quite apropos, is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the Professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and, finding himself in a quandary as to which one he should choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side-yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mold of fungus on the bricks, and evidences of "bluing" in the water, besides other details. It is needless to tell to which candidate was awarded the coveted position. Houdin, the celebrated prestidigitateur, attributed his success in his profession mainly to his quickness of perception, which, he tells us in his entertaining autobiography, he acquired by educating his eye to detect a large number of objects at a single glance. His simple plan was to select some shop window full of a miscellaneous assortment of articles, and to walk rapidly past it a number of times every day, writing down each object which impressed itself upon his mind. In this way he was able, after a time, to detect instantaneously all the articles in the window, even though they might be numbered by scores.—*The Penn Monthly.*

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I WILL tell you what to hate. Hate hypocrisy. Hate cant; hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with a deep, living, godlike hatred.—*F. W. Robertson.*



## LESSON IX.

## TRINITY SUNDAY.

May 31st, 1885.

## PAUL'S CHARGE TO TIMOTHY.—2 Tim. 3 : 14-17 ; 4 : 1-8.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ;

15 **And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**

16 **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :**

17 **That the man of God may be perfect, thoroughly furnished unto all good works.**

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come, when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith :

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

**GOLDEN TEXT:—The Holy Scriptures, which are able to make thee wise unto salvation. V. 15.**

## NOTES.

The second letter to Timothy was written from Rome by Paul just before his martyrdom.

V. 14. *Continue*—abide in the old truths. *Learned them*—of his mother, grandmother, and Paul (2 Tim. 1 : 5). *Scriptures*—of the Old Testament. 16. *Inspiration*—breathing in ; the Holy Spirit guided the writers and taught them what to write : (1) *Doctrine*—teaching or instruction in the truth. (2) *Reproof*—convicting the erring. (3) *Correction*—restoring the erring to the right way. (4) *Instruction in righteousness*—training in a right life. 17.

*Perfect*—complete. V. 1. *The quick*—the living. 2. *Instant*—urgent, pressing on. *Reprove*—convince, show their errors. *Rebuke*—show them their sin. *Exhort*—plead with and appeal to them. *Long-suffering*—patience. *Doctrine*—teaching. 3. *Itching ears*—desiring to be *pleased*, rather than instructed in what is *true*. 5. *An evangelist*—one who goes from place to place and preaches. 6. *Offered*—put to death for the Gospel. 8. *A crown*—such as victors receive. *His appearing*—at the 2d Advent.

## QUESTIONS.

When and where was 2d Timothy written ? By whom ?

V. 14-15. In what was Timothy to abide ? Of whom had he learned them ? How early ? What Scriptures are meant ? What are they able to do ? What additional Scriptures have we ?

16-17. What is said of Scripture ? What in 2d Peter 1 : 21 ? What is the meaning ? For what is Scripture profitable ? The meaning of *doctrine* ? Of *reproof* ? Of *correction* ? Of *instruction* ? Which two refer to *knowledge* ? Which to *practice* ? How does Scripture furnish man ?

V. 1. What final charge does Paul give to

Timothy ? Before whom ? What will Christ do ? When ? The meaning of *quick*

2. What is Timothy to do ? When ?

3. What would come in time ? How do some treat the doctrines of Scripture ? Meaning of itching ears ?

4. From what do they turn ? To what ?

5. What must the teacher do ? What else ? What is an evangelist ?

6-8. What time had now come for Paul ? The meaning of offered ? Of departure ? What had he done ? What else ? What did he look for ? What crown ? Who else shall receive one ? When ? Do unbelievers “love His appearing ?” Do you ?

## REVIEW QUESTIONS. (School in concert).

How many Epistles did Paul write to Timothy ? Who was Timothy ? Give the names of his mother and grandmother. What did they teach him ? What did Paul urge him to do ? What does Paul say about “all Scripture ?” What does Peter declare ? What

charge was given to Timothy ? Do all persons endure sound doctrine ? What instead ? What had Paul finished ? What had he kept ? What did he look for ? Who shall be crowned ?

## CATECHISM.

Ques. 42. Since then Christ died for us, why must we also die ?

Ans. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.



## LESSON IX.

May 31, 1885.

## Trinity Sunday.

Paul was 64 or 65 years old when he wrote the 2d letter to Timothy, and "the time of his departure was at hand." It contains the dying counsels of an aged to a young minister: "We should read it with the interest with which we do the *last words* of the great and good. We feel that, having *little time* to express his wishes, he will select topics that lie *nearest his heart*, and that he deems *most important*. Let us sit down at such a man's feet, and listen to his parting counsels."

ABIDING IN SCRIPTURAL TRUTH is urged on Timothy. *Continue in the things, v. 14.* In the previous verses he had mentioned men who grew worse and worse, and departed from the truth. Follow not *their* example, but that of your teachers—his mother, grandmother and Paul. *Continue in the things* that is in the truths of religion. Amid the seductions and errors of the day he should hold on to those doctrines, whoever might oppose them, or whatever consequences might follow.

15. *From a child* Timothy knew the Scriptures of the Old Testament. The New Testament was not in existence at that time.

*Which are able to make thee wise unto salvation*—because they make known to us our *need* of salvation, and point us to the *Saviour*.

"The Scriptures are not a cold, tame, dead thing. There is no book that has so much power as the Bible; none that is so efficient in moving the hearts and consciences and intellects of mankind. There is no book that *has* moved so many minds; none that has produced so deep and permanent effects on the world."—*Barnes*.

*Unto salvation*—(1) from Jewish and Pagan error; (2) from sin, condemnation and everlasting death.

*Through faith*—our part in the work of salvation. We must believe the Scriptures in order that we may be enlightened by them, and rescued from evil and its punishment. "Not every one can be made wise unto salvation by the writings of the old covenant, but only every one who believes in Christ. Faith in Christ is a torch, by whose light we can first read aright and understand

the dim colonnades and mysterious inscriptions in the ancient venerable temple of the old covenant."—*Van Oosterzee*.

## THE BIBLE THE WORD OF GOD.

Vs. 16, 17. The revised version is: *Every Scripture inspired of God is profitable, etc.* The Bible is *God's Word* to man, not man's. It was written by 36 different persons during a period of 1500 years; and yet it is *one Book*; there is *unity* and *agreement* in all its parts. This could be only as its truths proceed from a common source—"inspired of God." The power of the Divine Spirit is the breath of life which moved the minds and hearts of the writers. "Inspiration is an extraordinary Divine agency upon teachers while giving instruction, whether oral or written, by which they were taught how and what they should speak or write."—*Knapp*.

*It is profitable*—yes, in all good things. The *uses* of Scripture are (1) to *teach* the ignorant, (2) to *convict* the evil and prejudiced, (3) to *correct* the fallen and erring, and (4) to *train* all men in righteousness.

*Perfect, thoroughly furnished*—complete at all points, and completely equipped for *all good works*—every part of the Christian life and service. There is nothing *one-sided*, *narrow* or *defective* about it; and, if rightly used by us, we will not only *get rid* of all sin and ignorance, but also be *filled* with all knowledge and goodness.

*For doctrine*—for teaching, "for theoretical instruction in everything in the sphere of religion, which without it would remain unknown to us."—*Van Oosterzee*.

*For reproof*—refutation, convicting the erring of their error. This includes polemical teaching, or combating error. "Doctrine and reproof" comprehend the *speculative* parts of theology.

*Correction and instruction in righteousness*—these refer to the practical moral life.

"The Holy Scriptures have God for their *Author*, salvation for their *end*, and truth, without any mixture of error, for their *matter*."—*Locke*.

## BIBLE TRUTHS ARE TO BE PREACHED.

Vs. 1-5. *I charge thee*. There are temptations to teach and preach man's



thoughts and opinions; but resist it. Teach what God has made known. The Lord Jesus will *judge* your words and works. Therefore *preach the Word*—proclaim it as a *herald* does, on the authority of a *higher* Personage.

V. 2. *Be instant*, or urgent, in this work. *In season, out of season. Take and make opportunities.*

V. 3. *The time will come*—it has come in every age of the world. The first glow of enthusiasm dies out, and then there is a craving for novelties or sensations. Then hearers want to hear what will please or entertain, rather than what will *profit* them.

V. 4. *Turn from the truth to fables*—“far-off speculations, scientific imaginings, teachings evolved from an inner consciousness.” Such things cannot *save* men.

V. 5. *Watch thou*—be on your guard. It is hard to preach sound doctrine when it is unpopular.

*Endure afflictions*—of all kinds, and from whatever source they may come.

*Do the work of an evangelist*; do not merely have fixed hours and places for teaching; go about and preach, as a traveling missionary.

V. 6. *I am now ready to be offered*—my work is finished; now *you* must continue it.

*I am being offered*—my life is being poured out as a libation, or peace-offering.

#### PAUL'S TRIUMPH.

V. 7. *I have fought—I have finished—I have kept.* What a life, what sufferings, what deeds! “I labored more than they all!” Through all trials, mockery and persecutions he had been faithful.

Now *the time of departure* has come. His ship had loosed her anchor and was on the voyage to the harbor of eternal rest!

V. 8. *Henceforth!* What of the future? What shall the harvest be?

*There is laid up for me a crown!* Only the victors are crowned; and Paul was a glorious victor. His shall be *the crown of righteousness*—the crown that is awarded to the righteous. *The Righteous Judge will give it to me*—and to all who are righteous.

#### THE ELEPHANT AND THE PRACTICAL JOKER.

The Rev. Mr. Watson gives a very curious story in illustration of this animal's wonderful long memory of a wrong suffered. One of those pests of society, “a practical joker,” visited a caravan in a west of England fair and tried his stupid tricks upon an elephant there. He first doled out to it, one by one, some gingerbread nuts; and when the grateful animal was thrown off its guard, he suddenly proffered it a large parcel wrapped in paper. The unsuspecting creature accepted and swallowed the lump, but immediately began to exhibit signs of intense suffering, and snatching up a bucket, handed it to the keeper for water. This being given to it, it eagerly swallowed quantities of the fluid. “Ha!” cried the delighted joker, “I guess those nuts were a trifle hot, old fellow.” “You had better be off,” exclaimed the keeper, “unless you wish the bucket at your head.” The fool took the hint just in time, for the enraged animal, having finished the sixth bucketful, hurled the bucket after its tormentor with such force that had he lingered a moment longer his life might have been forfeited.

The affair had not, however, yet concluded. The following year the show re-visited the same town, and the foolish joker, like men of his genius, unable to profit by experience, thought to repeat his stupid trick on the elephant. He took two lots of nuts into the show with him—sweet nuts in the one pocket and hot in the other. The elephant had not forgotten the jest played upon him, and therefore accepted the cakes very cautiously. At last the joker proffered a hot one, but no sooner had the injured creature discovered its pungency than it seized hold of its persecutor by the coat-tails, hoisted him up by them, and held him until they gave way, when he fell to the ground. The elephant now inspected the severed coat-tails, which, after he had discovered and eaten all the sweet nuts, he tore to rags and flung them after their discomfited owner.—*Chambers' Journal.*

What wonderful condescension! God beseeches me to be reconciled to Him.



# THE GUARDIAN.

VOL. XXXVI.

JUNE, 1885.

NO. 6.

## A LEGEND OF EPHRATA.

BY THE EDITOR.

[John Peter Miller, who had been in early life a Reformed minister, was for many years Prior of the Protestant convent at Ephrata, Lancaster County, Pennsylvania. Though in many respects fanatical, his sincere piety has never been questioned. The following legend was actually related to the author on a visit to Ephrata, but has since appeared in print. It is stated in the *Colonial Records* that the property of Michael Widman was confiscated by the government and sold in March, 1780.]

This is the story I heard one day  
In the ancient cloister at Ephrata :

Miller was Prior here, you know,  
More than a hundred years ago.  
Here at his summons, at dawn's early light,  
Gathered the Brethren in garments of white  
Singing their songs of devotion and praise,  
Raising to heaven their rapturous lays,  
Ere to their labor, through cold and heat,  
Forth they wandered with naked feet.

Treasure of treasures, Peace of Mind !  
Where can the weary spirit find,  
After temptation, heavenly rest ?  
Where can the mourning soul be blest ?  
Even within the convent's walls,  
Often a cloud of sorrow falls ;  
And the saint that is pure as the driven snow  
Can never escape from his ruthless foe,  
But must feel the blows of the monster grim  
That is sent by Satan to buffet him.

Near the convent a tavern stood,  
Kept by a Tory, a man of blood,  
Michael Widman, whose dreaded name  
Was known and hated for deeds of shame.  
Often he stood at the convent gate,  
Taunting the Brothers with words of hate.  
Once he smote the Prior meek  
Cruel blows on his aged cheek,  
Adding the final deed of shame—  
The cruel insult I need not name—  
Which the soldiers did when they bent the  
knee  
On the fearful journey to Calvary.

Washington was at Valley Forge,  
Watching the army of old King George,  
But he sent one day a soldier-band  
To seize the Tory that cursed the land ;  
And Widman was borne away to die  
The shameful death of a British spy.

Some of the Brothers were glad to know  
The coming fate of their wicked foe ;  
But the Prior said : " I cannot stay ! "  
And over the hills he took his way.  
His limbs were weary, his feet were sore,  
When he stood at last at the chieftain's door,  
And prayed aloud : " O, General, save  
The man who has sinned from a traitor's  
grave ! "

" Pray," said the chieftain, " tell me why  
You ask for the life of a British spy ?  
Does your love to your country's foes ex-  
tend ?  
And why have you chosen this wicked  
friend ? "

" Friend ? " cried the Prior, " It is not so ;  
The man, I believe, is my only foe ;  
But I seek to do what the Scriptures tell,  
And those that hate me I love full well.  
Save him ! save him ! I humbly pray,  
As you hope to stand on the Judgment  
Day ! "

The chieftain mused : " Such love is rare,  
And I cannot deny your earnest prayer.  
I will spare the life of the British spy ;  
He must leave the country, but shall not die.  
You have taught a lesson that all should  
know,  
That a Christian prays for his vilest foe."

Thus a way was found—and the way was  
best—  
That led the Brothers to peace and rest ;  
For the cruel Tories were seen no more,  
Gathered around the tavern door ;  
And their wicked leader away was sent  
To the foe, in lifelong banishment.

But the Brothers sang with the rising sun,  
And patiently toiled till the day was done,  
Till the Lord at last gave their souls release,  
And took them home to the realms of peace.



*FRIENDS IN NEED ARE FRIENDS IN-  
DEED.*

BY REV. I. E. GRAEFF.

Stories of Indian cruelties have been told so long that every child in the land is familiar with them.

When the white people from Europe first came to this country they found the Indians here. The two races soon came into conflict, and great wrong was done by both of them. Gradually, as the whites grew in numbers, they drove back the red men and took possession of their hunting grounds. In this way the whole country was taken, except here and there a reservation which the government still allows to the Indians. Many treaties were made with the different tribes, but soon these were either wilfully broken or silently ignored and disregarded. These and other wrongs caused frequent Indian wars, which cost many lives and large sums of money. Cruel, wicked and expensive as this policy was the American people seemed to regard it as the only proper and feasible one until quite recently. Now, at last, we are trying in good earnest to educate these poor savages; to train them to the usages of Christian civilized life, and to make them good and useful citizens of the country.

This new and humane Indian policy was first proposed by public-spirited citizens and friends of humanity, who urged its adoption upon the authorities at Washington. And, even now, its success depends mainly on the efforts of the friends of the Indians, who have organized for the purpose of looking after the rights and interests of these helpless wards of this great nation. The women of the country first organized for this benevolent work, and hence the "Women's National Indian Association" has the honor of being the oldest society of the kind now in the field. But the men soon followed in the good work, and a few years ago the "Indian Rights Association" took its rise and stands as a powerful auxiliary, side by side, with the organization of the fair sex.

The simple fact that men and women of liberal culture and of large experience are willing to band together in this way and give much of their means and much, or all of their time to this self-denying work from purely benevolent motives, is a spectacle of which a high-minded, enlightened Christian people may well feel proud. Such able and generous defenders of the poor and the weak are a bulwark of strength to any nation, and in a republic they are the most reliable guardian of the public honor and safety. It is for this reason that every child, in this broad American commonwealth, should be told what these Indian Associations are organized for and what they are doing.

These ladies and gentlemen have formed themselves into associations for the simple purpose of seeing that the Indians be justly, fairly and kindly treated, and that all reasonable and possible efforts be made by the national authorities to train them to a better way of living. And they are taking very earnest and decided measures to accomplish the object for which they have formed their organizations; and they go about this business in a very practical common sense way.

If treaties have not been kept, laws not enforced, promises not fulfilled, or in any other way solemn obligations violated, these volunteer guardians urge the government to do its duty. No one having any knowledge of our Indian affairs can doubt that there is a crying necessity for such friendship in the case. It is to be very much regretted that such an organized agency of humane temper and aim, was not at hand from the earliest dawn of our history. But as it is at hand now it should be understood and vigorously supported by the whole country.

But the new policy aims at much more than the enforcement of past obligations. It urges the enactment of better laws, and the enforcement of better government, while the treaty fallacy is to be given up altogether. Lands are no longer to be given to tribes as heretofore, but to individuals who shall hold them in their own name, right and title. A full protection of the law is to be given through the



courts. Civilized industry is to be encouraged and developed. Schools of a lower and higher grade are to be established and maintained. And citizenship, with the ballot, is suggested as the coming completion of this generous scheme of Indian emancipation. Of course, this cannot be done without the vigorous co-operation of the government. Money in liberal amounts must be appropriated by Congress, and the right kind of agents must be appointed by the department to put this policy into force. For this reason the friends of the Indians do not only appeal to the benevolence of the people, but they apply themselves with all the force of their enlightened energy to the work of bringing the legislative and executive authorities of the country into hearty co-operation. And if it costs money to do this thing in an effectual way, it is certainly better, and wiser, and nobler than to spend as much, or even a great deal more, in fighting and rooting out these troublesome savages.

We see then what these Indian associations are aiming at, and what they are trying to do. If we, however, really knew to what trouble they go and what sacrifices of means and of time and of convenience many of them make, to reach the end which they have in view, we would likely feel more sympathy for, and take a deeper interest in their work.

Both of these associations have very active corresponding secretaries. These do not only keep up a very extensive correspondence for the information of the public and the transaction of business, but they attend numerous public meetings and deliver addresses for the purpose of furthering the cause. In some instances they have visited the Indian reservations, and made a careful investigation of the actual state of things there. They circulate numerous documents, giving a clear statement of the doings of the societies and the government, and setting forth the claims of the work as a movement of national importance. They have executive committees, and these look after matters at Washington particularly, urging such action upon the department and upon Congress as the

effective enforcement of the new policy may demand. All this is done to create an enlightened public opinion, and to secure proper action in behalf of the long neglected children of the forest. And when this is done for the purpose of enlisting the good wishes and co-operation of the people in a matter which so deeply concerns the whole nation, it is asking but little indeed, when it is suggested that the efforts of these societies should be largely and liberally sustained. A decided popular opinion, firmly expressed, will help greatly in getting the needed legislation and the appropriation required. And where it is possible auxiliary societies should be organized and the work systematically done.

It may be suggested, also, that the boards and societies of the various churches are encouraged to come forward and establish their respective missions among the many tribes which are yet left entirely destitute of such Christian care. The Women's National Association has a few missionaries of their own sex in the field, and these are doing a good work; but the case calls for much more extended effort. Should not the churches feel themselves called to this work specifically, now that the heathen are everywhere becoming an object of Christian missions? Here are hundreds of thousands of heathen right at our own door, occupying the same soil with us and coming in constant contact with our own people. Many of these are ready to learn the lessons of our civilization, and of the blessed Gospel, if only these are brought home to them by the force of Christian sympathy. Should not the churches then come up to the help of the National organization in pushing forward this grand movement of saving the Indians?

The measure appeals also with peculiar force to the young. The sooner these imbibe broad and liberal views about matters which concern the national conscience the better it will be both for themselves and for the country. The age stands in peculiar need of high moral sentiments. There is vast room for the exercise of these in dealing with these barbarous wards of the nation. Hence, let the young, in



their tender years, be confronted with the Indian problem in all its solemn blessings. They cannot learn too soon that they are bound, by every consideration of humanity and patriotism, to aid in Christianizing Indians and teaching them the manners and usages of Christian communities.

The Indian problem is therefore a fit subject for universal consideration. That friends in need are friends indeed is always true, and it is doubly true in our Indian affairs. The iniquitous policy of the past calls for an atonement, and all honor to such as have come forward at their own free will to plead for these poor, weak, helpless, persecuted aboriginal children of our American soil. Can American freemen refuse to hear the appeal and to respond to it in the generous temper of the age?

Miss Howard is missionary of the Women's National Association among the Poncas. It is her business to teach the children of the tribe to speak, read and write English, also to work and become self-supporting; to teach young parents how to make their homes comfortable and attractive; to teach women how to cook the foods of civilization, and how to care for their children, and, most surely, to teach all within reach, in the simplest way, redeeming Christian truth.

It is not yet a year since Miss Howard commenced her missionary work, but her reports are full of interesting statements of what she has done. She found a mother, with a sick baby strapped on a board. She got a doctor who cured the baby. She persuaded the mother to take her child in her arms, and to put him on a bed to sleep, "as white squaws do." She found a sick Indian man in a dreadful condition. He had been wounded and the flies had found his wounds. She nursed this poor sufferer, and he was deeply affected by her kindness. She says: "I could not repress the sobs as I walked away from the sick bed of this poor, dusky-browed sufferer. I find enough to do for the sick, as they seem to think that I can help and do something for them." This shows what kind of work Miss H. is doing among the Poncas, and how they appreciate her labors.

Mrs. McGlashan is another missionary. She is with the Otoes, and was sent out at the same time with Miss Howard. She says the Otoe women are fine looking and have great intelligence, and are very kind to each other, except when one is thought to be near dying—then she is abandoned to her fate. This lady is doing the same kind of work that Miss Howard is doing—visiting and nursing the sick, teaching the women how to sew, cook, and keep house, and impressing upon all the saving truth of the Christian faith.

All this is no easy work. It is connected with great difficulties and many hardships. These missionaries walk two and three miles on the prairies alone, from wigwam to wigwam, rather a serious and risky undertaking for a woman; yet they say they are not afraid. Truly such heroism can only be inspired by the love of Christ and the love of souls. By such example and self-denial the hearts of the Indians are secured, and they are constrained to believe in the love of the white man's religion. Bringing them a gospel for the body and the home is a sure way of preparing their hearts for the Gospel of the Word of God.

Mrs. Amelia S. Quinton, of Philadelphia, the corresponding secretary of the Women's National Association, on her return from her visit to some of the Indian tribes in the far west, presented to the Women's Congregational Board in Chicago and to the Women's Presbyterian Board there, as also to the officers of the Women's Baptist Home Missionary Society, facts connected with the fields she visited, asking, that, if practicable, each of these Boards take one station for permanent work or plant a mission in one or more of the remaining sixty-six tribes unprovided for, and from each of them she received an encouraging answer.

Enough has now been said to show what our new Indian policy is aiming at, and what those are doing who have organized for the purpose of helping the poor red men. These people are friends indeed if we are at all able to judge them rightly from what is given out to the world as the record of their



deeds. It is, however, the record of what comparatively a few are doing to make our new policy a grand success; but the work belongs to the whole country, to all the people and churches thereof. Shall not the blood-bought liberties of the nation stand as a warrant, that our national flag shall no longer cover the iniquities of former days, and that the aboriginal children of our American soil shall have a share in the blessings of American citizenship? And shall not the blood-bought faith of the church be a better warrant still, that the love of Christ and of fallen suffering humanity will constrain believers to come up to the help of the friends of the Indians, so that these heathen of our national household may be brought from the darkness of their barbaric life to the light and power of the grace of God?

That the various denominations are so harmonious and so ready to take hold of the work is a hopeful sign. Truly these are the days of broad issues and marvellous events. Is not the full glory of the Kingdom of God in the world beginning its bright millennial dawn?

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### THE CHRISTIAN IN BUSINESS.

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BY THE EDITOR.

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The Bible has very little to say about business in the modern sense of the word. When the word is used at all, which is not very often, it generally means a man's employment, whatever it may be, and not merely those forms of trade and commerce which we call business. It was in the former sense that Solomon said: "Seest thou a man diligent in his business? He shall stand before kings—he shall not stand before mean men"; and St. Paul exhorts the Thessalonians: "Study to do your own business, and to work with your own hands, as we have commanded you."

As far as commerce itself is concerned apart from a few references to trading caravans and commercial voyages to distant lands in the days of Solomon, we find absolutely nothing on the subject except a few passages in our Saviour's parables from which we infer that

He did not disapprove of it. The reason of this silence is plain. The Jews were a nation of shepherds, and it was not until late in their history that they learned to trade. Strange that the least commercial people of antiquity should have become the greatest traders in the world.

As there were no business men in those days, it is not strange that so little is said about business in the Bible. Indeed, we are not quite certain that the apostle when he wrote the beautiful words, "not slothful in business, fervent in spirit, serving the Lord"—meant business in the sense of trading or dealing in merchandize; but for all that we have no doubt that if he were living to-day he would so use them—for they are worthy of being written in letters of gold, as the cherished motto of every Christian merchant.

How can a man of business be a Christian? *The question is sometimes asked in a tone of wonder or incredulity.* How can a man of business be a Christian? As though it were almost impossible to be a man of business and yet preserve one's Christian integrity.

We would not stop to meet the question in this form, if it were not for the fact that it has been bandied about even by people who ought to know better, until it has become to many young persons a life question, which they vainly imagine to be unanswerable. There are thousands of young people who have just entered, or are about entering upon a commercial life, some of whom have earnestly determined to be Christian men in their chosen occupation; but can it be denied that there are others who are already under the sinister influence to which we have referred—imagining that to make money without earning it, is the object of business, and that it will never do to be chary about the means of reaching the great object?

It is said that trade is purely mercenary; that business is nothing but a struggle for gain; and that no person would have anything to do with it if it were not for the hope of making a fortune.

Now we cannot deny that there is a so-called kind of business which is purely mercenary. "There are some persons who go into trade as though it were a



respectable kind of larceny. They expect sharp practice, or to profit by unfair advantages. They would not say it, and probably do not know it; but they, nevertheless, really expect to thrive by a filching operation which they call business, just as a particularly sharp knife may be expected to cut." These are the men who are constantly getting up "big things" in the hope of deceiving the unwary, who are perhaps to-day selling Alaskan Railroad bonds, secured by an expected Government grant of innumerable icebergs, and may perhaps to-morrow get up a joint stock company to search for diamonds in Siberia. These are the merchants who delight in "corners," and would in a moment, if it were, in their power, "lock up" the food of the nation, though starvation should be the result—men who during our civil war rejoiced to circulate falsehoods—false tidings, whether of success or of national disaster—in the hope of "bulling" or "bearing" the market as the case may be. When men of this class inquire, *How can a business man be a Christian?*—meaning such business men as they themselves are—we are not prepared to answer the question—we "give it up." But surely such people have wrong ideas as to what constitutes business—and all men who are engaged in legitimate business agree in denouncing their course.

Business properly understood and followed is no more mercenary than any other employment, whether of the hand or of the brain. A man who is engaged in legitimate business deserves his profits, and has to work as hard for them as though he were engaged in any other kind of labor. "The calling of the merchant," says a distinguished writer, is "grounded in nature. Thus one clime produces ice, another oranges and figs, another sugar and coffee, another cotton, another furs. In like manner iron, gold, silver, salt and coal, are distributed locally in spots, on different or distant shores. Medicines are sprinkled here and there, some in one region and some in another. And then all these supplies and comforts of the different regions must be gathered by the merchants, transported to the

parts where they may be wanted, distributed into small parts and sold out to customers for use. All which require a great risk of capital, great contriving, long correspondences, expensive transportations, adding as much and as real comfort to the uses of life, as if the articles were drawn out of the soil by the hand labor of the persons engaged. They do in fact a work very much like that of the rain, or the rain-clouds, which instead of leaving the world to be watered by waterspouts, falling here or there once in a thousand years, take up the water that is wanted in parts remote from the sea, carrying it off thither by their wind sails, and there making small the drops for a gentle and general distribution, let it fall on the ground, sprinkling it all over. These rain-clouds are the merchants of the sky, and trade is distribution in a like beneficent way." But says the objector there is so much deception in business, that it is hard to preserve one's integrity. We agree that there is much deception that passes under the name of business. There are for instance manufacturers who produce merchandize that is manifestly fraudulent—there are articles of food which we unsuspectingly consume, which contain but a trace of the genuine article. It is, perhaps, a mercy that we do not always know what we eat and drink, or we might sometimes be in danger of refusing our food and starving to death.

There can be no doubt but that such dishonesty is very deleterious to the prosperity of legitimate business. The fraudulent manufacturer or dealer would seem to be able to sell at a lower price and yet secure larger profits than the honest trader, and hence the latter is sometimes sorely tempted to do the same thing.

Still we would not give much for the integrity of the man who is led astray by such a temptation. It is the motive which influences the counterfeiter and swindler of every shade or name, and no persons are more hearty in its condemnation than genuine men of business.

Fraudulent merchandize may be successful while the fraud is undiscovered; but the exposure which is sure



to come will rebound with terrific force on those who manufactured or wilfully sold it. In the same way there is little room in genuine business for false statements—little lies—sprinkled here and there for the purpose of alluring customers. Such arts are of no real advantage. In the long run the business man of kindness, candor and unflinching integrity will have more and better customers than he who by falsely recommending his goods proves that he is not to be trusted.

But how about prices? Are not they left to the rapacity of the manufacturer or dealer? No! as a general thing they are not. There are, of course, a few patented articles which are monopolies; but even the holders of these generally soon find it advisable to come down to a price approximating to the real value of the article. Generally the dealer has little to do with the fixing of prices, and the margin of profit is generally small. These things are settled by that mysterious law of want and supply which takes prices out of the hands of the individual and fixes them at the point which is perhaps least desirable both to buyer and seller.

We have seen that business is not necessarily a hindrance to the Christian life—let us then attempt to answer, as though it were asked by an earnest inquirer the question *How can a Business Man be a Christian?* It seems remarkable that any one should ever have imagined business to be an obstacle to Christianity, when it would be so easy to enumerate a host of Christian business men, who in consequence of their unflinching integrity, their heartfelt piety, and their princely benefactions will be remembered for generations as among the noblest of their race.

But men like Collins, Peabody and others, let it be remembered, took their religion with them into business. They entered upon commerce in a spirit somewhat similar to that of him who enters upon the ministry in consequence of what he believes to be a Divine call. In all their enterprises they felt their dependence upon the Almighty—nothing was done in their own power. Everything with an eye single to the glory of God. "They began the day with His smile—they ended it with His

approbation. They were fast anchored in all right practice and right living—they enjoyed the communion of God, and the communion of God preserved them in their Christian integrity. Such men can be Christians anywhere."

To young men about to enter into business we would merely say—take God with you! If you begin by doubting His omniscience—His commandments—His Providence, you will certainly be led away by temptation, and will most probably be both temporally and eternally unsuccessful.

Beware how you make worldly advantage the main object of life.

We do not believe that a business man is in as great danger of becoming parsimonious as some persons who are in other walk of life. Many farmers, for instance, are proverbially close. When they have earned a little money they look at it so often that they become attached to it, and it becomes painful to part with it. The danger of the business man is not of this kind. "The money he gains is to him but another kind of goods, which is more valuable than any other because it is more easily convertible." But he is apt to be impressed with the social power of worldly success—and when he has achieved it to take delight in it, as though he had achieved the object of his existence. Let him then beware of what the apostle calls "the pride of life," that delight in whatever ministers to man's self-importance, which induced a king of old time to exclaim on the very verge of his fall, "Is not this that great Babylon which I have builded?"

Though the Christian must not be slothful in business he should also be *fervent in spirit*. Not a mere animated calculator—a man who takes delight in nothing but in close business transactions—but one whose heart is in the warmest sympathy with everything that is pure and good. If we may be allowed an illustration from modern fiction we would not have him to be a Mr. Gradgrind but one of the Brothers Cheeryble. Not only, however, fervent in spirit, says the apostle, but *serving the Lord*. Acknowledging our Divine master, and seeking by every means in his power to do His will. A steward of the Lord—serving Him with his substance; surely



there is no more glorious calling than this.

"The kingdom of Heaven," says the Gospel, "is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." "There is but one such pearl (though every one may have that one) since the truth is one, even as God is one; and the truth possessed brings that unity into the heart of man which sin had destroyed; that which through sin had become as a mirror shattered into a thousand fragments, and every fragment reflected some different object, is now reunited again, and the whole with more or less clearness reflects the image of God."

Would that all merchants—all men of business—would seek that pearl of great price until they find it. Then would not only the business of everyday life be so glorified that what is now druggery would become celestial rapture; but the argosies of commerce, their sails filled by celestial breezes, would bear the blessings of the truth to the most distant shores.

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### HORÆ GERMANIÆ.

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No. II.

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BY REV. C. Z. WEISER, D. D.

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It was our privilege to publish in THE GUARDIAN for November, 1884, a number of metrical versions of favorite German hymns. It now affords us pleasure to present to our readers a second series by the same author.  
—EDITOR OF THE GUARDIAN.

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### A New Year's Ode.

What, though the year be finish'd,  
Can aught Thy Love efface?  
Thy hands no good diminish'd,  
Still shines Thy Light of Grace.

Though joy's columns be breaking,  
And earthly treasure wanes;  
Though old friends be forsaking;  
Thy Love, that yet remains.

Though Time be swiftly going,  
And ev'ning shadows come;  
If Thy Light still be glowing,  
Why should I be undone?

The darkness too has vanished,  
Which o'er the tomb remained;  
The Cross that all has banished,  
On which Thou victory gained.

Though all my sins be teeming,  
Of all the Year, to view;  
I hear of Grace redeeming,  
That bids them all adieu.

My wrongs Thou wilt be righting,  
And guide me through all fear;  
Thy Grace will be delighting  
Me, through the coming Year.

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### Ich Komm Jetzt Als Ein Armer Gast.

(Justus Sieber's Communion Hymn; 1690.)

I venture now, a guest forlorn,  
O Lord, to Thine own table,  
Which Thou for me didst so adorn,  
To make me strong and able.  
'Tis Thou, who canst my hunger still,  
And me with strength and comfort fill,  
At this, Thy gracious table.

Thou dost in Thine own Word declare;  
"I am the Bread of Heaven!  
This Bread a hunger doth allay,  
As may none other leaven.  
I'm drink, indeed; who trusts in Me,  
Him bring I, and eternally,  
The sweetest fullness, even."

O Shepherd kind, do Thou lead me,  
To Thine own Heavenly pasture!  
I go forlorn and erringly,  
Unless Thou lead me after.  
Let streams of Thy rich Mercy come,  
Which Thou dost mean on all to turn,  
Who trust Thee as their Master.

A wand'ring sheep, I long for Thee,  
On Thy green pasture open;  
On living manna strengthen me;  
That joy for grief be spoken.  
Thy precious blood my thirst may slake,  
That naught on earth may ever make  
My love for Thee be broken.

As does the panting hart allay  
His thirst, at fountains winning,  
Thou 'lt take my soul's deep sting away,  
A boon of Thy Feast's bringing.  
Thou soothest all my sense of sin,  
And sendest comfort sweet within,  
That new life will be springing.

Beyond all else, create in me,  
A sense of deep contrition,  
So that my soul may ever flee  
Afar from its fruition.  
The spark of Faith in me alight,  
That I Thy merits see aright,  
And feel Thy Grace's admission.



Inflame my soul's devotion too,  
That this world I surrender;  
Thy truth, Thy love, and good, but view,  
And at Thy Feast remember;  
That through Thy precious Body, I  
May e'er my neighbor's love outvie,  
Nor hate, my foe may tender.

Come, then, Thou faithful Friend of Souls  
Be Thou my heart indwelling!  
Such union me in Thee upholds,  
That I shall but be telling.  
Of Thee alone, O Lamb of God!  
Who me didst snatch from cross and rod,  
When Curse and Death were felling.

O Dearest Saviour! Let me thank  
Thee, for Thy gracious favor;  
For food and drink, of noblest rank,  
That quicken'd me with savor!  
With Heavenly treasures, I'll be blessed,  
O Prince of Life! In Heavenly rest,  
In Thy good kingdom ever.

—  
“*Auf, Christenmensch, Auf, Auf Zum  
Streit.*”!

[From the German, of Johann Scheffler, also known as Angelus Silesius; 1668. It is a battle-song, based on II. Tim. ii. 3-5, and Rev. iii. 12-21, and complements the like but better known hymnological challenge: “*Mir nach! spricht Christus, unser Held*”! Both represent the Christian Church as a Salvation Army, without the grotesque features, which have gathered around the modern organization of that name.]

On Christian soul, on to the strife!  
Still onward to'ard the winning!  
In all the world, thro' all thy life,  
Wait not a rest beginning.  
The man who will no warfare share,  
The crown of life will never wear.

Here Satan comes, with all his craft;  
There, World, with pride and splendor;  
Then, Flesh, with passions fore and aft:—  
All thee, their slave to render.  
Sure, as thou strive not with the brave,  
Your days are numbered in the grave!

Remember, then, thy solemn vow;  
Made to thy Chief most royal;  
Remember, as a hero now,  
Thou to His cause prove loyal;  
Yea! Think that all must strive and win,  
Before the triumph shall begin.

That soldier does a silly thing,  
Who from the foe's retreating;  
Who basely does betray his King,  
The foe defenceless meeting;  
And how much worse, if at the cost  
Of cowardice, the battle's lost!

Arouse! E'en Satan's end is nigh;  
The world soon backward hurries;  
And Flesh, at last, succumbs to die,  
How sore it now thee worries.  
O shame! then, if before these three,  
A soldier should e'er turn and flee!

Who overcometh, in the end,  
If he his course well measure,  
Shall see in Paradise extend  
The Tree of Life its treasure.  
And he shall never more know grief,  
And ever from Death hold relief.

Who overcometh, and the race  
With honor ends and credit;  
He shall His Lord see, face to face,  
And Heav'nly Bread inherit;  
And shall be given to the same,  
A Stone e'er telling his New Name.

Who overcometh, he shall reign,  
With Christ, in exaltation;  
And guide the realms of ev'ry name,  
To God's own destination.  
Who overcometh, his reward  
The Morning Star is, from his Lord.

Who overcometh, he shall turn  
From God's fair Temple never;  
Within its courts, a lamp shall burn,  
And golden pillar ever;  
The Lord's Great Name, like a fixed Star,  
Shall shine about him, near and far.

Who overcometh shall be placed  
On Jesus' Throne forever;  
And as a son of God be graced,  
Whose sun is setting never;  
Shall ever reign in blissful state,  
Fair Heaven's Halls to decorate.

Then, strive thou well, to do thy part,  
That thou the day be gaining;  
Use all thy strength, with will and heart;  
That goal to be attaining.  
Who will not strive that Crown to gain,  
Shall fall beneath disgrace and shame.

—  
*Wer Nur Den Lieben Gott Laesst Walten!*

[George Neumark's classic Hymn on “Trusting in God,” is based on the 22d verse of the LVth Psalm:—“*Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.*” It dates from the year 1657. In certain German congregations, in Eastern Pennsylvania, the last stanza has long been sung as a Doxology.]

Who leaves the Good Lord rule supremely,  
And meekly trusts Him ev'ry day;  
Him God will keep by ways most seemly,  
When want and sorrow block his way!  
To lean on God Almighty's hand,  
Is not to build on shifting sand.



What virtue springs from e'er forlorn  
 What good e'er come from sigh and groan?  
 What harvest reap we, if each morning,  
 Find us our sad lot to bemoan?  
 We only add to cross and pain,  
 By singing o'er our doleful strain.

We need but learn a little waiting,  
 And try to be with that content,  
 Which our Good Lord is meditating,  
 Which His Omniscience would invent;  
 Since God, Who would us all redeem,  
 Knows best what ails us too, I ween.

He knows the happ'est moment ever,  
 He knows just when the harvest's ripe;  
 And notes He but a true endeavor,  
 And no hypocrisy in sight;  
 He breaks upon us unawares,  
 And blessings supervene our cares.

Think not, when trials sore are testing,  
 That God has quite forgotten you;  
 Or, that *he* in His lap is resting,  
 Who has all that his eye can view.  
 The future changes vast and oft:  
 The rich go down, the poor aloft.

It is for God an easy matter,  
 Who holds all in His sovereign hand,  
 The rich man's treasures all to scatter,  
 And place the poor man in command.  
 God's ways are marvell'usly strange,  
 By which men often places change.

Sing, pray, and walk by God's direction!  
 Act but your part right well, and true;  
 And trust to Heaven's rich affection,  
 You'll find it daily growing new.  
 All those who find our God their stay,  
 Will find God near, to point the way.

### *A Parting Ode.*

[Hoffman; circa, 1728.]

Farewell, dear child! 'Tis God Himself bids  
 thee  
 This rugged world to leave.  
 I grieve indeed; thy death nigh crushes me;  
 But since it God doth please,  
 I will all murmuring thoughts allay,  
 And in my silent spirit say  
 Farewell, dear child!

Farewell, dear child! The Lord but trusted  
 me  
 To hold a lease in hand.  
 The time's expired; and now He asks thee  
 Back, to thy native land.  
 Farewell! 'Tis God Who so arrang'd it;  
 What God decrees, men cannot change it.  
 Farewell, dear child!

Farewell, dear child! In Heaven thou wilt  
 find,  
 More than this world denies;  
 In God dwells Peace and Rest of purest  
 kind:  
 No ill there souls surprise.  
 Here Hope and Fear do us annoy;  
 There shalt thou reap unbroken joy.  
 Farewell, dear child!

Farewell, dear child! We follow, one and all,  
 Whene'er 'tis God's good will.  
 Thou hiest hence, ere trials could befall,  
 And life with gall o'erfill.  
 Who longest lives, bears longest crosses;  
 And dying young, he most rejoices.  
 Farewell, dear child!

Farewell, dear child! The Angels now await  
 Thy tender spirit home.  
 The Crown God's dearest Son doth elevate,  
 Thou seest as thine own.  
 Then, hail! young soul! Thou dost inherit  
 Thy freedom now, thro' Jesus' merit.  
 Farewell, dear child!

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### WHITSUNDAY.

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R. H. SCHIVELY.

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More than eighteen centuries ago,  
 they, who "from every nation under  
 heaven," thronged the ancient City of  
 Peace, saw a day of wonder and of  
 solemn joy.

Where, in some unpretending man-  
 sion, twelve lonely men, a sorrowing,  
 yet hopeful, band—the "orphans" of  
 Christ—had assembled; thither came  
 an awful impulse from the unseen world  
 where God sits upon His throne. As  
 though every atom of the surrounding  
 air had been thrilled by the mighty  
 wings of Him who "came flying all  
 abroad," with thunderous sound the  
 rushing wind swept through, and  
 "filled all the house." The light of day  
 was overpowered by the lambent radi-  
 ance of supernatural flame, and upon  
 heads bowed in adoring awe, to receive  
 the wondrous chrism, the glowing,  
 quivering tongues of fire gently rested,  
 at once filling those waiting souls with  
 new and mysterious powers, and conse-  
 crating them forever to a higher and  
 more sacred service than man had ever  
 before fulfilled.

Such was the birth of the Christian  
 Church, an event infinitely more impos-



ing than that of any, even the most exalted hero, infinitely more glorious than the birth of a nation. Such was the descent of Him whose office in our behalf is like that of the air, a ministry invisible, yet none the less real. Dwelling with us and in us always,—never, never forsaking His own,—He is sometimes, as at first, grand and awful in His manifestations, sweeping away falsehood and evil with an irresistible rush of Divine power, as the storm-wind dispels the noxious miasma of the valley; sometimes even, He shakes from His wings the lightnings and thunders of terrible wrath. But most of all He loves those tender ministrations that fall as softly on human hearts as the southern gales of spring upon human brows,—as softly, and as full of vivifying energy. For at the touch of the Comforter, a new life quickens the dead soul, a life mediated from Him who hath “ascended on high,” and now lavishes gifts of ineffable worth and blessedness upon men. Rays of light and heat stream in; a thousand blossoms of hope spring up, and ere long, in rapid maturity, we behold those “fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” in all their summer-like perfection.

This is His work, who ages ago brooded over the depths of chaos, and implanted the germs of that perfected life over which the “sons of God shouted for joy.” It is He who brings light out of our darkness, and turns the barren winter of our life into glorious summer.

Fitting indeed is it, then, that Whitsunday—the White Sunday—should stand as a pearly gate to the summer of the year, hallowing the season by associating it with the spiritual perfection of which it is the type. For all the changes of our mortal life are but the images of the things seen in the Holy Mount; and neither times nor seasons could own any glory if they shone not with radiance reflected from the Great White Throne.

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### THE HUGUENOTS IN PENNSYLVANIA.

BY THE EDITOR.

The Protestants of France, in consequence of the dreadful persecutions

which followed the revocation of the Edict of Nantes, were scattered through many countries. Some of them were intelligent and enterprising men, and it is said that England owes the beginning of many of her great manufactories to their industry and enterprise.

Considerable numbers of these exiled Huguenots found their way to America at the time of its settlement. An attempted Huguenot colony in the far South was destroyed by the Spaniards, but in the course of time large numbers of Protestant French people found a home in South Carolina and other southern colonies. In New York they were also numerous, especially on Long Island, and several Reformed churches were erected by them, in which religious services were for many years conducted in the French language.

In Pennsylvania, we think, the Huguenots were never very numerous. With the single exception of a small church in Philadelphia there were, we believe, in Penn's colony, no churches in which the Gospel was preached in the French language. There were a few isolated French Protestant families, but they rarely had occasion to employ their native language beyond the limits of their own household. The French element west of the Alleghanies consisted chiefly of Indian traders, and was ordinarily Catholic.

It may however be urged that the large number of families in Pennsylvania which bear names which are undoubtedly of French origin would seem to indicate an important Huguenot element in its original population. This, however, does not necessarily follow. Having given some attention to this subject we feel confident in saying that the sound of a surname is a very unsafe guide in determining the national origin of the individual who bears it.

Among the early settlers of Pennsylvania whose surnames have been supposed to indicate French origin there were at least three classes, of which only one can properly be called Huguenot.

#### 1. *German Families with French names.*

The German author. Augustus La Fontaine, was once asked whether he belonged to the family of the celebrated French fabulist, Jean de La



Fontaine. He said in reply, "The La Fontaines, I am told, are as plenty in France as the Schmidts are in Germany. I am probably descended from some undistinguished Frenchman of that name who strayed to our side of the Rhine and married a German girl. For hundreds of years the connections of my family are purely German, so that there is nothing French about me except my name."

There are no doubt thousands of German families concerning which the same language might be used. From the earliest times there have been frequent migrations from one country to the other. When persecutions began in France during the Reformation emigration became frequent, and at one time, it is said, the population of the town of Frankenthal, in the Palatinate, was almost entirely composed of foreigners. At a later period refugees became so numerous that they were able to found French churches in several of the larger cities, but the great majority were scattered among the German people, and their descendants became thoroughly Germanized. In times of political disturbance there were also many persons who changed their country to improve their condition, and in the border provinces especially, there are hundreds of people with French names whose ancestors are not supposed to have been the victims of religious persecution, and who cannot speak a word of French.

It is from such sources, we presume, that the vast majority of the French surnames in Pennsylvania are derived. The ancestors of the families which bear them were thoroughly Germanized before they crossed the ocean. Many of them are shown by extant documents to have been born in Germany, and if they claimed any connection with the Huguenots it was even then a matter of remote tradition.

2. *The French Swiss.* Nearly one-third of the people of Switzerland speak French, and the majority of these are Protestants. They are generally an intelligent and energetic people, and many of them have gained distinction at home and abroad. In foreign countries they have been frequently called Huguenots, but this is not strictly correct.

They were the near neighbors of the Huguenots, and were one with them in faith and language, but they were never exposed to the same fearful persecutions. Albert Gallatin was probably the most eminent of the French Swiss who settled in Pennsylvania. He came to this country during the Revolution, and gained some distinction as a soldier in the cause of Independence. Afterwards he became a United States Senator from Pennsylvania, and was once a member of the Cabinet. It is said that his foreign birth alone prevented him from being nominated for the Presidency of the United States. In his autobiography he says that when he came to America he was surprised to find that he was almost universally taken for a Frenchman. Switzerland seemed to be almost unknown. Once he corrected a gentleman who called him a Frenchman, by saying, "I beg your pardon, I am a Swiss!" "Well," was the reply, "which one of the lost tribes of Israel are the Swiss?"

Among the early settlers of Pennsylvania there were some French Swiss, but they generally settled in towns, and rarely engaged in agriculture. In Lancaster, for instance, there were several Swiss families—Le Roys, Du Fresnes, and others—but they probably removed to the West, for their names are no longer heard in the place of their original settlement.

3. *The French Huguenots.* The French Protestants who settled in Pennsylvania were few in number, and most of them remained in Philadelphia. Muhlenberg expressed his surprise that they should not have taken a greater interest in religious matters. They had suffered so much for their faith that one might have expected them to be still filled with self-sacrificing devotion; but on the contrary many of them appeared to him light and frivolous. He could not resist the impression, he said, that in their conflicts with the French Government they had been more influenced by the political than by religious motives. The Huguenots who settled in country districts, appear, however, to have been more earnest and churchly. A considerable company of them found a home in Berks County,



and the Reformed Church of the region owes much to their love and labor.

Only a small proportion of French surnames have in Pennsylvania been preserved in their original form. Thus, for instance, Fortineaux has become Fordney; Voiturin, Wottering or Woodring; Blanc, Blank; Le Noir, Narr; La Fleur, Leffler; Chapelle, Schappel; Le Jeune, Young, etc.

There was a second French immigration during the French Revolution, about 1793. These immigrants were generally prominent people who fled to save their lives, and many of them returned to their native land after the danger had passed. A few, however, remained in this country, and became excellent citizens. The late Louis M. Prevost, of Pottstown, who escaped with his parents at this period, frequently described to the writer the horrors of the Reign of Terror which he beheld in his childhood. The atrocities of that fearful time appear to the present generation to be so remote that it seems remarkable that the last of the witnesses should have been so recently laid to rest.

The persecution and exile of the Huguenots almost ruined France, but it proved a blessing to other nations. Though not as numerous in Pennsylvania as in some other portions of our country, they have even here contributed their full share to the prosperity of the Church and State.

### PARTAKING IN OTHER MEN'S SINS.

BY PERKIOMEN.

George W. Cable, Esq., author of "Old Creole Days," makes the roundest and happiest-looking person in the city of New Orleans preach a very edifying sermon on the text: *I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.* (Acts xxii. 20). These are parts of the sermon:—

"It is impossible for any finite mind to fix the degree of criminality of any human act, or of any human life. The Infinite One alone can know how much of our sins are chargeable to us, and how much to our brothers or our fathers. We all participate in one another's

sins. There is a community of responsibility attaching to every misdeed. No human being since Adam—nay, nor Adam himself—never sinned entirely to himself. And so I am never called upon to contemplate a crime, or a criminal, but I feel my conscience pointing at me as one of the accessories."

Am I then partly to blame for the omission of many of other men's duties? the reader may ask.

"No; a man cannot so plead in his own defence; our first father tried that but the plea was not allowed."

"My friends, the angry words of God's book are very merciful—they are meant to drive us home; but the tender words, my friends, they are sometimes terrible! Notice these, the tenderest words of the tenderest prayer that ever came from the lips of a blessed martyr—the dying words of the holy St. Stephen, 'Lord, lay not this sin to their charge.' Is there nothing dreadful in that? Read it thus: 'Lord, lay not this sin to *their* charge.' Not to the charge of them who stoned him? To whose charge then? Go ask the holy Saint Paul. Three years afterward, praying in the temple at Jerusalem, he answered that question: '*I* stood by and consented.' He answered for himself only; but the day must come when all that wicked council that sent Saint Stephen away to be stoned, and all that city of Jerusalem, must hold up the hand and say: '*We*, also, Lord—*we* stood by.' Ah! friends, under the simpler meaning of that dying saint's prayer, for the pardon of his murderers, is hidden the terrible truth that we all have a share in one another's sins."

"Ah! if it were merely my own sins that I had to answer for, I might hold up my head before the rest of mankind; but no, no, my friends, we cannot look each other in the face, for each has helped the other to sin. Oh, where is there any room, in this world of common disgrace, for pride? Even if we had no common hope, a common despair ought to bind us together and forever silence the voice of scorn."

"Even in the promise to Noah, not again to destroy the race with a flood, there is a whisper of solemn warning. The moral account of the antediluvians was closed off and the balance brought



down in the year of the deluge; but the account of those who come after runs on and on, and the blessed bow of promise itself warns us that God will not stop it till the Judgment Day! O God, I thank Thee that that day must come at last, when Thou wilt destroy the world, and stop the interest on my account."

"My friends, there are thousands of people in this city of New Orleans, to whom society gives the ten commandments of God with all the *nots* rubbed out! Ah! good gentlemen, if God sends the poor weakling to purgatory for leaving the right path, where ought some of you to go, who strew it with thorns and briars?"

"O God, be very gentle with those children who would be nearer heaven this day had they never had a father and mother, but had got their religious training from such a sky and earth as we have in Louisiana this holy morning."

Then speaking of a certain smuggler in the Gulf of Mexico, he cried out: "God help him to understand it, and God help you, monsieur, and you, madame, sitting in your *smuggled clothes*, to beat upon the breast with me, and cry: 'I, too, Lord—I, too, stood by and consented.'"

Here ends the sermon, but the reader may extend it on and on, with a pointed application to himself.

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### THE EVERYWHERE PRESENCE OF CHRIST.

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Our Lord says: "Then if any man shall say unto you, Lo, here is Christ, or, there; believe him not." He is not confined to a spot, or locality, but manifests Himself as light, in all quarters, rather. And it is just in this way, that He is "shining among us, even though we may not know it. I will show you how this is so.

In the domain of the family, His light is shining. In every letter we write we say: "In the year of our Lord." That is a confession of His presence, is it not? There are 50,000,000 of citizens in the United States; and the average number of letters for each one

is put down at 14, for a year. As many therefore, as fifty millions, multiplied by 14 is, so many confessions annually made of the presence of Christ in this land. And now take this over the whole Christianized world, and you see how far His light shines among men! And I know some correspondents who also close their letters in the words: "Yours in grace." Who is the author of "Grace" but Christ? This too, is an acknowledgment of His presence. Surely in the family circle He shines! And in all business circles His light shines too. We often think that Christ is wholly excluded from the exchange, the money market, from the bank, stores, shops, and bartering and trading places. Indeed, it has become a proverb that Christ and business have nothing in common. But, did you ever reflect over the fact, that no deed, agreement, note, receipt, or any instrument in writing is worth a "copper," unless it has affixed in some way this legend: "In the year of our Lord?" No! no! Christ is shining over and into all our commercial departments.

And let us leave the mass of manuscripts, in which His light is shining, and go to printed matter to see how He is "shining there." If you will allow me to use the scissors or knife to cut out that name of Christ, and all that is related to it, I can destroy all the books and libraries in every civilized country. So completely His presence is felt and made use of in the sphere of literature art, and science.

His light is shining just as glaringly too, in the government of Christian nations. Our rulers are inducted into office by an oath on the Holy Evangelists of Jesus Christ. In the courts of justice a man's testimony is not much credited, who is not ready to do that. All terms of office, and all dates, are measured by "the Year of Grace or Jesus Christ."

It is the same in the sphere of society. It is there that His presence and light are markedly seen. The hospitals, poor-houses, asylums, orphans' home, and all institutions for the blind and deaf, as well as all charity establishments, are the results of His advent on earth, and of His coming to the nations. These were not before, and are not now where



He has come, or "shined to," in His Gospel.

We forget too, that in morals and customs of common life, He "shines" bright. Those universal morals and virtues, which everywhere prevail in all civilized countries, are all of His coming on the earth. The marriage tie of one man with one woman, is only found where He has been. The first day of the week is only observed as a Sabbath where He has come to. And a thousand other common customs that are as general as our daily bread, are direct plants of His light and presence.

In the religious order, you will confess that His light shines most gloriously. You cannot walk abroad without seeing a church-steeple. In all worship our hymns, prayers, sermons, all have Him as the "first and the last." In the closet and in the sick-chamber He lets His soothing light fall constantly.

So you may go wherever you please in all civilized nations, and I will show you how His presence is as the "lightning that cometh out of the East and shineth even unto the West." Tell me not that Christ has yet to come! He is here, there, and everywhere. He has so pervaded all departments of our national and social life, that He has become the man we cannot do without!

Think of His light on every Christmas season! How that light of the world does shine into families, churches, merchandize, congress, society—over all Christian lands! You cannot shut His light out, do as you may. Were you to attempt to shut His light out on this season, the very "stones would cry out," as He told the Pharisees when they were so displeased that all the people went "after Him."

Now, why is it that we find things as we do, about us? Is it only a "craze" of the people? Of the young folks? Do you say: "It will soon blow over?" No! It will be so as long as Christ is here and lets His light shine upon us. This is because He is here and lets His light fall.

When He came to Bethlehem, many knew not that He had come. Only the few knew Him.

"The light shone into the darkness, and the darkness comprehended it not."

But it is added: "As many as received Him, to them gave He power to become the sons of God." And I think it is so still. Many know not that this is His light; that He is indeed that light; and that this is the manner of His coming into the world.

But, I may be asked whether He will not come in a visible and majestic manner, then? I answer: Yes! But this is His dawning. He will ascend to His mid-sun station as He advances. He is on the way to the zenith of His power and glory. Then every eye shall see Him, even as we all see the natural sun after He rises above the horizon. So too, shall the world see the Sun of Righteousness after he has risen far enough in the firmament of the new heaven and the new earth.

But will all admire Him too? I fear not. As those who did not recognize the Messiah in the babe of Bethlehem, were not able either to see Him as their Messiah, even after He spake as never man spake before Him; so too, do I fear that those may not be able to look into His glorious countenance, when He comes to be admired of all His saints who do not see His light now shining about over all the land.

Let us, then, accustom our eyes to the light that He now casts upon us, so that we may be ready to take in more and more of it, as He comes nearer and nearer to us and we to Him.

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#### TALES FOR TEACHERS—WITH A MORAL.

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[From A Chapter of Blunders, in "All the Year Round."]

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The definitions sometimes given by children in reply to examination questioning, are, to say the least of it, original. After a reading of Gray's "Elegy" by a fourth-standard class, the boys were asked what was meant by "fretted vaults," and one youth replied: "The vaults in which those poor people were buried; their friends came and fretted over them." Asked what he understood by "elegy," another boy in the same class answered: "Elegy is some poetry wrote out for schools to learn, like Gray's Elegy."



A teacher, giving a reading-lesson to his class in the presence of an inspector, asked the boys what was meant by "conscience"—a word that had occurred in the course of the reading. The class having been duly crammed for the question, answered one boy: "An inward monitor." "But what do you understand by an inward monitor?" put in the inspector. To this question only one boy announced himself ready to respond, and his triumphantly given answer was, "A hiron-clad, sir."

A school-boy habit of placing upon a question some literal meaning other than that intended by the examiner, often leads to answers as curious as unexpected. Thus an inspector, testing a class upon their knowledge of the kings of Israel, asked the boy to whose turn it had come to be questioned: "And who came after Solomon?" to which the youngest answered: "The queen of Sheba, sir." Asked what were the chief ends of man, another boy replied, "His head and feet;" and a third, questioned as to where Jacob was going when he was ten years old, "replied that he was "going on for eleven."

To the type of answers here in view, belongs that of the little girl, daughter of a watchmaker, who having repeated that she "renounced the devil and all his works," and being asked, "What do you understand by all his works?" answered: "His inside." Something akin to this was the answer given by a boy whose father was a strong teetotaler, and upon whom it would appear home influence had made a stronger impression than school lessons. "Do you know the meaning of 'syntax'?" he asked. "Yes," he answered; "syntax is the dooty upon spirits."

A pretty humorous examination story is that of the little Scotch boy at the Presbytery examination. He was asked: "What is the meaning of 'regeneration'?" "To be born again," he answered. "Quite right! Would you not like to be born again?" He hesitated, but being pressed, said that he would not, and being asked why not, replied: "For fear I might be born a lassie."

## A NEW SECT.

I have just heard an anecdote from a near neighbor of mine, which I think good enough to find a place in your cabinet. It is this:

Two cattle drovers came to a village, near Lima, Ohio, and not willing to bespeak a supper for themselves, on account of the brief stay they were to make, asked an elderly man whether there were no restaurants in the place? He could not comprehend their meaning for a long while. The question being repeated a number of times, he at last replied:

"No, we have the Free Will Baptists, and the Second Adventists, and the Evangelicals; but we have no Restaurantists; none of that denomination."

## TO-DAY.

On the road of life one mile-stone more!  
In the book of life one leaf turned o'er!  
Like a red seal is the setting sun  
On the good and the evil men have  
done,—

Naught can to-day restore!

—Longfellow.

HOME POLITENESS.—A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others and caring too little for the opinion of those who are in some sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.—*The Presbyterian*.



## OUR CABINET.

### "THE HISTORIC MANUAL."

Though nothing has hitherto been said about it in THE GUARDIAN, many of our readers are aware that its Editor has been for some time engaged in the preparation of a volume, which it is believed will prove interesting to the members of the Reformed Church. The General Synod, which met in Tiffin, Ohio, in 1881, requested him to prepare a book, containing an historical sketch of the denomination, besides such other information as its ministers and members might naturally desire to possess in a compact form. Not being present at the time when the action was taken, and being left without definite instructions, the author was considerably puzzled to know exactly what was required of him; and on consulting with some of the ministers who were then present, he found that their views were by no means harmonious. Some ministers thought it ought to be a small book, containing the Catechism, Constitution, and the more usual forms for the transaction of ecclesiastical business. At first the author was inclined to prepare a book of this kind, but it was found that several such publications had already appeared, and it was deemed unadvisable to add to their number. On consultation and reflection it appeared preferable to publish a volume of sketches, illustrating the history of the Reformed Church in Europe and the United States, and containing in the appendix biographies of deceased ministers, lists of the meetings of synods, and statistics of the various Reformed Churches throughout the world. In the preparation of the book the author has used a part of the material contained in the articles entitled, "Beginnings of the Reformed Church," which appeared in THE GUARDIAN several years ago. In its present form the book is intended to serve a double purpose. It proposes to furnish instructive and interesting reading for the family, while at the same

time it serves as a book of reference by means of which historical facts concerning the Reformed Church may be found with the least possible research.

When the book was nearly finished the manuscript was presented to the General Synod which met in Baltimore, Md., in 1884. On this occasion the Synod was pleased to declare its approval of the general plan of the proposed volume, and to express a desire for its speedy publication by the author. For the sake of preventing misunderstandings it is, however, necessary to state that the publication is entirely a private enterprise, and that the Synod is in no way responsible for its contents.

It costs a great deal to publish a book, and the author did not see his way clear to proceed with the publication without some security against financial loss. He accordingly addressed a circular to the ministry, and a few other personal friends, and received in reply a sufficient number of subscribers to encourage him to proceed. He is, however, by no means "out of the woods." A book of this kind will necessarily have a limited circulation, and unless it is cordially received by those who are immediately interested, it is probable that this publication will make the author a poorer as well as a wiser man.

The book is expected to appear by the First of June. It will be a large volume of more than four hundred pages, handsomely printed and illustrated. The price will be \$1.50. If any of our readers desire to secure a copy they can do so by writing to the author at Lancaster, Pa. They should not send any money at present. They will be informed when the book is ready, and can then send the amount.

### GRANDFATHER'S GEOGRAPHY.

A friend has recently sent us a copy of Workman's "Geography," which was printed in Philadelphia in 1811.



It is a curious book, containing besides Geography a good deal of History, Astronomy, and even Arithmetic, all within the limits of about two hundred pages. In view of our recent progress, many of its statements appear strange. Thus, for instance, we read "Lancaster, Pennsylvania, is the chief inland town in the United States." . . . "The capital of Ohio is Chillicothe, containing about 250 houses." . . . "St. Louis is the capital of Illinois, and contains 1400 inhabitants." Such statements abound, and at some future time we may possibly give our readers a full account of the Geography which their grandfathers studied. In the mean time we return thanks to the friend who has sent us this interesting volume.

### OUR BOOK TABLE.

MR. ARNOLD'S STORIES. *Talks about the Reformation in Germany.* By Mary C. Miller. Philadelphia: Presbyterian Board of Publication.

The history of the Reformation has a peculiar fascination when properly related, and this series of "Talks" has therefore proved very popular. The author does not claim originality for his material, which is mostly drawn from D'Aubigné, but the stories are told in a pleasant conversational style, and cannot fail to be instructive to the youthful reader.

ST. NICHOLAS for May opens with an amusing and characteristic story by Frank R. Stockton, entitled "The Tricycle of the Future." A timely paper on the New Orleans Exposition, from the standpoint of a boy and girl who have lately visited it, will interest their compeers.

Mrs. S. M. B. Piatt's sweet Irish poem, "In Primrose Time," reminds us that spring has come again in earnest, and those who wish to take advantage of the fact in a practical way can turn to the "Work and Play" department, and follow the instructions there given how to make "A House of String." E. P. Roe, in his farm serial, "Driven Back to Eden," tells of the tasks and pleasures of spring-time; while Lieutenant Schwatka, in "Children of the Cold," shows how, even in the land where winter lingers in the lap of autumn, the boys and girls are not without their games and amusements.

J. T. Trowbridge's story, "His One Fault," and "Among the Law-makers," have entertaining installments, and a comprehensive sketch of Handel forms the second of the "From Bach to Wagner" series.

Marion Satterlee's clever little sketch, "Myself, or Another?" will be of especial

interest to many young readers, as it is the story which won the first prize in the recent competition for the best story for girls, to be written by a girl.

Other interesting stories complete the number.

THE CENTURY MAGAZINE FOR MAY.—For special reasons, in the May *Century*, more space than usual is devoted to the War Series, and sixteen pages are added to the regular number, one hundred and sixty, in order that other subjects of public importance should not be slighted. Of superior interest is General Adam Badeau's anecdotal paper on "General Grant" as a soldier.

The frontispiece of the number is a striking portrait of General McClellan, engraved from a photograph taken especially for this purpose. General McClellan contributes a graphic account of "The Peninsular Campaign."

Of peculiar interest is General Joseph E. Johnston's "Manassas to Seven Pines," which is a reply to Jefferson Davis's criticisms (in "The Rise and Fall of the Southern Confederacy") on his military operations in Virginia. His recollections are supplemented, as it were, by General John D. Imboden's entertaining description of "Incidents of the Battle of Manassas," and General Gustavus W. Smith's account of "The Second Day at Seven Pines."

The fourth chapter of "Recollections of a Private" describes the movement which saved the Union army from total defeat at Seven Pines—the forced march of Sumner's corps to the aid of the outnumbered Federal troops at Fair Oaks Station. The war papers are illustrated.

In "Open Letters" an account is given, by John Leyburn, of "An Interview with General Robert E. Lee," in which the latter discussed war questions, and expressed satisfaction over the abolition of slavery. Lieutenant-Commander C. F. Goodrich, in the same department of the magazine, discusses the question of "Our National Defenses."

The rescue of "Greely at Cape Sabine" is the subject of a noteworthy paper by Ensign Charles H. Harlow, of the rescue-ship "Thetis."

Other illustrated features of the May number are the first of a series of two humorously illustrated papers on "The New Orleans Exposition," by Eugene V. Smalley; the first of a series of papers on "Typical Dogs," by writers having special knowledge.

The other articles,— "An Artist among the Indians," "Immortality and Modern Thought," "The Prince's Little Sweetheart," the seventh part of "The Rise of Silas Lapham," and the fourth part of "The Bostonians."

The poems are by Edmund Gosse, C. P. Cranch, Miss Charlotte Fiske Bates, John Vance Cheney, and, in "Bric-à-Brac," by J. A. Macon, Mrs. Alice W. Rollins, Stanley Wood and others.

F.



## SUNDAY-SCHOOL DEPARTMENT.

## DR. HARBAUGH'S HYMN.

The Rev. Dr. James Clarke says in the "Presbyterian" for Jan. 31st: "Not many years ago Henry Harbaugh breathed his Christian soul into a hymn:

"Jesus! I live to Thee,  
The loveliest and best;"

and with such fragrance he went up to worship in Heaven. Will the Church let that hymn die?—Not while the Eternal Son continueth to be God and man in two distinct natures and one person forever."

## THREE STEPS.

I have read of a poor boy who was rather looked down upon for his simplicity. His friends did not know that he possessed true wisdom. One day a friend wished to find out if he had any idea of religion. So he said to the boy, "It is hard work, is it not, to get to heaven?" The poor lad replied, "No, it is easy; there are only three steps; the first, out of self; the second, into Christ; the third, into heaven."

When I read it I thought of a French proverb, "It is only the first step that costs any trouble."—*Young Reaper*.

## NURSERY RHYME.

BY CARRIE W. PEMBER.

Our Saviour dear, when He was here,  
Did little children call;  
A little child, pure, undefiled,  
He placed before them all.

"Forbid them not, forbid them not,"  
O hear the Saviour say;  
"Forbid them not to come to me,  
I am the only way."

And now on high, above the sky,  
He loves the children yet;  
We cannot stray so far away,  
That He will us forget.

And while we live we'll try to give  
To him our hearts' best love,  
And dwell at last, when life is past,  
With Him in heaven above.

## OLD SAYINGS.

As poor as a churchmouse,  
As thin as a rail;  
As fat as a porpoise,  
As rough as a gale;  
As brave as a lion,  
As spry as a cat;  
As bright as a sixpence,  
As weak as a rat.

As proud as a peacock,  
As sly as a fox;  
As mad as a March hare,  
As strong as an ox;  
As fair as a lily,  
As empty as air;  
As rich as a Croesus,  
As cross as a bear.

As pure as an angel,  
As neat as a pin;  
As smart as a steel trap,  
As ugly as sin;  
As dead as a door nail,  
As white as a sheet;  
As flat as a pancake,  
As red as a beet.

As round as an apple,  
As black as your hat;  
As brown as a berry,  
As blind as a bat;  
As mean as a miser,  
As full as a tick;  
As plump as a partridge,  
As sharp as a stick.

As clean as a penny,  
As dark as a pall;  
As thick as a mill stone,  
As bitter as gall;  
As fine as a fiddle,  
As clear as a bell;  
As dry as a herring,  
As deep as a well.

As light as a feather,  
As firm as a rock;  
As stiff as a poker,  
As calm as a clock;  
As green as a gosling,  
As brisk as a bee;  
And now let me stop,  
Lest you weary of me.

—Selected.



## LESSON X.

## FIRST SUNDAY AFTER TRINITY.

June 7th, 1885.

## GOD'S MESSAGE BY HIS SON. (Heb. 1: 1-8; 2: 1-4.)

1 God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son, *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

**1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip**

**2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;**

**3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

**GOLDEN TEXT: How shall we escape, if we neglect so great salvation?**

(Heb. 2: 3)

## NOTES.

This epistle was written to *Jewish Christians*, and shows *the superior value of the Gospel* to the old covenant and faith. Our lesson declares that God has revealed Himself in Christ Jesus. V. 1. *Sundry times*—or in many portions. *Divers manners*—in words, visions, symbols, etc. *Prophets*—holy men “who spake as they were moved by the Holy Ghost.” 2. *Last days*—the Christian dispensation. *His Son*=Christ, who is God. *Made the worlds*—see John 1: 3. 3. *Brightness of His glory*—Christ is “God of God, Light of Light.” *Upholding*—He is not only the *Creative Word*, but also the *Sustaining Providence*. *Purged our sins*—by His death on the

cross. 4. *Better*=higher, superior to angels. 5. *My Son*—see Ps. 2: 7, and Ps. 89: 26-27. *And again*—in 2 Sam. 7: 14. 6. *Read: and when He again bringeth in the Firstborn*—at the Second Coming of Christ. 7. Angels are but *servants*. They are *made*, or created. V. 1. *Therefore*=because Christ is above angels, etc. *Heard*—from Jesus. 2. *Spoken by angels*—the law of Moses was given by the ministration of angels or messengers of God (Deut. 33: 2; Acts 7: 53). *Angel*=messenger. v. 4. *Signs, wonders and miracles*—miraculous acts display power, excite wonder and supply evidence of the truth.

## QUESTIONS.

To whom was this epistle written? What does it show? What does our lesson declare?

1. Has God spoken to His children? To whom? Give the meaning of *sundry times*. Of *divers manners*. By whom did He give His messages?

2. What is meant by “these last days?” How has God spoken to us? Is the revelation more full and complete? What is Christ appointed to be? By whom were the worlds made?

3. What is said of Christ? What is He beside Creator? What did He do on the cross? Where is He now?

4-5. To whom is He superior? What is the “excellent name?” What does the Father call Him? What else?

6-8. How do we read v. 6? To what event does this refer? What will He say then? What are the angels? Is Christ more than a servant? Who sit on thrones? Is Christ a King? What sceptre is His?

1. To what ought we to give heed? Why? Is the danger of falling from the truth great?

2. What is meant by “the word spoken by angels?” What is the meaning of “angel?” How were transgressions treated under the old economy?

3. What question is asked? Do you know any other way than “the Way?” Is it a sin merely to *neglect*? By whom was this great salvation first proclaimed? How confirmed?

4. Who gave His witness? With what? Who else bore witness to what they heard?

## REVIEW QUESTIONS.

Did God leave men to grope in the dark? What, on the contrary, did He do? To whom? By whom? Was the Revelation complete in olden times? Who has fully revealed God to men? What is Christ? (v. 3.) What has He done for us? What is He now

doing? How is He compared with the angels? How ought we to behave ourselves? Why “more earnest heed”? Can you answer the question in Heb. 2: 3? How did God bear witness? What are signs and wonders? What are “gifts of the Holy Ghost?”

## CATECHISM.

*Quest. 43.* What further benefit do we receive from the sacrifice and death of Christ on the cross?

*Ans.* That by virtue thereof our old man is crucified, dead, and buried with Him; that so the corrupt inclinations of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.



## LESSON X.

June 7th, 1885.

## First Sunday after Trinity.

The Epistle to the Hebrews was written A. D. 62-64, probably; certainly before the destruction of Jerusalem and the temple, A. D. 70. It was written in Italy (see chap. 13: 24), most likely in Rome. Its author is unknown. Many think it was Paul, others Apollos or Barnabas. The *matter* or *contents* is Paul's; but it was probably written by some other hand.

Luther first suggested Apollos as the author; and Farrar gives a series of strong arguments in support of this theory in "Early Days of Christianity,"—such as its "rhetorical style, its Pauline line of thought with un-Pauline manner of expression, its Alexandrian touches, its thorough mastery of the Old Testament, and its quotations from the Septuagint version." Apollos was an eloquent man, or rhetorician, a citizen of Alexandria, where the Greek translation of the Old Testament was made. Coming to Corinth he was instructed more fully by Paul's friends, Aquila and Priscilla.

The letter was written to *Jewish* believers, to keep them from relapsing into Judaism. The *purpose* of the Epistle is to "prove that the same God who gave the former revelations of His will to the fathers of the Jewish nation by the prophets, had in these last days spoken to all mankind by His Son; consequently, that these revelations, emanating from the same divine source, could not possibly contradict each other. The Epistle may be considered as the key to the Old Testament, unlocking all its hidden mysteries, and may be divided into *three* separate heads. First, that which relates to the Person of the Son of God, as He had been described in the Old Testament. Secondly, to show that the religion of the Gospel is the same under both Testaments,—being shadowed out in the Old. And, thirdly, to prove that the Church of Israel was a figure of the Church of Christ."

The *subject* is—The revelation of God in Christ is superior to that of the Old Testament economy, as Christ is higher than angels, prophets and the high priest.

## GOD'S EARLIER MESSAGES.

V. 1. *At sundry times*—in many por-

tions. Literally, "by divers portions." Not *all* things, nor the *same* things, to each prophet; but to one an account of His birth of a virgin, to another His Kingship, to another His priesthood, etc. *All* was not revealed to each one prophet, but only a part; then another part to another prophet.

*In divers manners*—by dreams, visions, angels, voices, sacrifices, types, etc.

*By the prophets*—used in a general sense, including the patriarchs also.

*God spake to the fathers*—the message was *His*, and came from Him, through them. He did not create men and then leave them to grope in ignorance. "It is as natural that God should speak to man, and reveal to him the truths needed for his training, as for a mother to teach and train her child."

V. 2. *In these last days*—at the end of these days (revised version). This refers to the Christian period of time—the *last* dispensation, the *last* period of the world.

## GOD'S MESSAGE BY HIS SON.

*Hath spoken to us by His Son.* The Messenger now was not a man, a servant, but the Son. "He that hath seen the Son hath seen the Father." "God was manifest in the flesh." "In Him dwelleth all the fullness of the Godhead bodily." In Christ God was *fully* revealed.

The Messenger being Immanuel (God with us), the Message is complete. The Son is *Heir of all things*, and also *Creator*, "by whom *He made the worlds*."

*Spoken by one that is a Son*—not merely a prophet. A new and distinct form of revelation now begins. But whilst different from the old, and higher than it, there is yet an organic connection with it. For, consider the Revealer! He is the *Heir*, and also the *creative Word*, the brightness of the glory, etc.

V. 3. *The brightness*—the effulgence or radiance. Christ reveals the Father as the light and heat reveal the sun. "The sun is never seen without effulgence, nor the Father without the Son."—*Theophylact*.

*Express image*—the character of the Son reveals to us exactly the character of God.

*Upholding all things*—He is both the



*Creative Word and the Sustaining Providence.* Christ is "the power behind all of nature's laws, which are but *methods* of His working."

*Purged our sins*—Christ is also the *Atoner*, who has satisfied for all our sins; the *Redeemer* of the lost world.

*Sat down on the right hand*—where He is now the *Intercessor* and *Mediator*. Man can return to God only through Christ: "No man cometh unto the Father but *by Me*."

This third verse is a wonderful grouping of Christ's character, prerogatives, works and glory. It sets forth His Divine existence before the creation, His part therein, the Redemption and the Exaltation.

CHRIST'S SUPERIORITY TO THE ANGELS is given in vs. 4-8. He has a *more excellent name than they*, because He is more excellent—superior in nature, wisdom and power. The angels are the highest created beings, and are but servants; but Christ is God's Son. The angels are employed as spirits—better, winds; He clothes them with the appearance of the resistless wind or the devouring fire.

On the other hand, Christ is *God and King*, who wields the *sceptre of righteousness*.

*Better than the angels* does not refer to moral character, but to exaltation of rank. Not only His rank as Son of God, but as "the Mediator of a better covenant."

V. 5. *Unto which of the angels, etc.* Angels were also called sons of God. But not in the same high sense. They were *not begotten*, but made; Jesus was "begotten, not made" (Nicene Creed).

*Be to Me a Son.* Pearson remarks that Christ has a *fourfold* right to the title, "Son of God": 1. "By *generation*, as begotten of God; 2. By *commission*, as sent by God; 3. By *resurrection*, as "the first-begotten of the dead"; 4. By *actual possession*, as heir of all things.

V. 6. *And again, when He bringeth in*; better as revised version, *and when He again bringeth in*—at the second coming of Christ.

V. 7. *Angels spirits*—that is, winds and flames of fire, in mercy or in judgment.

V. 8. *Unto the Son*—in Psalm 45:

6-7. "No loftier words than these could be uttered, and no such title could be applied to one who was no more than man."

*A sceptre of righteousness.* (1) His rule is right in itself; (2) It secures the moral quality of right in His actual government; (3) And the right shall prevail.

#### THE DUTY OF OBEYING THIS HIGHER MESSENGER.

V. 1. *Therefore*—because God has revealed everything in Christ.

*More earnest heed*—since His message is so immeasurably exalted.

*We have heard*—from Christ, God's highest messenger to man.

*Let them slip*—better, lest haply we drift away from them. The power of temptation is great. If we "simply *do nothing*, we shall be carried along to our ruin. To fall away requires no effort. To stand firm, to hold steadfast, is the difficulty." Many are lost through *heedlessness and negligence*.

V. 2. *The word spoken by angels*—the Word was God's, but angels were the medium through which it was given to men. Not only angels are meant, but all created messengers.

*Was steadfast*—Whatever was threatened, or promised, was sure to be accomplished. There was no failure of *reward*, or of *punishment*.

V. 3. *How shall we escape?* "We, who have such privileges and such salvation offered to us. The question implies the utter impossibility of escape. The Gospel does not create the danger, any more than a physician creates the disease he cures."

*If we neglect*—not deny, or refuse, or trample on. Neglect is enough to ruin a man, as when he neglects his business, or his sickness.

*So great salvation*—because its *Author* is great, its *cost* was great (His death), and it saves from great destruction.

#### THE REVELATION FULLY ATTESTED AND CONFIRMED.

V. 4. *God also bearing witness.* Not only the Lord, who first spoke it, nor only the disciples, who heard Him; but *signs and wonders, miracles and gifts of the Holy Ghost*,—all were given to prove the revelation in Christ. *God endorsed it!* The miracles displayed



Divine power; the wonders excited surprise, and the signs supplied the evidence. *Gifts of the Holy Ghost*—speaking with tongues, etc.

There is no other way of escape, except through Him who is "the Way, and the Truth and the Life."

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### A FEATHERED SHEPHERD.

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In South America there is a very beautiful bird called the agami, or the golden-breasted trumpeter. It is about as large in the body as one of our common barn-yard fowl, but as it has longer legs and a longer neck it seems much larger. Its general color is black, but the plumage on the breast is beautiful beyond description, being what might be called iridescent, changing, as it continually does, from a steel blue to red gold, and glittering with a metallic lustre.

In its wild state the agami is not peculiar for any thing but its beauty, its extraordinary cry, which has given it the name of trumpeter, and for an odd habit of leaping with comical antics into the air, apparently for its own amusement. When tamed, however—and it soon learns to abandon its wild ways,—it usually conceives a violent attachment for its master, and, though very jealous of his affection, endeavors to please him by a solicitude for the well-being of all that belongs to him, which may fairly be termed benevolence.

It is never shut up at night as the other fowls are, but with a well deserved liberty, is permitted to take up its quarters where it pleases. In the morning it drives the ducks to the water and the chickens to their feeding-ground; and if any should presume to wander, they are quickly brought to a sense of duty by a sharp reminder from the strong beak of the vigilant agami. At night, the faithful guardian drives its charge home again.

Sometimes it is given the care of a flock of sheep; and, though it may seem too puny for such a task, it is in fact quite equal to it. The misguided sheep that tries to trifle with the agami soon has cause to repent the experi-

ment; for, with a swiftness unrivaled by any dog, the feathered shepherd darts after the runaway, and with wings and beak drives it back to its place, not forgetting to impress upon the offender a sense of its error by pecks with its beak.

Should a dog think to take advantages of the seemingly unguarded condition of the sheep and approach them with evil design, the agami makes no hesitation about rushing at him and giving him combat. And it must be a good dog that will overcome the brave bird. Indeed, most dogs are so awed by the fierce onset of the agami, accompanied by its strange cries, that they incontinently turn about and run, fortunate if they escape unwounded from the indignant creature.

At meal times it walks into the house and takes position near its master, seeming to ask for his caresses. It will not permit the presence of any other pet in the room, and even resents the intrusion of any servants not belonging there, driving out all others before it will be contented. Like a well-bred dog, it does not clamor for food, but waits with dignity until its wants have been satisfied.—*St. Nicholas for Nov.*

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Carlyle once asked an Edinburgh student what he was studying for. The youth replied, that he had not quite made up his mind. There was a sudden flash of the old Scotchman's eye, a sudden pulling down of the shaggy eyebrows, and the stern face grew sterner, as he said, "The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life if it is only to kill, and divide, and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you."

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There is many a gem in the path of life,  
Which we pass in idle pleasure,  
That is richer far than the jewelled crown,  
Or the miser's hoarded treasures:  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks.  
For cup of water given.



## LESSON XI.

## SECOND SUNDAY AFTER TRINITY.

June 14th, 1885

## THE PRIESTHOOD OF CHRIST. Heb. 9: 1-12.

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made: the first wherein *was* the candlestick, and the table, and the shew-bread; which is called the Sanctuary.

3 And after the second vail, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people;

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

**GOLDEN TEXT:** Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Heb. 7: 25.

## NOTES.

1. *The first covenant*—made by God with men through the Promise and the Law. *Ordinances of service*—regulations of worship. *Worldly*—material. 2. *A tabernacle*—a wooden framework covered with curtains. *Sanctuary*—holy place. *Candlestick*—with seven branches. *Table*—on which was the sacred bread. 3. *Second vail*—between the holy and the most holy place. 4. *Golden censer*—a vessel for carrying fire on which incense was burned. *The ark*—sacred chest. 5. *Mercy-seat*—the lid or covering; the throne on which God's

"glory" rested. 8. *Signifying*—teaching by signs and symbols. *The way into the holiest*—heaven. 9. Ceremonial offerings did not save, but pointed to the Saviour. 10. *Carnal ordinances*—washings, sprinklings with blood, etc. *Reformation*—when the real should take the place of the types. 11. *Christ being come a High priest*—the priesthood is changed, the sacrifice is changed, and there is a new tabernacle. 12. *By His own blood*—shed on the cross. *Eternal redemption*—last forever, not needing to be repeated.

## QUESTIONS.

1. What was the first covenant? What had it? What else?

2. What was the tabernacle? What was in it? The second thing? The third? What was this division of the tabernacle called?

3-4. Where was the second vail? What was the next division called? Name the five things in it. What was the mercy-seat? Of what made?

5-7. What stood above it? Who entered this place? When? With what? For whom did he offer?

8. What does all this signify? What is the real "Holy of holies?" Who opened the way there?

9-10. What was offered in the sanctuary? What could these not do? What did they accomplish? (A conviction that a better sacrifice was needed). How long were these offerings to continue?

11-12. Who is the great High priest? Of what things? In what tabernacle did He dwell? (His human body). What blood did He not offer? What, then? Into what did He enter? When? What did He obtain? For whom? Does the sacrifice need to be repeated? What memorial of His sacrifice have we in the Church?

## REVIEW QUESTIONS.

Of what was the ancient tabernacle a type? The sacrifices typified what? The high priest? The day of atonement? Who is the Great High priest? What sacrifice did He make? What did He obtain thereby? Must this sacrifice be repeated? Must it be kept in memory? What sacrament does this? Does

Christ give a better light than the candlestick did? Of what is He the bread? What did the fire and incense signify? Did all the parts and services of the tabernacle typify our Saviour? (Golden Text). What is He able to do? Why?

## CATECHISM.

*Ques.* 44. Why is there added, "He descended into hell?"

*Ans.* That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies, in which He was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.



## LESSON XI.

June 14, 1885.

2d Sunday After Trinity.

The lesson sets forth: (1) that the old covenant symbolically *represents and promises* our approach to God; (2) but does not *accomplish* it; the vail still hung before the most holy place. (3) The new covenant in Christ *accomplishes our approach and nearness to God*.

1. *The first covenant* is that which God made with the Patriarchs by the promise, and then through Moses by the law. There was (1) the promise of a Deliverer; (2) the binding obligation of the moral law; (3) then was instituted the ceremonial law enjoining a tabernacle, or sacred place of worship, a priesthood, sacrifices and ordinances of Divine service. The tabernacle symbolized *worship and communion with God*; God dwelt symbolically with them in the holy tent.

*Also ordinances.* "The old covenant had also liturgical ordinances which rested their obligatory right upon revelation from God and declaration of His will."

*Of Divine service*—the service of worship. *A worldly sanctuary.* "It does not mean that it was *worldly* in the sense in which that word is now used, as denoting the opposite of spiritual, serious, religious, but *worldly* in the sense that it belonged to the earth rather than to heaven; it was made by human hands, not directly by the hands of God."—*Barnes*. "No service of God can be without ceremonies, but that is the most excellent which has cast off external parade and has the most of the power of the Spirit."—*Starke*.

V. 2. *A tabernacle*—or tent, "the temporary traveling temple during the wilderness age, subsequently replaced by the temple of Solomon at Jerusalem."

*The candlestick* signified the light of truth which God's presence afforded. It consisted of a talent of gold, worth \$26,000.

*The Shewbread*—twelve loaves, one for each tribe of Israel. It represented Christ, the Bread of Life. These loaves were "made of the finest meal, each six palms long, five broad and a finger in thickness, and were each week eaten by the priests."

V. 3. *After the second vail, the Holiest of all.* The first vail was at the entrance to the holy place; the second at the entrance to the holy of holies. This was a type of heaven, and taught the Jews that there was a holiness far beyond what they had attained to, and which they should long for and seek after.

V. 4. *The golden censer* was not within the holy of holies, but adjoining it, near it. It was a symbol of prayer and praise. *The manna* typified "the living Bread which came down from heaven." *Aaron's rod* was his staff of office, used also by Moses in working miracles. *That budded*—a type of regeneration, the dead made to live and bear fruit. "The tables of the covenant"—the slabs on which the ten commandments were engraved. "In the ark containing the granite slabs on which were carved the ten words of Sinai, with the propitiatory above it and the cherubim of glory bending over it, we cannot fail to recognize an emblem of all that is highest and best in Creation upholding the throne of the Eternal, and rapt in adoring contemplation of that moral law which is the revelation of His will."—*Farrar*.

V. 5. *Over it the cherubim of glory*—the two angelic forms and the cloud of glory, the symbol of God's presence.

*The mercy seat*—the cover of the ark, on which the blood was sprinkled and the atonement made—typifying the propitiation made by Christ's blood. "The mercy-seat was of pure beaten gold, the measure of it exactly answering the ark; this covered the ark, wherein the Law was, and was a type of Christ, who fully covered our sins, the transgression of the law, out of God's sight; and is therefore called by the Apostle, our propitiatory (Rom. 3: 25), or propitiation, or mercy-seat."

Vs. 6-8. *The priests* entered the holy place only; the high priest went alone into the Most Holy Place once a year, on the day of atonement. But *not without blood*; for "without the shedding of blood there is no remission of sins" *For himself*; these high priests were not holy, as is our High Priest, Jesus.

*The Holy Ghost* this signifying; He



was the Teacher; those ordinances were the vehicle of communicating truth.

*The way was not made manifest*—(1) The way to heaven was not fully revealed: (2) it was not fully opened. Christ is the Way. Redemption by Him has opened the way. *The day of atonement* was the 10th day of the 7th month. On that day the high priest entered the holy of holies, probably three or four times, "first to burn incense, (Lev. 16: 12); then to sprinkle the blood of the bullock on the mercy-seat, (Lev. 16: 14); then he was to kill the goat of the sin-offering and bring that blood within the vail, and sprinkle it also on the mercy-seat; and then, perhaps, he entered again to bring out the golden censer. The Jewish tradition is that he entered the holy of holies four times on that day."—*Barnes*.

In all this symbolism and all these acts the Holy Spirit was making known the deepest spiritual truths, and keeping them before the mind and conscience. Sometimes He "taught by direct revelation, sometimes by the written word and sometimes by *symbols*. The tabernacle, with its different apartments, utensils and services, was a *permanent* means of keeping important truths before the minds of the ancient people of God."—*Barnes*.

*Vs. 9-10. Which was a figure*; the whole old economy was a *parable* by which the worshipers were taught the great truths of religion.

*Could not make perfect*—sins could not be removed by such sacrifices.

*Pertaining to the conscience*. Further, the *sense of guilt* was not removed from the conscience. There was not that peace and joy which believers in Christ possessed. They sufficed to relieve him from the ritual disabilities growing out of ceremonial defilement; they gave him his place among the recognized people of God; but the deep and dreadful sense of guilt they could not allay; the burden of sin that would lie heavily on his soul they could in no wise remove."

*Carnal ordinances*—affecting the *outer* man rather than the heart. *Carnal* means belonging to the flesh, as opposed to spirit. They regard material things, gifts, sacrifices, meats, drinks, washings,

which, from their very nature, could only affect the outward, not the inward man.—*Alford*.

*Until the time of reformation*—when the reality would take the place of the type. "The *substance* was then put where the shadow was before, the sufficient *grace* where was the insufficient type." Christ brought this reformation to pass.

*Vs. 11-12. Christ being come*—the promised Messiah, long expected, in the person of Jesus. *An high priest*—"Holy, harmless, undefiled, and separate from sinners."

*Good things to come*—all the blessings of the Gospel, in time and in eternity.

*More perfect tabernacle*—His manhood, in which He dwelt among us, full of truth and grace.

*By his own blood \* \* into the Holy Place*—Heaven, for Himself and for us. *Eternal redemption* is ours now, and heaven will be ours hereafter.

### THE APOSTOLIC BENEDICTION IN VERSES.

(II. Cor. xiii: 13. Carl Bernhard Carve; 1872.)

BY PERKIOMEN.

Thy Grace, Our Lord, Christ Jesus!  
Us evermore indwell;  
Lest Satan's craft deceive us,  
And finally us fell!

And have Thy Love surround us,  
Our Father and our God!  
Lest this world's cares confound us,  
And slay us by its rod!

O Holy Ghost! betoken  
Communion, as before,  
With our weak souls unbroken,  
Now and forever more!

This is the reason why cats wash their faces after meal: A cat caught a sparrow and was about to devour it; but the sparrow said; "No gentleman eats me till he has first washed his face." The cat, struck with this remark, set the sparrow down and began to wash his face with his paw; the sparrow flew away. This vexed pussy exceedingly, and he said: As long as I live I will eat first and wash my face afterwards." Which all cats do to this day.



## LESSON XII.

## THIRD SUNDAY AFTER TRINITY.

June 21st, 1885.

## CHRISTIAN PROGRESS. (2 Peter, 1: 1-11).

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 **And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;**

6 **And to knowledge, temperance; and to temperance, patience; and to patience, godliness;**

7 **And to godliness, brotherly kindness; and to brotherly kindness, charity.**

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

**GOLDEN TEXT:—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter, 3: 18.**

## NOTES.

The second Epistle of Peter was probably written between A. D. 63 and 70. *Verse 1. Like precious faith*—a salvation common to Gentiles and Jews. *Righteousness of God*—that righteous impartiality, which recognizes no distinction of class or of race. 2. *Grace and peace*—the common Christian salvation. *Through the knowledge*—by which we obtain grace and peace. 3. *According as*—better, seeing that. *Life* first then *godliness*. Both are God's gifts. 4. *Partakers of the Divine nature*—of that perfection which is God's, and which is given to us in Christ, as the graft receives the life of the tree. *Having escaped*—rescued from lust. Then only is it possible to make progress in the Divine life. 5. *Besides this*—for the sake of reaching this,

which follows. Having faith already, *supply virtue*—that is, energy, moral courage. *Seven fruits of faith* are given: *Virtue* (manliness), *knowledge* (discernment between right and wrong), *temperance* (self-control in all things), *patience* (perseverance under trials), *godliness* (true piety, reverence), *brotherly kindness* (love of the brethren), lastly, *charity* (love to all, in its broadest sense). Charity completes the choir of graces, as in Col. 3: 14. 9. *Cannot see afar off*—near-sighted, having an eye for present, but not for eternal things. 10. *Calling and election*—God chooses and calls us; then we must do *our part*—make sure. 11. *An entrance abundantly*—not as if *barely escaping*, but as entering in triumph like victors.

## QUESTIONS.

Who wrote this letter? When? What is the title of the lesson? What was Peter?

1. To whom did he write? What faith had all obtained? How, or through what? What is meant by righteousness here?

2-3. What is his greeting? What had been given to them? Through whom? What life is meant? What is godliness?

4. What was given? What privilege and blessing did the fulfilment of these promises confer? From what did it *deliver*? What begets corruption?

5-7. How do you translate, *besides this*? What had they already obtained? What seven graces were to be built upon faith?

The first? What is it? The second? Define it. The third? What is meant? The fourth? Define it? The fifth? The sixth? To whom kindness? The last? To whom? Is there anything higher than this?

8-9. What will be the result, if these seven abound? If lacking, what would be the result? Why blind? Cannot see what?

10-12. Of whom is the calling and election? What must be made secure? What would then never befall us? What would then be furnished us? Into whose kingdom? Is *bare escape* all that we ought to strive after? What then?

## REVIEW QUESTIONS.

Who wrote this lesson? Which name did Jesus give him? What does he call our faith? What great promise was fulfilled on Christmas? On Pentecost? What does their fulfilment bring us into? From what does it secure our escape? What is the basis

or root of the Christian life? What seven graces or fruits grow out of faith? Which is the last? The highest and best? How are we without these? What can the spiritually blind not see? What forget? To what are we to give diligence? What will be secured?

## CATECHISM.

Quest. 45. What doth the resurrection of Christ profit us?

Ans. First: by His resurrection He hath overcome death, that He might make us partakers of that righteousness which He had purchased for us by His death. Secondly, we are also by His power raised up to a new life. And lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.



## Lesson XII.

June 21st, 1885.

## Third Sunday after Trinity.

The second epistle of Peter is a *farewell letter*, written shortly before his martyrdom. Tradition states that he was put to death at Rome about A. D. 68, but there is no evidence to prove it.

V. 1. *Simon Peter*.—The fisherman of Galilee was named *Simon*, and Jesus conferred upon him that other name by which he is better known, *Peter*, (the rock-man). He became the willing *servant* of Christ; and was made by Him an *Apostle*, one sent forth to preach the Gospel.

His original name “denotes his relation of dependence; the latter denotes the dignity of his office.”

He wrote to *them that had obtained like precious faith*—“the same kind of faith, in the same Saviour, giving the same hopes, producing the same virtues, admitting to the same privileges, leading to the same heaven.”

*With us*—the Jewish Christians. The Gentile believers had equal privileges.

*Obtained like precious faith*—obtained by Divine appointment, by inheritance. The word excludes all personal agency and merit.

The faith received is the substance of truth received, “faith objective, not subjective.” The faith which is believed, not the faith by which we believe.

*Through the righteousness*—strict impartiality of God, with whom there is no favoritism, no making of arbitrary distinctions between classes. This is the truth which Peter preached to Cornelius. (Acts 10: 34).

*Of God and our Saviour*.—In the revised version it is: our God and Saviour. This would constitute a proof of the Divinity of Christ.

V. 2. *Grace and peace*.—Grace is spiritual blessing bestowed by our Heavenly Father, without any merit of ours. *Peace*—peace with God in Christ, produced by the indwelling of the Holy Spirit, the Comforter.

“*Grace*, the grace that pardons and sanctifies; and *peace*—peace of conscience, reconciliation with God, and calmness in the trials of life.”—*Barnes*. Grace represents *God's attitude* toward His saved children; peace is the *result* in the heart.

*Multiplied through knowledge*.—All grace and peace come through knowledge of Christ. “This is life eternal, that they might *know* Thee, and Jesus Christ whom Thou hast sent.” This is not intellectual, but heart knowledge.

V. 3. *His divine power hath given all things*. The whole of salvation comes from God to us. *Life* denotes eternal life, spiritual being. *Godliness* is the conduct that springs from it—the godly fear of the new-born. First life, then godliness. The child must have vital breath first, then only can it walk and, serve.

*Called us to glory and virtue*—better by glory and virtue. “The Divine glory brings life, the Divine power brings godliness.”

V. 4. *Whereby are given*—“through these first imparted aids we are enabled to become sharers in still larger gifts of grace. By our union with Christ in the new birth, we become “partakers of the divine nature.” He in us and we in Him. Divine nature here means “that holiness and truth and love and perfection which dwells in God, and in you by God dwelling in you.”—*Alford*.

*Great and precious promises* refer to all of God's promises, once given but now fulfilled; chiefly the promises of the Saviour, and of the Comforter, and all that springs from them.

Luther asks: “What is the divine nature? Eternal truth, righteousness, life, peace, joy, delight, and whatsoever good may be named. Hence he who becomes a partaker of the divine nature is wise, righteous, and omnipotent against the devil, sin and death.”

*Having escaped the corruption*.—There is not only a *partaking of blessings*, but also an *escape from destruction*. “He brought us out, that He might bring us in;” out of sin and death, into holiness and life.

This corruption “has its seat, not so much in the surrounding elements as in the *lust*, or concupiscence of men's hearts. It is in the heart, because there reign the vicious and wicked affections, whose source and root he denotes by the word *lust*. This corruption, then, is so placed by him *in the world*, as to show us that *the world is in ourselves*.”—*Calvin*.

Vs. 5-7. *Besides this—for this purpose*,



for the sake of reaching this result, escape from sin and attainment of holiness, *add to your faith virtue*. You already have faith; now supply or furnish the Christian graces. Having taken one important step (that of faith), go on until the end of the journey be reached.

*Giving all diligence*.—"The Greek means *bringing in by the side of*. God has done His part; now do *your* part in bringing your own *diligence* into action by the side of what He has done."

By means of your faith acquire virtue. "*Faith* leads the band, *love* brings up the rear." The fruits of faith are *seven*, the sacred number.

*Virtue* means strength, manliness. Our faith is "not to be an uncertain, feeble and timorous thing, but manly and powerful, with a touch of heroism in it." We must not yield to temptations from without, or to *inward* lusts and desires. *Be brave to resist*.

*Knowledge*—Spiritual discernment between right and wrong, so as to choose and do the right. Perhaps we may call it, *practical wisdom*.

*Temperance* is self-control, moderation in all things, not yielding to appetites and passions.

*Godliness*—true piety, reverence, fear of God, and love of what is godly.

*Brotherly kindness*—Kindness to brethren; not morose, sour and harsh; but gentle and forbearing.

*Charity* is the last. "The greatest of these is charity." 1 Cor. 13: 13. This is *love to all men*, in the Church, and out of it, to friends and to foes. "Religion begins in faith, and ends in love, and the circle is complete. We set out with believing; we graduate at last in that holy affection which makes us partakers of the Divine nature." "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

Vs. 8-12. *If these* (above-mentioned graces) *be in you and abound*, you will not be barren and unfruitful. But *if you lack these things*, then blindness has come upon you. You see only things pertaining to the life that now is, and see not the abiding realities of the eternal world.

*Give diligence to make secure*, what God has already begun in you. Then shall you enter heaven, not like a shipwrecked mariner stript of all, but like

a vessel coming into port laden with precious treasures.

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### "I WAS GOING TO."

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Children are very fond of saying "I was going to." The boy lets the rat catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak point, and so excuses himself. A boy wets his feet and sits without changing his shoes, catches a severe cold and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in and he was going to do it, but did not. A girl tears her dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it but forgot it. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but is the worker of vast mischiefs. If a Mister "I-was-going-to" lives in your house, just give him warning to leave. He is a loungeur and nuisance. He has wrought unnumbered mischiefs. The boy or girl who begins to live with him will have a very unhappy time of it and life will not be successful. Put Mister "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.

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Things are sadly turned about in these days. Business is self-sacrificing; religion is self-indulgent; there is hardly anything that the business man thinks he can't do; and hardly anything that the religious man thinks he can do. If the two could only change places for a twelvemonth, what a chance it would afford for finding out what Christianity was intended to be! —*Living Church*.



## LESSON XIII.

## FOURTH SUNDAY AFTER TRINITY.

June 28th, 1885.

## THE FAITHFUL SAYING. 1 Tim. 1: 15-20; 2: 1-6.

15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

16 *Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.*

17 *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

**GOLDEN TEXT:** *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* V. 15.

## NOTES.

Paul wrote this Epistle to Timothy to remind him of the great salvation, and of our duty to pray for our fellow-men. 15. *A faithful saying*—sure and worthy of trust. *All acceptation*—by all men, and with all the soul. *I am chief*—because I persecuted the Church. 16. *Howbeit*—notwithstanding. *In me first*—in me as chief. The chief sinner became the chief example of redeeming grace. *A pattern*—to encourage sinners to draw near to Christ. 17. A jubilant doxology. *Immortal*—better, incorruptible, Who neither perishes nor changes. 18. *Son*—in the faith. Paul had taught Timothy. 19-20. Examples to be

shunned. *Delivered to Satan*—excommunicated from the Church. *That they may learn*, and thus be saved, instead of lost. 1. Read thus: *First of all I exhort*. Four kinds of prayer are mentioned: (1) *supplications*, for one's own needs; (2) *prayers*, implying devotion to Christ; (3) *intercessions*, for others; (4) *thanksgiving* for all blessings. 4. *Will have*—who willeth that all men should be saved; should accept salvation. The first means of being saved is, *coming unto a knowledge of the truth*. 5. *One Mediator*—and hence only one way to be saved. 6. *Testified in due time*—"The fulness of time," when Christ came.

## QUESTIONS.

To whom was this epistle written? Who was Timothy? Of what is he reminded? Of what else?

15. Repeat the faithful saying. What did Christ say He "came to seek and to save?" Whom did He "call to repentance"? Why called a faithful saying? Of what is it worthy? What does "all acceptation" mean? What does Paul call himself? Was he a criminal? Why did he feel that he was a great sinner? What is the first thing for us to learn? (Catechism, Ans. 2.)

16. What did Paul obtain? The meaning of "first," here? A pattern for what? To what does faith in Christ lead?

17. What is this verse? The meaning of immortal?

18-20. What charge does he give to Timothy? Why does he call him son? What was he to hold? Who had made shipwreck of faith and conscience? What is meant by delivered unto Satan? For what purpose?

1-3. Repeat the exhortation. For whom should we pray? How many kinds of prayer are enumerated? What is the first? The second? The third and fourth? To whom is this acceptable? Who answers prayer.

4-6. What is God's will concerning men? How are men saved? Are all men saved? Why not? Who is the Mediator? What is the way of salvation? What did Jesus do? What is meant by testified in due time? What is the acceptable time?

## REVIEW QUESTIONS.

What is the saying? Why faithful? How is it to be accepted? By whom? Who is Jesus? Whence did He come? How did He come into the world? To do what? What does the name Jesus mean? May the chief of sinners be saved? What does God

will? (v. 4.) Is salvation offered to all? Is it accepted by all? How do men receive the knowledge of the truth? What is said of God? (v. 5.) What is a mediator? Who is One? What did He do? When?

## CATECHISM.

Ques. 46. How dost thou understand these words, "He ascended into heaven?"

Ans. That Christ, in sight of His disciples, was taken up from the earth into heaven; and that He continues there for our interest, until He come again to judge the quick and the dead.



## Lesson XIII.

June 28th, 1885.

## Fourth Sunday after Trinity.

The first epistle to Timothy was written (1) to "direct him to charge the false teachers against continuing to teach other doctrine than that of the Gospel (1 Tim. 1: 3-20); (2) to give him instructions as to the orderly conducting of worship, the qualifications of bishops and deacons, and the selection of widows who should, in return for Church charity, do appointed service; (3) to warn against covetousness, a sin prevalent at Ephesus, and to urge to good works."

Paul left Timothy in charge of the Church at Ephesus when he was yet a young man. The Apostle's love for, and confidence in, him seemed to increase to the last. "Aged Luke and youthful Timothy were his final reliance. The young evangelist seemed to unite the most perfect obedience to his superior with a marked *executive ability* in managing the interests placed under his charge. In youth he manifested the discreteness of maturity; in spite of nervous diffidence he possessed administrative firmness. Unselfishness, purity and abstinence were the traits of his piety."

The epistle to Timothy is one of the most interesting letters which the Apostle wrote; and the opening words of our lesson are among the most familiar portions of Scripture: "Faithful is the saying, and worthy of all acceptance."

In the early days of Christianity the disciples did not have a New Testament to read, as we do. The gospel was passed from one to the other by word of mouth. The "sayings" of Christ and the Apostles were dearly cherished. Jesus said: "Whosoever heareth these sayings of mine, and doeth them" (Matt. 7: 24). Thus certain sayings were regarded as Christian *axioms*.

V. 15. *This is a faithful saying*,—one worthy of being believed. It was one of the sayings of *the faithful*. (1) *Jesus Himself* had said it. "I came to seek and to save that which is lost." "I came not to call the righteous, but sinners to repentance." (2) It was one of the sayings of the *Apostles*: "There is none other name given under heaven among men whereby we must be saved." (3) It was taught to all ap-

plicants for baptism, and was thus repeated by the faithful at their services.

*Worthy of all acceptance*; (1) of universal acceptance, by all classes of people; (2) by all the faculties of the heart and mind, "everywhere, over all the world, and onward through all the ages."

*To save sinners*,—all the lost, Jews and Gentiles. For this He *came into the world*. He "was with God, and was God," but came among men as a Man.

*I am chief*. So Paul felt and said. A little speck disfigures the pure snow, and makes it appear defiled. The believer is distressed more by his *faults* than sinners are by their *crimes*.

A Christian is not one who regards himself as a saint, but as a *sinner saved* by grace. "Observe how simple the Apostle's confession of faith becomes, as he draws nearer to the close of life. In the great antithesis of sin and grace, all is finally resolved. *The Gospel a glad message for the lost*; this is all, but this is enough." — *Van Oosterzee*.

*Of whom I am chief*. This is the expression of deepest humility; it is but another form of "me the sinner" (Luke 18: 13). Said the elder Alexander, after teaching theology forty years. "The longer I live, the more I incline to sum up all my theology in the single sentence, Christ Jesus came into the world to save sinners, of whom I am chief!"

V. 16. *I obtained mercy*. He saved even me. *In me first*, or as chief sinner. The grace of pardoning love availed for the greatest foe; it will not fail to save others. Many a persecutor and blasphemer has since been converted. "God knew that the very prominence of the sinner rendered his salvation a pre-eminent specimen and type that no sinner hereafter need despair, or be despaired of. Who may not be converted, if Saul the persecutor became an Apostle?"

V. 17. *Now unto the King*. Here he shows his "gratitude for such deliverance," by a glorious doxology. *King eternal*—King of the ages. "God is Sovereign of the *æons*, and all which they embrace. He is the Lord and director of the successive stages of development through which this world, or creation at large, was destined to pass"



—the sovereign who arranges everything according to His counsel and will, and controls whatever comes to pass. He is the *Immortal*; better, Incorruptible. All things decay and fade; He changes not. He is the *invisible* and the *only God*, and beside Him there is none other.

V. 18. *This charge*, counsel or command. *According to the prophecies*, which were uttered over him at his ordination; far-seeing glances into his life and work.

*A good warfare*,—the long campaign of truth against error and sin.

*Faith and a good conscience*. By keeping the faith we have a good conscience.

*Some having put away*, by a deliberate act. They did not like to listen to that inward monitor, conscience. When “conscience is tossed overboard, the vessel becomes unmanageable and is tossed about” and lost.

*Hymeneus and Alexander* were living in Ephesus, before Timothy’s eyes. Read 2 Tim. 2: 17 and 2 Tim. 4: 14, 15. They were expelled from the church, in the hope that they might thereby learn to believe and live aright. Their expulsion would lead them to think.

*That they may learn*. “The delivering to Satan was in the Apostle’s intention and desire only an expedient for accomplishing a *spiritual cure*. It was the most solemn form of excommunication, and betokened that those against whom it was employed were in a most perilous condition—trembling on the brink of final impenitence, and, if capable of being saved at all, saved only as by fire.”—*Fairbairn*.

V. 1. Paul enjoins *prayer for the progress of salvation*. The kinds of prayer are enumerated in “Notes.” *For all men*,—good and bad, foes and friends of Christ.

*For kings*, etc.,—their rulers. (1) Rulers *need* the prayers of God’s people. (2) They could hinder the gospel very much or help it. Pray that they may be converted into friends.

*Godliness*—our attitude towards God; *honesty*,—our conduct towards men. When believers are godly and honest, then Christianity flourishes.

*For this is good*,—prayer for others is good and well-pleasing to God.

*Will have all men to be saved*. He has made every provision and desires them to accept it. They must, in one sense, “save themselves from this untoward generation.” Acts 2: 40. They can be saved only as they *come to a knowledge of the truth*. They must hear, believe, repent and pray.

*There is one God*. This was to be proclaimed to those who worship idols,—one God, who made all, cares for all and wills all to be saved. *One Mediator*. Sin has separated men from God. The Son of God became Man to bring them back. “If One only, and that as being Man, then His mediation must be for all humanity.” Christ is the Medium and Centre between God and man.

V. 6. *Gave Himself*,—not by force, but willingly. *A ransom*—a substitute for us, and an equivalent. He died in our stead; “He gave His life in exchange for our forfeited lives.”

*Testified in due time*. It was not *fully* made known under the old dispensation, but the fulness of the times has come. Christ has lived, died and risen again for us.

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### SOUL SCULPTORS.

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A thousand little sculptors  
Are working day by day,  
To carve, with tiny chisels,  
A block of living clay.

Each little stroke is given  
To beautify or mar:  
One grace adds every sculptor,  
Or leaves an ugly scar.

Thine, is the clay that’s fashioned,  
O, ever watchful be!  
For every *thought*, a sculptor,  
Carves for eternity.

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Two burglars had ransacked the house and secured every portable thing of any value. While passing through the pantry one of them picked up a piece of cold meat and was about to eat it. “Whist, Pat!” said the other warningly; “av yez forgot phat day it is?” “Be jabbers,” said Pat, dropping the meat, “Oi! had. It’s Friday marin.”



# THE GUARDIAN.

VOL. XXXVI.

JULY, 1885.

NO. 7.

## THINGS THAT NEVER DIE.

SELECTED BY A FRIEND OF THE GUARDIAN.

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse to a wordless prayer,  
The dreams of love and truth,  
The longings after something lost,  
The spirit's yearning cry,  
The strivings after better hopes,  
These things can never die.

The timid hand stretched forth to aid,  
A brother in his need,  
The kindly word in grief's dark hour,  
That proves a friend indeed—  
The plea for mercy softly breathed,  
When justice threatens high,  
The sorrows of a contrite heart—  
These things can never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all the trifles, sweet and frail,  
That make up love's first bliss,  
If with a firm, unchanging faith,  
And holy trust and high,  
Those hands have clasped, those lips have met,  
Those things shall never die.

The cruel and the bitter word,  
That wounded as it fell;  
The chilling want of sympathy,  
We feel, but never tell,  
The hard repulse, that chills the heart,  
Whose hopes were bounding high,  
In an unfading record kept,  
These things shall never die.

Let nothing pass, for every hand,  
Must find some work to do,  
Lose not a chance to waken love,—  
Be firm, and just and true;  
So shall a light that can not fade  
Beam on thee from on high,  
And Angel voices say to thee—  
These things shall never die.

## A LECTURE ON CHARITY.

BY PERKIOMEN.

Prayer has two wings, according to our Lord's mind. (See Matth. vi. 1-6). Alms-giving may be compared to a ladder, with many rounds, one above another. It stands down on the ground of earth, and selfish human nature. As long as a soul stays below, on the platform of self, the motto reigns and governs:—"What is mine is mine, and what is yours ought to be mine also."

The first step higher once attained, men are moved to give, but give *grudgingly*. The hand offers, but the heart withholds. This kind of giving may aid the pauper, but it does not benefit the giver in the least.

It is possible to ascend one step higher, and give from *custom*. Many of the "pennies" in worship are so given. Not a few gifts are so handed out to the beggar at the door. There is no unction in that manner of giving, though God may bless to a good end. It exerts no reflexive savor, however.

A higher round is gained, when we give *cheerfully*. That is a grand height for a soul, that has come up out of the low ground of selfishness. But it is a faulty sort of giving still. It is not a *measured* giving, or as "the Lord has blessed us." The man may talk of "doing his share," but his "share" is always after his own measuring. How many "poor widows" there are, who give their "mite!" Oftentimes one might think that a whole congregation is made up of poor widows, judging from the coppers that lie in the basket.

The soul has mounted still higher, when there is a giving *after a rule and system*. It is called "systematic giving." We look more to the heap *from* which



we are to take the gift, than to the gift itself. So the Lord judged the widow's mite, as against the large sums of the rich in His day.

Men mount up to another round, when they are concerned to know, *where their gifts are to go to*. The end and purpose is what they want to see. Then they are open-handed.

But still higher do we ascend, when *we are anxious for calls to be made on our charity*. Instead of avoiding a call, we hail it, and feel all the better when we hear it. The rich Romans used to have pockets placed in their outside robes, in which they deposited sums of money, for the poor to take out, so that paupers might know their benefactors. If this ambition is not carried too far, it is a noble way to distinction.

But for "the right hand to give without the left hand knowing it," is to rise up yet higher. That is in the spirit of our Lord's teaching. That soul is not far from the kingdom of God, when once so high up on the ladder of charity.

And when we do *not wish to know whither it goes, nor to be known whence it comes*, that is another round higher up. So the temple gifts were made by the pious Jews, and so the alms of the Christian church are usually given. The desire to offer, that is the all-moving power in the soul then. So God gives. Think of rain, sunshine, and His thousand other providential gifts. To be so minded, is to be God-like.

To found *relief-houses* is a spirit we do not catch either, so long as we stay down so low on the ladder. It was so characteristic of Jesus to give, not money, but sound limbs and health, by which the unfortunate might earn their bread. He founded a church, out of which should and do come permanent institutions of supplies. That is a charity that springs more from a spring or fountain, than from a cistern. The man or woman that is moved to erect such a monument of health and life, is of a nobler mould than he who would plant a memorial of marble or of bronze over his remains.

He is at the *top-most round*, who feels and sings:—"It is more blessed to give, than to receive!"

One such soul outweighs any number

of money-kings, who may indeed lay miles of rail-roads, or erect dozens of furnaces and factories, for their own use, after all, no matter how they may appear to figure as benefactors to mankind.

Thus is charity like Jacob's ladder, verily, whose resting place was on the earth, whilst its top reached to heaven. And on such a ladder the soul still mounts to God. How far have we ascended on it? As is our position on it, so is the degree and measure of our prayer too.

The German word for Prayer is "*Gebet*," which is from *Geben*, meaning "to give, to offer, to dedicate." Praying is not an everlasting begging, but a turning more effectually of one's soul to God. The light of the natural sun does all for the flower and the fruit, if only that light can entirely reach and bathe them. And it is so with the Christian soul too. It "will not be barren or unfruitful," depend on it.

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## UGLY DUCKS.

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BY THE EDITOR.

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You remember Andersen's story of the Ugly Duckling. A curious egg was found by a farmer and placed under an old hen, to be hatched out with a number of duck eggs. The little bird that in due time came out of the shell was at first supposed to be a duckling, but its appearance was entirely different from that of its companions. It had a curious long neck, and was declared extremely ugly. Hence it was despised by its companions, and even the old hen pecked at it in wrath, because it was so different from the rest of the brood.

Altogether the Ugly Duckling had a hard time. When it became evident that it was growing taller than its companions its persecutions were redoubled, and many were the witticisms that were passed on its ungainly appearance. At last, however, autumn came, and the wild swans came sailing through the sky. Then the Ugly Duckling heard their voice and recognized them as brethren. Drawn by a strange yearning it flew away on wings unused before,



leaving the ducks so astonished that they could only say, "Quack! Quack!"

It is not hard to understand the meaning of the story. Genius is so unusual that its possessors are apt to be misunderstood. The boy who "wants to know" is apt to be considered a bore. If he is fond of books, he is called a pedant. If he takes pleasure in collecting flowers or curious stones, his companions vote him a prig. Even parents often fail to recognize the value of such gifts, and seek to destroy them by severity. Fortunately they generally fail to accomplish their purpose. Dr. Isaac Watts, who wrote many of our most beautiful hymns, was fond of poetry from earliest childhood, and almost "lisp[ed] in numbers." His father, who disliked poetry, determined to cure his boy of the habit of rhyming by giving him a severe whipping. Isaac wept bitterly, but between the strokes he looked up and exclaimed:

"O, father, do some pity take,  
And I will no more verses make."

The boy was evidently incorrigible, and the father afterwards let him alone. He was an "ugly duckling," and at last found his place among the "swans."

Teachers are sometimes mistaken with reference to the talents of their pupils. Luther, it is said, when a boy at school, was whipped fourteen times in one day; but it is probable that he was punished for mischief, rather than for stupidity. Sir Walter Scott was, however, declared by his teacher the dullest boy he had ever known, because he was constantly wasting his time in collecting coins and mediæval armor when he ought to have been engaged in resolving the intricacies of mathematics. We do not think the teacher was greatly to be blamed for failing to recognize the genius of the boy, for genius is a very rare gift, whose existence can be proved only by the works which it produces. If a man were training colts for farm work, would we be greatly surprised if he failed to predict that the poorest worker would finally turn out a race-horse?

Sometimes Ugly Ducks suffer greatly before their abilities are discovered. Antonio Magliabecchi was a boy in the Italian city of Florence, more than two

hundred years ago. His parents were ignorant people, who did not want their son to learn a trade for fear he might come to occupy a higher social position than they themselves held. His earliest labors were in the shop of a green-grocer. If he had been inclined to the natural sciences he would, no doubt, have studied the botany of turnips and cabbages, but, instead of doing this, he taught himself to read by carefully examining the words which he found printed on the wrapping paper. Even for doing this he was soundly whipped. A generous bookseller took pity on him and made him an assistant in his shop. Here he drank in an education which was peculiar in its nature, but served his purpose. It has been said that printed books were as necessary to his existence as green leaves to a caterpillar. He could bear nothing but books around him, and would allow no space in his room for anything else. His furniture was limited to two chairs, the second of which was admitted in order that the two together might serve as a bed. Of course the dandies of Florence regarded Antonio with great contempt; but one day the Grand Duke heard of him and made him his librarian. Here he was in his element. He discovered manuscripts of the ancient authors, and became so familiar with rare books that he could direct to any unusual volume in any part of the world with as much precision as is manifested by the policeman who directs your way in a great city. It is said that an eminent bibliographer found in a library in Constantinople a book of which he had never heard before. "Now," he exclaimed, "I will puzzle Magliabecchi." As soon as he arrived in Florence, he inquired of the celebrated librarian whether he knew of the existence of such a volume. "O, yes," responded Magliabecchi. "It is in the Grand Signior's library at Constantinople, and is the seventh book in the second shelf on the right hand as you go in."

Magliabecchi lived to be upwards of eighty years old, and bequeathed his private collection of thirty thousand volumes and a handsome estate which he had accumulated to the Florentine government for a public library, which is still in existence. In the opinion of



many of his contemporaries he was, no doubt, an "ugly duck" all his life; and there are probably few young men who would like to live the retired and studious life in which he delighted. But, strange to say, his name lives on in history, while those of the exquisite gentlemen who sneered at him are forgotten. Was he not, after all, a "swan?"

When John Prideaux went to Exeter College, he was so poor that he sustained himself as an assistant in the kitchen. His relatives hated him for wanting to rise above what they regarded as his proper station, and his fellow-students treated him "like a little puppy-dog." But the boy had grit, and saw the day when, as bishop of Worcester, he bestowed benefices on some of those who had despised him, and when the textbooks which he prepared were used in his own college.

Lott Cary was a negro slave in Virginia early in the present century. It was then considered improper to teach a slave to read, but Cary drew the forms of the letters with a coal on the hearth-stone and gradually learned their names. He afterwards became a celebrated missionary in Liberia.

The Rev. Mr. Gallaudet was once walking along one of the streets of Hartford when a poor boy, of very unprepossessing appearance, came up to him and inquired: "Sir, can you tell me of a man who would like a boy to work for him and learn to read?"

"Whose boy are you, and where do you live?"

"I have no parents," was the reply, "and have just run away from the poor-house because they would not teach me to read."

Mr. Gallaudet took the boy into his own family and taught him to read. He was afterwards apprenticed to a cabinet-maker, and his integrity won for him the favor of his associates. To gratify his taste for study his master had a little room furnished for him in the upper part of the shop, where he devoted his leisure hours to his favorite pursuits. Here he rapidly acquired a knowledge of mathematics and the French language.

After learning his trade, he surprised his master one evening by

saying that he should like to go to France.

"Go to France!" exclaimed his master in surprise. "Go to France! and for what?"

"Ask Mr. Gallaudet to tea to-morrow evening," said the young man, "and I will explain."

The next evening his reverend friend was invited, and the young cabinet-maker presented himself with manuscripts in English and in French, and explained his singular intention of going to France.

"In the time of Napoleon," he said, "a prize was offered by the French government for a simpler rule than any now known for measuring a plane surface of whatever outline. That prize has never been awarded, and that rule I have discovered."

Supplied with money and letters of introduction, the young man—whose name was George Wilson—went to France, and was presented to the King. He received the prize which he had clearly won, besides valuable presents. He was subsequently, for many years, Professor of Mathematics in the Imperial College in St. Petersburg.

Literary history is full of examples like those we have enumerated. They prove that for a young man there is no possession in the world so precious as "clear grit." Let him not be discouraged by the treatment which he may receive at the hands of those who suppose themselves his superiors in external condition. Nor should parents and teachers be too ready to condemn a boy because his literary tastes and methods of study differ from those of their companions. Remember that the "ugly duckling" may turn out to be a "swan."

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### LINES TO A SPARROW AT THE WINDOW.

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EY PERKIOMEN.

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(On the Anniversary of a Dead Daughter).

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Pray, tell us, little sparrow, if you will,  
Why you keep perching, on the sixth of May,  
Upon and 'round about our window-sill,  
And knock against the panes the live-long day?



You were not so familiar e'er before,  
Tho' we were never cruel to your kind;  
Then, why do you tap now, as at the door,  
And raise such weird thoughts within our  
mind?

'T is not the storm, or rain, that drives you  
here;  
The sixth of May is mild and warm and fair;  
Nor is it hunger that brings you so near;  
For, tho' you taste, for crumbs you do not  
care.

You stretch your tiny neck, and lift your  
chin,  
And leer about; then flit, and come again;  
Yet when I lift it, that you may walk in,  
You quickly leave, till I let down the pane.

Ah! You can, on this sixth of May,  
As little your strange visits us explain,  
As we can unto us and others say,  
Why *she* once came and then went off again!

It may be, you 're her messenger, indeed,  
Who came to-day, now five and twenty years;  
To make our hearts glad; yea, and then to  
bleed!  
To tell us:—"It is well! have ye no fears!"

Then let Him, who for sparrows cares and  
men,  
Keep to Himself this secret, if He will;  
The mysteries we know not now, shall then  
Be open and approved of to their fill.  
May 6, 1885.

### DIVINE TEARS.

BY REV. J. HASSLER, A.M.

There is power in a weeping heart.  
There is eloquence in a falling tear.  
There is a deep and potent influence  
flowing forth from the sympathetic tear,  
such as the most callous, or obdurate in  
heart, can never resist.

Tears are the outward symbols of a  
feeling heart and of deep emotion.  
Weeping is the act of a tender soul,  
speaking forth its deep sympathy and  
inward life, not in a language of words,  
or of articulate sounds, but in a lan-  
guage kindred to the inward spirit of its  
own being, such as no tongue can frame,  
or words embody.

Tears give utterance to the feelings  
of the heart, when words fail and the  
tongue is silent. They speak when the  
tongue cannot. They reveal the inward  
movements of the soul, when the lips

move not, when the tongue speaks not,  
when language is dumb and speech in-  
articulate. They symbolize the deep  
feelings of a feeling heart, in language  
silent in its character, yet potent in its  
influence!

The inward texture, or peculiar com-  
position of tears is hard to define. Their  
origin is involved in mystery. The  
philosophy of their being no one can de-  
termine. They are, but *how*? They  
exist, but *why*? Their being shows the  
close, vital relation of *soul to body*; but  
how the soul thus acts on the *peculiar*  
*organization of animal life*, and tears  
come? *all this is a mystery!* No philo-  
sophy has ever solved the mystery!  
Only this we know, whensoever the  
*rapture of joy*, or *the agony of sorrow*,  
cause the fountain of love in the heart  
of man to overflow its banks, then they  
invariably sparkle in the eye, and mark  
out for themselves an invisible pathway  
upon the smooth surface of the furrowed  
cheek.

*Tears are sacred drops from the foun-  
tain of love, in undulating its banks.*  
This is our definition.

Whenever they peep forth from the  
inward caverns of the soul, they exert  
magic influence, and speak forth a strain  
of eloquence deep and irresistible! They  
speak more eloquently than a hundred  
tongues.

The stern heart of an Indian Chief-  
tain is moved to pity and compassion  
for the hopeless fate of a poor, white  
captive, by the flowing tears and melt-  
ing cries of an only daughter. The  
story of Pocahontas, as told in the early  
history of the English settlement at  
Jamestown, Virginia, as a lovely Indian  
maiden throws herself with extended  
arms and weeping eyes, between the  
body of Captain Smith and the warrior's  
club raised for death. This story is no  
less beautiful and romantic, than it  
serves to exhibit the eloquence of tears  
and the power of a weeping heart.

Napoleon the Great, whose heart  
never throbbed for the sufferings of his  
fellow-man, whose eyes were seldom  
moistened with a single tear, whose  
mortal courage the glitter of arms and  
the roar of cannon never daunted,  
whose spirit of bravery and indomitable  
thirst after thrones and power and do-  
minion, the crowned heads of all Europe



could not satiate—even of this iron-hearted monarch, it is related that he was moved to feelings of sympathy and grief by the softening eloquence of his weeping soldiers as they sat down amid the snow-clad fields of Russia, and wept for their homes, their wives and their little ones! Their tears moved the heart of the warrior!

A third example. There was once upon a time a brave and noble Roman. He had won laurels of honor to his country's fame by his deeds of prowess and noble daring. Being condemned to perpetual exile by the hand of injustice, he seeks shelter amid the country of the Volscians, hostile to the Roman power. Here his deeds of valor gave him success and popularity. He is placed at the head of the Volscian forces and speedily marches against his own country, the city of his own birth, and the home of his mother, his wife and children. Victory crowns every battle; and village after village, and town after town yield humble submission to his conquering power. In his triumphant march he reaches the gates of Rome itself. He prepares to besiege his own native city, to destroy the home of his mother, and even to lay waste and desolate the very graves of his fathers! Delegation after delegation is sent by the Roman Senate to sue for terms of peace. The warrior is firm to his purpose—inflexible to his resolve—no peace is granted. A second embassy, imploring him to ask nothing which a Roman could not honorably grant, meets with a similar repulse. A third deputation of 'priests and pontiffs, and augurs,' clothed in official raiment, proceed slowly and solemnly to the camp of the warrior, but like their predecessors find him stern and inflexible. Rome must fall! His mother, his wife and his little ones, at the request of the Roman Senate are next sent forth to try the force of relationship, and the persuasive power of kindred and blood. The conqueror endures the caresses and importunities of his wife—he bears up under the sight of his children—but his mother's sobs and cries, as she falls a suppliant at his feet, prove too much for the heart of the warrior! He hastens to raise her up, and the brave Coriolanus exclaims—"Oh my mother! thou hast saved Rome,

but hast destroyed thy son!" He withdraws his army, returns to the country of the Volscians, but his defection is punished with death! A mother's tears saved the city, but destroyed the bravest of men!

If human tears are thus eloquent, deep and powerful, how doubly so—yea, how infinitely so, should be the tears of God—the tears of Jesus—to persuade men to forsake sin and fly from the wrath to come!

In St. Luke's Gospel, a most affecting verse reads thus:—"When he *came near, he beheld the city and wept over it.*"

The God wept—the man wept—the God-man wept! Oh! scene incomprehensibly deep! Superlatively grand! Wonderfully sublime! Unheard of in history—unparalleled in poetry and unexampled either in heaven, earth or hell! "A God in tears!" Divinity in union with humanity, standing in sympathy with earth's sorrows; and weeping over the iniquity of a populous city doomed to speedy destruction. Earth never witnessed, and heaven never beheld such a scene of Divine love and pity, externalized in flowing tears and outward distress! The scene is unexampled in the annals of time!

Angels in heaven *may weep*, but they are tears of joy. The damned in hell *do weep*, but they are tears of bitter anguish and of eternal despair—a "wailing and gnashing of teeth."

Men on earth *have wept*, but none like Jesus. Jacob wept on the bosom of Joseph, when brought into Egypt and introduced to King Pharaoh. David and Jonathan wept when they sealed their heart-friendship for each other's woes and sorrows, by a solemn oath and a parting kiss. Alexander wept, when he discovered his conquests were limited only to *one* world. Xerxes wept, when on a lofty eminence, he surveyed his two millions of men, and reflected that in a hundred years not *one single man* of that vast multitude would tread the earth. Napoleon wept when the snows of Russia destroyed his valiant soldiers. Washington wept when on his last visit to his aged mother, she gave him her parting kiss and said with the warmth of a mother's heart—"Be true to God and your country, but have this fighting stopped"—then he wept! All these



wept like men—like great men—but none like Jesus. His were the tears of the God-man,—Son of God and Son of man in one person—tears, shed for the woes and sorrows of a sin-cursed humanity, and in view of the horrors of the second death!

*Thrice* did our Lord weep. *Once* tears of *friendship*, and of heartfelt communion and sanctified love, at the grave of Lazarus. See John xi: 35. The shortest text in the Bible.

*Once* tears of *mediatorial power* and *priestly intercession* in the garden, as we are told by the Apostle in Hebrews v: 7,—“Who in the days of his flesh, when he had offered up prayers and supplications with *strong crying and tears* unto him that was able to save him from death, and was heard in that he feared”

And then *once again* as He stood on Mount Olivet and surveyed the ill-fated city about to murder and slay their King—prefaced, as St. Matthew tells us, by these melting words—“O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not”—*then He wept!*

The *first* are tears of *Friendship* for bosom friends. The *second*, tears of *Priestly intercession* for the church. The *third* tears of *Pity* for enemies.

Let us then, kind reader, draw near to the base of this sacred mount of Olivet, and with reverence and humility, briefly contemplate the *wonderful character* of this last scene in the Saviour's life

“*When He beheld the city, He wept over it.*” Here in this wonderful scene, truly grand and sublime, you have the revelation of a *three-fold fact*—the *character of Christ*, the *character of the city*, and then *cheer and comfort to man*

These tears over ill-fated Jerusalem, wonderfully reveal the true character of Christ, as one full of deep sympathy for the woes and sorrows of man. Here Isaiah's prophecy is made to bloom with the *flower of perfection*—“a man of sorrows and acquainted with grief.” His character as thus revealed is not that of a cold, heartless *lawgiver*, who stands far off from the precincts of human society, and will not so much as touch

human woe or human suffering with even a little finger. Nor is His character that of a cruel *taskmaster*, who imposes certain duties without the least reference to the state and condition of those upon whom those duties are enjoined. But in Christ, we have exhibited the character of a *Friend*—a deep, loving, social, sympathetic friend—one who speaks to the multitude—converses with the poor—heals the sick—raises up the depressed—“and was in all points tempted as we are, yet without sin.” If Jesus would not have wept, then He were not human—not man, and not possessed of a deep, loving, social, sympathetic heart. These tears thus beautifully reveal His true humanity, and the deep love of His Divine Heart!

Yes,—

“Jesus wept—for Jesus loved;  
Tears are human, tears are ours;  
By them sorrow's springs are moved—  
Sharers of our earthly hours.  
Never we forget our tears,  
In our souls our tears are kept,  
For griefs, and joys, and hopes, and fears;  
Tears are human—Jesus wept

Tears are Holy Spirit's dew;  
Tears are rains that flow within;  
Dews that take a rainbow hue—  
Showers that cleanse the soul from sin!  
Tears are liquid springs of love,  
Love in Jesus never slept;  
Here He loved us—and above  
Jesus loves—for Jesus wept.”

A *second feature* in the character of these tears thus shed for a city doomed to destruction, is, that *they are honorable*, and reflect *true greatness of soul*.

All true greatness is tender and sympathetic. Only narrow souls, contracted hearts and selfish minds fail to feel and weep for the woes of others. History is full of the fact that all true, great minds *do and can* weep. Washington wept, not only upon the tender bosom of his aged mother, in his parting kiss, and when he gave her his last, long farewell; but he wept at Braddock's defeat, and was often known to sigh and lament the horrors of war, and the misery of human strife and bloodshed. Poetry, too, reveals this same fact, that great minds are kind and sympathetic. Homer, the exquisite painter of nature, and of the natural powers and feelings of the human heart, makes his hero Ulysses weep *three times* in six lines.



Feeling, the noblest principle of the human soul, the brightest ornament of man, ever lives and blooms in the pathway of true greatness; and is ever ready to shed forth true and tender tears—the living dew-drops of the heart's affection, for the woes and sorrows of others. Jesus wept because in Him humanity is made perfect; and from His sacred lips and eyes, and hands, go forth the highest exhibitions of moral greatness and true sublimity, that *human nature*, in union with the Divine, could ever produce. These tears from the brow of Christ, prove humanity's perfection!

A *third feature* that characterizes the moral grandeur of these tears of Jesus, is—they reveal a most noble example for man—are truly exemplary.

The poor deluded inhabitants of Jerusalem, who after repeated insults, reproaches and persecutions, are yet determined to add one more crime and insult to the fearful number—that of *death itself*. And yet Jesus weeps for these enemies! His Divine bosom heaves with pity, love, and compassion, so much so, that the deep fountain of love in His Divine heart *overflows its banks*; and the warm current of love hastens down the smooth surface of His furrowed cheek! Oh! was ever love like this? What an example for us. You can fix the compass of moral life by this Polar star! not to revile, reproach, or abuse enemies; but to *weep for them*. Oh! What an example! How telling its import—its influence should carry us through the whole of life!

But these tears of Jesus show the *character of the city*. They reveal something *dark, foreboding, awful, and truly momentous* about to overtake a populous and wicked city, in rejecting the King of Glory!

Pitiful at all times is it to see a man weep. The very sight opens up the fountain of love in the human heart. Especially so, if we see a great man in distress or agony of soul. An index of true greatness; but also an index of *present calamities*, or of *awful troubles near at hand*! So in the case before us The Son of God in tears, shows awful *calamities, woes and sorrows*, speedily at hand. In less than forty years from the time the prediction was uttered,

(see Luke xix: 42, 43); the Roman General, Titus, surrounded “the whole city with a trench,” (mound of earth), *five miles in circumference, in ten days*; giving famine to the whole city; drawing a *plowshare* over its razed walls; and carrying ninety thousand inhabitants into cruel captivity; and leaving one million one hundred thousand dead, in and around the smouldering walls of this wonderful city. Oh! what a destruction is this! Is it any wonder Jesus weeps? But alas! this destruction is only a type and symbol of the more fearful and terrific destruction of the wicked in hell! What is the death of one, or even two millions of souls perishing in the ruins of Jerusalem, in comparison to nine hundred millions, the earth's population, in danger of the awful horrors of the *second death*! It is *for all this*, that Jesus weeps!

But these tears tell us, also, of another fact—*That the Day of Grace is past!*

The last act of a broken-hearted mother, is to weep for her prodigal son. In 1852 a Reformed Pastor was called upon to preach a Funeral Sermon for a man who died of *Delirium Tremens*—in a drunken fit of horrible insanity, induced by excessive intoxication! His poor broken-hearted mother, a pious German woman, often lamented the sad career of her only son—she prayed for him, talked with him, gave him religious counsel—but all this was *now over*. She only wept—the sister wept—the friends wept—the minister wept. What else could the man of God do but leave the *dead rest*, and preach to the living, on the sweet words of Divine Sympathy—“*Jesus wept*”! All went away from the funeral, not only deeply impressed that the way of the *transgressor is hard*—but that Jesus' love is *infinite*—has deep sympathy for the woes of poor fallen humanity.

So before us. The Saviour's teachings, miracles, parables and holy instructions are now all over! Jerusalem is sealed to her doom! Mercy is past! Destruction is at hand! The Saviour's work is now *only to weep*. The day of Grace is over! Oh! what a doom!

But finally these tears *give cheer to man*. The religion of Christ is full of tenderness and love. Only Christ's divine love can redeem the soul. In



His bosom there is safety, peace, hope, for all the wayward in life. None need despair. Only *come*—a loving heart is extended wide and deep and broad to receive all poor, starving prodigals! Oh! why not come? The tears of Jesus bid you welcome. And then, too, in view of sin, *every man must weep*. If tears of repentance are not shed on earth, tears of remorse and the bitterest agony will be, in hell. If no sorrow here, there can be no joy hereafter. If the life and joy are not found in tears of confession on earth, and in holy acts of obedience to Christ; then man's doom is sealed in the woes and torments of eternal death. Oh! the tears of Jesus should melt to repentance the hardest heart; and should subdue to a holy life the most obdurate will. This is the deep import of the poet's words, where he most beautifully sings—

“Did Christ o'er sinners weep?  
And shall our cheeks be dry?  
Let floods of penitential grief  
Burst forth from every eye.

“The Son of God in tears;  
Angels with wonder see!  
Be thou astonished, O my soul,  
He shed those tears for thee.

“He wept that we might weep:  
Each sin demands a tear;  
In heaven alone no sin is found,  
And there's no weeping there.”

FT. LOUDON, Pa.  
April 23, 1885.

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### TREATING.

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BY THE EDITOR.

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“Let's take something! It's my treat!” said a young man to his companions, at the door of a drinking-saloon. At the word of their leader five young men entered the foul den of their greatest enemy.

An hour later the same party came out in various stages of intoxication. Some of them appeared exhilarated and others stupid; some embraced each other with maudlin affection while others appeared ready to provoke a fight. Next morning they were probably heartily ashamed of their conduct.

These young men were not yet habitual drunkards, and it is not to be sup-

posed that they felt the fearful thirst for intoxicating liquor which is a result of continued dissipation. What was the occasion that induced them to disgrace themselves, and to take a long step on the road that leads to destruction? We answer, that the occasion is to be sought in the peculiarly American abomination which is known as treating. After one of the company had paid for drinks another thought he must do the same, if only to show his liberality; and so the insane folly went on until it ended in a scandalous debauch. An old proverb says:

“When the drink is in the man,  
Then the sense is in the can.”

With each successive drink their little stock of common sense decreased, until at last they were ready for every form of folly.

We believe that there is no security against intemperance except in total abstinence. This conviction, however, does not prevent us from expressing the opinion that a great part of the intemperance which disgraces our country is directly chargeable to treating. Why is it, we might ask, that notwithstanding the miserable drinking customs of European countries, intoxication should there be comparatively rare, while here the evil is stupendous and appears to be continually increasing? We answer, that a great part of this national disgrace may be traced to “treating.”

We have said that this custom—this vice, we may call it—is peculiarly American. In Europe, when a man takes a drink he pays for it, and no one dreams of sponging on the liberality of another. There are no loafers there who hang about drinking-places in the hope of being called up to the bar.

Treating has been supposed to have its ground in our American fondness of display. The man who “treats” another says, by implication: “See, how liberal I am!” Yet, is it not, after all, a very trifling sort of liberality? How much more liberal it would be, when a friend comes to town and lodges at a hotel, to surprise him by paying his bill? When your friend's boots appear to be worn out, why not invite him to take a pair of boots at your expense? Yet, if you should do such things your



friend would probably be displeased, or would at least call you a "crank." But is there any good reason why you should be permitted to supply your friend with a poisonous beverage, while you dare not venture to furnish him with articles which are really valuable?

"Boys!" said Henry A. Wise to his constituents, when they all seemed desirous of treating him on his return from Washington, "Boys, if I let every one of you treat me, it will be one drink a piece for every one of you and a thousand for me. That will be more than I can stand, so I will have to compromise the matter by drinking with nobody." How many brilliant politicians have failed to manifest the moral courage of the great Virginian. Fearful of losing their popularity they allow themselves to be treated by any body, and treat in return until they are utterly and irretrievably ruined.

Prohibitory legislation has but rarely accomplished what was expected of it, but we have sometimes wished that Treating could be made illegal. It may be said that the evil cannot be reached in this way, and it is possible that the immediate effect of a prohibitory law would be but trifling. But there is such a thing as influencing public opinion. When lotteries were first made illegal there were thousands of people who predicted that it would be found impossible to discredit a system which appeared to have become a part of the life of the community. Lottery tickets, we know, may still be bought by those who seek for them, but public opinion has changed, and they are no longer thrust into our faces at every step. We have often wondered whether Treating might not be rendered unpopular in a similar manner. Let us suppose a law forbidding treating with spirituous liquors, under a penalty of five dollars for each offence. No doubt the law would at first be frequently disregarded; but is it likely that it would remain entirely without effect? Many a time, we can imagine, when some one offered to treat his companions, one in the party would say: "See here, boys! I don't want to have to pay five dollars for a drink. I think I would rather pay ten cents and be safe." It would be better, of course, to abstain altogether; but

surely it would be far less objectionable for each one to pay for a drink and then stop, than for every one in the party to treat all the rest until the treat ended in a debauch. We have often wondered why the friends of temperance have not more frequently expressed themselves concerning the evil effects of the practice which we have here described. Our views on the subject may be crude and impracticable, but this we do know, that the greater part of the revenue of the rum-seller is derived from Treating. We do not write for the purpose of advocating special legislation, but we wonder that among the multitude of prohibitory laws none should be directed against this stupendous evil. We cannot help thinking that if in some way, Treating could be made unpopular, intoxication would become as unusual in America as it is in Germany.

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### KING JOSIAH.

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BY THE EDITOR.

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Josiah was in many respects the best of the Jewish kings. Though not as illustrious as David and Solomon, sacred history has preserved not a single fact that can even now, after the lapse of twenty-five centuries, be accounted in any way discreditable to his memory. He does not appear to have been what the world calls a great king. Though he reigned thirty-one years he did not attempt to extend the borders of his kingdom, though it would seem as though he might easily have done so on account of the feeble and unsettled condition of surrounding nations. He only fought one battle, and in it he was slain. The only thing which he ever did that was calculated to add lustre to his name, in the eyes of historians, was the fact that he repaired, at great expense, the neglected temple of Jehovah, at Jerusalem. In a temporal point of view his political career might, then, be almost declared a failure. And yet he occupies one of the highest positions in the history of God's people; and the question is, why is this distinction accorded him? The answer is easy—it is on account of the remarkable purity and excellence of his character; be-



cause, though he could not be called Josiah the Great, he might with eminent justice be entitled Josiah the Good. Goodness is better than greatness, and, in the long run, even fame is led to bring her highest homage to the good.

King Josiah served the Lord under the most adverse circumstances. The period in which he was born seems to have been one of the most corrupt and godless in the history of mankind. The prophet Jeremiah, who lived at the same time, paints the social condition of Israel in such graphic colors that we almost recoil from the horrible picture. The world is bad enough now, but it seems to have been worse then. The people forgot the Lord and His law, and worshipped idols in every grove. "They said to stocks and stones ye are our father and mother." The false religions of the heathen were especially attractive because they gave full liberty to the indulgence of sensual lusts and appetites. It seems impossible to believe, yet it is no doubt true, that the foulest and most indecent rites were celebrated in the name of worship; that the most disgusting crimes—crimes such as those which caused the destruction of Sodom and Gomorrah—were publicly perpetrated in honor of their gods.

Of course, under the influence of such a religion, which St. Paul calls "devil's worship," there could be neither innocence nor virtue. The family bond was loosened; there was no parental or filial love; and it seemed as though the world was rapidly hastening to destruction.

There were still a few who were true to the faith of the fathers, and at no time was Israel entirely without prophets; but the royal family from which King Josiah was descended had long ago apostatized, and become leaders in wickedness. Of his father Amon, and his grandfather Manasseh, it is said, "they did that which was evil in the sight of the Lord."

Indeed, Amon was so wicked that he lost the respect even of his companions in crime, and his servants—that is, the highest officers of his kingdom—"conspired against him, and slew him in his own house."

The people, however, had still so

great a degree of respect for royalty, that they rose up and slew those that had rebelled against King Amon, and made Josiah, his son, king in his stead.

Josiah was a child of eight years when he began to reign. From this time forth he must have been surrounded by every luxury that the age and country could afford. He lived in a palace whose very walls were encrusted with gold and precious stones; servants waited upon him at almost every step, anxious to gratify his every whim, however impure or tyrannical it might be.

There are but few strong-minded men who can resist the insidious influences of the atmosphere of sycophancy that surrounds a throne. History is full of examples of men who could not resist the temptations of high office and unlimited power. The most gentle have become tyrannical when they felt that there was no one to resist their will; pure men and women have become as licentious as Messalina, when they had every opportunity to gratify their lusts, and there was no moral or religious sentiment in the community to warn them against the indulgence of their passions.

It is, indeed, a giddy height for any man to occupy, to be the ruler of a great people; but how extremely dangerous it must have been for a child like King Josiah. Of course, he did not actually govern the kingdom at that tender age; his ministers—or, as we would call them in this country, the members of his cabinet—were the real rulers of the nation; but it was probably their policy to gratify him in every way, so as to bring the king more and more under their influence, and thus assure themselves of continuance in their respective offices.

We are, however, assured that Josiah grew up a devoted servant of the Lord, notwithstanding all the adverse influences that were brought to bear upon him. I cannot think of any similar instance in the history of the world—for where else will we find such an immense number of temptations as those which the youthful king so heroically resisted?

All this teaches us that it is possible to serve the Lord under the most ad-



verse circumstances. Let no one say, "I cannot be a consistent Christian, because I am constantly thrown into the society of the wicked;" or, "because my parents or friends are not Christians." We sometimes hear men say, "A man who is in business cannot live up to the requirements of Christianity." Is this true? Did God give His law in order that it should be observed only by a few old persons who no longer take an interest in the business of every-day life? If business is an insurmountable obstacle to a Christian life, what becomes of the promise of the Lord, "that He will not suffer you to be tempted above your ability to resist." All such excuses will not stand for a moment even in the light of reason—much less in the bright effulgence of Scripture truth. Whatever the world may say to the contrary, it is possible to serve the Lord under the most adverse circumstances.

The history of King Josiah also illustrates the importance of seeking the Lord in early youth. There is an impression on many minds that youth is especially a time for pleasure, and that the young do well to drink the cup of enjoyment to the very dregs. Young men talk about "sowing their wild oats" as though such work were perfectly honorable, and as though such seed did not spring up into a harvest of temporal and eternal misery. We need not say that the loose views of many persons with reference to this important matter have been productive of incalculable evil. Habits of dissipation are thus thoughtlessly formed which afterwards cling inseparably to the soul. Young men who sow wild oats will find it extremely difficult to root up the weed which they themselves have planted.

If any person ever had an excuse for devoting the days of youth to pleasure and frivolity, it would have been King Josiah, in whose case it would have been nothing but what all the people expected. But he received grace and wisdom to act in a directly contrary manner. "He was eight years old when he began to reign, and in the eighth year of his reign," that is, when he was sixteen years old, "he began to seek the Lord." Just at the period

when, most of all, Satan has laid traps around our pathway, the youthful monarch of his own volition devoted himself to the service of the Almighty. Can there be any more beautiful sight than this—a young man in the fulness of his strength devoting himself to his Lord and Master? Surely, the Lord will not leave him when he grows old and helpless. How important then it is to heed and obey the admonition of the wisest of Israel's kings: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

The history of King Josiah also teaches us not to be ashamed of heartfelt penitence.

In the days of the kings of Judah the law of Moses had been for a time entirely lost. It seems that even the priests used only an abstract of the law, and that even the religious leaders of the people knew nothing about the original.

When Josiah set about to repair the temple at Jerusalem, one of the priests, Hilkiah by name, found the book of the law, it would seem, in the treasury, which, we suppose, was generally empty. Hilkiah gave the book to Shaphan, the scribe, who brought it to the king, at whose request it was read aloud in his presence. Now, we must remember that in those days books were written on a scroll, and rolled up for preservation, so that possibly the last chapters of the book of Deuteronomy were first read to the king—the chapters in which the Lord set before Israel a blessing and the curse. You remember how terribly the Lord threatens to punish Israel in case the nation should forget the law, and turn to following the false gods of the heathen nations around them. When Josiah heard these fearful words he felt that the time had come which the great lawgiver had foreseen. He rent his royal robes as a public token of repentance; sent the greatest men of the nation to Huldah, the prophetess, and called the whole nation together to make a universal act of contrition and a covenant of amendment. His whole conduct showed his sincerity. He was too wise to care for the sneers of the idolatrous majority of



his subjects. Nor did he dread the vengeance of the priests of Baal, who suddenly found their occupation gone. He was not ashamed to humble himself for the sins of his people. By this public confession of sin, King Josiah has become an example to all generations. There is nothing so difficult as to feel sincere penitence and to make public confession. Even in our ordinary dealings it is much easier to persevere in injustice than to beg pardon of those we have injured. It is, however, much harder to feel as we ought the guilt of our sins against God, and to turn away from them with sincere repentance. And yet, this is what God requires of us beyond all the world beside—"the tears of repentance are the sacrifice most dear to Heaven." What God requires of the sinner cannot be dishonorable; and such is the blessed dispensation of Providence, that the emotion which is bitter at first should at last become sweeter than the honeycomb.

The words of the poet are no less true than beautiful:

"Blest tears of soul-felt penitence!  
In whose benign, redeeming flow,  
Is felt the first, the only sense  
Of guiltless joy that guilt can know."

A great writer has said: "If you would follow King David in sin follow him also in repentance." In a somewhat similar way we draw the admonition from the history of King Josiah: "Be ashamed of transgression but not of penitence, for sin brings misery, but repentance is the harbinger of life everlasting."

Another lesson of the history of King Josiah is that we should be earnest in the service of the Lord. "In the twelfth year of his reign"—that is, when he was twenty-four years of age, and felt himself so fully established in the kingdom as to enable him safely to undertake an enterprise of such vast importance—"he began to purge Judah and Jerusalem, from the high-places and the groves, and the carved images, and the molten images."

That this was no easy matter is evident from the fact that his grandfather, King Manasseh, was unable to accomplish the task, when, after his captivity in Babylon, he determined to worship

again the God of his fathers. But Josiah brought to the task sincere devotion and youthful energy; he was not satisfied to hear of the destruction of the idols; he insisted on being personally present when the images, groves, and heathen altars were swept away, and it was owing solely to his energy and perseverance that the land of Judah was cleansed from idolatry and all its attendant crimes.

There is nothing on earth that may not be made an idol, whenever it usurps in our affections the exalted place that ought to be reserved for God alone. We might, therefore, insist on the importance of removing such idols from the high-places of our hearts with all the earnestness and perseverance of the youthful king. But the example of Josiah has a wider application. We should be courageous, earnest, devoted and laborious in the service of the Lord. It is only by a persistent effort—a determined struggle—that we can hope to gain the crown of everlasting victory.

The final lesson of this eventful history is, that God's servants die in peace, though their death should occur in the midst of war.

King Josiah was killed in battle. The king of Egypt advanced with a large army for the purpose of attacking the Assyrians. When he came to the frontier of Judah, king Josiah went forth to attack him. The king of Egypt disclaimed any intention of harming the Jews, but Josiah nevertheless attacked him, and was mortally wounded in the conflict. Many persons have thought that Josiah acted very rashly in engaging in this war; but when we reflect that at this time the Assyrians were his allies, and that he was therefore bound to espouse their cause, it is evident that he would have broken the treaty by declining to fight the Egyptians, and that, in that case, the Assyrians would have brought upon the land of Judah a fearful retribution. It is evident then that he chose the lesser of two evils, and that, though he lost his life, he saved his country. It is strange that the Scriptures declare him to have died in peace, while it is at the same time recorded that he fell in battle.



It is evident that the sacred historian means that he died in "the peace that passeth understanding"—the peace of the soul that knows itself beloved of God. The Scriptures say: "Mark the perfect man and behold the upright, for the end of that man is peace." When Josiah finished his course, he died the death of the righteous; he could look back on a well-spent life, and forward to "the rest which remaineth for the people of God." Can there be any peace on earth equal to this, which no earthly convulsions, struggles, or war, can take away?

Such peace is within the reach of every one, whether his position be lofty or lowly. Let us, by the assistance of our blessed Lord and Saviour, follow the example of the youthful king of Judah, and in due time we will enter into the haven of peace, where rest and happiness will be our portion forever.

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### WOLSEY BRIDGE.

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*A Tale from English History.*

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BY CLINTON MONTAGUE.

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Thomas Wolsey, butcher and grazier in the good old town of Ipswich, England, was in a fret. Something was evidently going wrong with the portly and substantial citizen. His fair, good-natured English face was flushed, and his gestures were rather more violent and abrupt than those he ordinarily indulged in.

"I tell thee, Joan, wife, it is all thy fault that the boy has such high notions," he was saying. "I never put these notions into his head. What good will all this learning do him I should like to know?"

"He means to study and be a priest."

"What! our boy to be an ecclesiastic? What, then, will become of the business in which his grandfather got money and I, following in his good steps, have become the wealthiest citizen in the borough?"

With Thomas Wolsey, senior, the acquisition of wealth was the sole object of life. He could not imagine any other purpose of existence, and it

grieved him that his only son did not accept the same opinion.

"I tell thee," he continued, "it is all folly for the lad to give up the most flourishing business in Ipswich for the sake of being a student at Oxford. All the learning in popedom and heathenness wouldn't atone for that."

"But learning will put him in the way of becoming a great man," urged Mistress Joan.

"Out on thee for a dullard. Who ever heard of a butcher's son becoming a person of distinction?"

Before Mistress Joan could make any response to this, a young lad who had been intently perusing a Latin book by the hearth came forward. He had a bright, intellectual face, and his lithe figure had all the grace of a youthful Apollo.

"I know, sir," he said, with kindling cheeks, "of a swine-herd who became a pope."

The elder Wolsey responded by an incredulous grunt.

"And that swine-herd, sir, was Nicholas Breakspeare, afterwards Pope Adrian the Fourth, the only Englishman that ever sat in Peter's chair."

"And do you think to ever be pope?" inquired the butcher scornfully.

"Perhaps I may be a cardinal," replied the boy.

"Ha! ha! thou speakest of what can never be, son Thomas."

"But if he reach not so high an eminence, he may be a bishop," interposed Joan, whose maternal breast beat proudly for her hopeful son. "Hast never heard the proverb, 'He who reacheth after a gown of cloth of gold shall scarcely fail of getting one of the sleeves?'"

"It is easy to talk of dignities and honors, but it is another thing to obtain them. However, I may not choose to balk your whim. The boy can go to Oxford, but first I have a choice bit of pastime for him. I wish him to go with Nicholas and Giles and Dick to buy beeves off the Southwold marshes. Then let the simpleton enter Magdalen College if he still persists in such foolishness."

"Thou wilt not feel so chafed when I take up my bachelor's degree," ob-



served young Wolsey; "and thou wilt have to wait but two years for that."

"And dost thou think a boy of twelve years will win a bachelor's degree in two years at Oxford? Why, thou wilt be but fourteen then."

"Anywise, thou shalt see it, mine honored father," cried the youth, impulsively.

"The day I hear the news thy mother shall have the finest baron of beef in my shambles to roast for dinner; now, wife, remember that," said the butcher. "And now to bed, for the journey on the morrow will be one to tire thy young limbs."

Young Wolsey could sleep but little that night at the thought of entering Oxford, and he awoke early to prepare himself for the journey his father desired him to take. He rode the butcher's best mare. Nicholas, his father's hired man, was mounted on a black nag, and the two stout serving-men, Giles and Dick, trudged along on foot.

"Don't let neither monk nor trades play aught of their tricks upon ye lads," cautioned the elder Wolsey at parting; "and, son Thomas, if ye want to tarry with the monks at Blithborough and look over their musty books on your return, you can do so. You'll have a pleasant country to ride through, and the forty miles won't seem long. I'll warrant you."

It was fine April weather, and the quartette journeyed pleasantly along. The pace of the two horses was not swift, for fifteen years of service before a butcher's cart had tamed what mettle they ever possessed, and the two pedestrians easily kept up with them.

The country was new to the boy, and it lay fresh and beautiful in the spring sunlight. Massive castles embowered in their ancestral groves and grim monasteries were seen at intervals along the way. From the leads over the south aisle of one he obtained a fine sea view of Southwold, Walberswick and the ancient city of Dunwich, which he remembered was the capital of the East Angles in the days of the Heptarchy.

The journey was an interesting one to the butcher's son, and he almost regretted when the curfew bell of St.

Peter's, at Wangford, told him that they had arrived at their destination.

The following day was spent in making bargains with the fat monks of Holy Rood Chapel and the graziers of Rigdon, in which the cautious, calculating Nicholas served his master to good end. A drove of twenty-four beeves was purchased and the price paid out of the gypsire that hung at Thomas Wolsey's girdle.

The night was spent in quaffing mead and telling stories with the jolly monks, and early in the morning the cattle were driven from the convent yard. A new route was shown by which to return home, and as this promised to lead by the Abbey of Blithborough, and, moreover, was much nearer, young Wolsey eagerly embraced the plan of going that way. The Blithe, a dark, brackish stream, lay in their path, but this, the monks assured them, could be easily forded.

This they did not find so easy. It had rained the night before, and the river had swollen to such a degree that the elder drover hesitated to drive his nag into the current. But Wolsey, with the impetuous assurance of a boy, urged his mare forward. The terrific floundering of the beast soon unseated him, and the drovers on the shore, seeing the peril of their master's son, called out to him to swim back.

"For the love of St. Margaret, Master Thomas," screamed Nicholas, "do not attempt to reach the other bank! You will be drowned! You will be drowned!"

For a time it seemed as if it would be so; for though the lad was a good swimmer in his native streams of the Orwell and the Gipping, he found it more difficult to sustain himself in the dark, feculent tide in which he was immersed.

His companions, without offering to aid him, continued their cries, and had it not been for a wood-ranger on the opposite shore, who had seen the accident and rushed forward with a long pole, which he reached to the almost exhausted youth, there had been no Cardinal Wolsey in English history.

Once on dry land again, however, he cleared the ooze from his mouth and eyes and cried to his father's servants to turn back with the cattle and hurry on as fast as they could to Ipswich.



"And what shall we say to thy father about the gray mare?" asked Nicholas, who now that the lad was safe, felt rather uncomfortable about the thought of his master's anger at the loss of a favorite beast.

"Concoct what story it please thee, good Nicholas," answered young Thomas; "and moreover, tell him that his son will tarry to-night with the learned monks of Blitheborough, whose abbey I see rising across the fens."

"But if the good master should be angry, what shall we do?" persisted the anxious drover. "It was not our fault that the gray mare was lost."

"Nor was it mine," returned the lad. "But tarry not here, ye poltroons, unless ye choose to wait until I am a cardinal, when I will have a bridge built over the muddy stream at this same place, so that other travelers shall not incur the peril that I have just undergone."

"Would that you were one now, young master," said Nicholas. "It might happily benefit us;" and laughing pleasantly, the drovers turned their bullocks' faces toward Wangford, while Wolsey urged his steps toward Blitheborough Abbey.

What followed there we will not relate; nor shall we have aught to say of the progressive steps by which our hero attained to the lofty eminence to which his ambition aspired. Suffice it to say that by diligence and energy he rose to be the greatest man in England save one; and that he was not forgetful of his promise made in his youth, but erected a costly structure across the dangerous ford, which even to this day is called Wolsey Bridge.

History does not tell us how the worthy butcher bore the loss of the valuable mare; but it does tell of the grand entertainment that he gave his friends when, at the age of fourteen, his promising son came home wearing the bachelor's gown he had won at Oxford.—*Christ'n Intel'r.*

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### THE REST OF THE SABBATH.

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A few months since Mr. A——, a driving, energetic man of business, who worked in his office at his accounts on the Sabbath just the same as on other days, committed suicide. He was not

embarrassed in his business, but prospered in all his undertakings, but his brain was overworked, and under the excitement of bewildered thought and dreaded evil—he knew not what—he took his own life. His physician said it was the overworked brain, and the temporary insanity arising from it that led to the fatal result.

Mr. L—— was the president of a large manufacturing company, the business of which engaged him all the week. And on Saturday, as he went to his home, he almost always took to his carriage a large bundle of papers, which he spent Sunday in carefully examining, that he might bring them back on Monday to the office, thus neglecting the house of God, and taxing his brain and body as fully on the Sabbath as he did on all the other days of the week.

One day a Christian friend, with whom he was intimate, said to him as he went to his carriage with the usual bundle of accounts and papers:

"Mr. L——, why do you labor and toil so incessantly as you do? Six days are surely enough for one to work, even for your health's sake, if for no better reason. You will kill yourself by working as you do through all the seven. And besides, my dear friend, you are taking no time for eternity, or to prepare yourself or train your family for heaven."

Hesitating a moment, in tones which showed he was touched by this kind expostulation, he replied:

"I must do it or my business would overwhelm me. By-and-by I hope to get more time, or have some one to share my duties, and then I will think of better things."

And so he went on in his course of Sabbath work till his mind was so overtaxed that softening of the brain came on, and he died a victim of his violation of the fourth commandment.

A distinguished merchant of Boston, who for twenty years did an immense and successful business, said to a friend:

"Had it not been for the weekly rest of the Sabbath, I have no doubt I would have been a maniac long ago. It was nothing but the quiet of that day which gave rest and repose to the brain, and saved it from giving way under the constant pressure."



And as this was mentioned in a company of merchants, one of them said :

"That remark applies to the case of Mr. F——. He was one of our largest importers, and he used to say that Sunday was the best day in the week to plan successful voyages, showing that he gave his mind no rest on the Sabbath, and as a consequence he has been in the insane asylum for a number of years, and will probably die there."

And said another :

"I have had a very extensive acquaintance with business men, and I have never known one who worked seven days in the week who did not kill himself or break down his mind."

And Dr. Farre, in his testimony before a committee of the House of Commons in England, said that "men who labor six days in the week, and rest on the seventh, will be more healthy and live longer, other things being equal, than those who labor seven; they will do more work and do it better." And an association of twenty leading physicians voted unanimously that they fully assented to the statement.

"Remember," then, "the Sabbath day, and keep it holy," and blessings, both temporal and spiritual, will attend its faithful observance.—*Baptist Weekly*.

#### OSTRICH FARMING IN SOUTH AFRICA.

The former rude way of procuring ostrich feathers, by hunting and killing the bird, threatened to exterminate the ostrich, and it is a matter of surprise that its domestication was not undertaken much earlier than it was. In 1864, Mr. L. von Maltitz gave to the Agricultural Society of Cape Town, South Africa, an account of his experiment with seventeen ostriches. His results encouraged others, and ostrich farming soon became an established industry in South Africa. Ostrich farming has been followed to a limited extent in South Africa, and it has been commenced in southern California. There are vast tracts on our southern border that might be utilized for this industry, should no unexpected obstacle present itself. As that country is the home of the cactus family, an abundance of ostrich food is already provided.

About nine miles from Graaf-Reinet, Cape Colony, South Africa, is a farm, thirteen thousand acres in extent, belonging to Mr. Charlwood, who is one of the largest and most successful ostrich-farmers in the Colony. On this farm there are no less than fifty-six pairs of breeding ostriches. These are camped off, each pair being kept in a camp of about twelve acres, enclosed by wire fencing, and covering in all about six hundred and fifty acres. Besides the breeding birds, he has about two hundred which are kept for plucking, and a number of chickens. Breeding birds are worth up to two hundred and fifty dollars per pair, plucking birds about fifty dollars each, and chickens from the shell are valued at seven dollars and a half each. The market value of the feather from a full grown ostrich for a year, averages about thirty-two dollars. This will give some idea of the large revenue Mr. Charlwood receives from his ostriches. The farm on which Mr. Charlwood keeps the ostriches is so dry that not so much as cabbage will grow upon it, and the ostriches are fed, in times of drouth, on a species of cactus, known as the prickly pear. This is cut by a machine made for the purpose in America. At the present time, Mr. Charlwood has about one hundred and fifty chickens, which are taken from the nests as soon as hatched and fed by hand with green food which has to be brought from a village some miles away. Mr. Charlwood, in feeding the birds, uses tons of bones, limestone, etc., and employs a small army of native servants. The breeding birds must be supplied with water and food daily, which means that sixty-five troughs of water, dotted over six hundred and fifty acres of ground, have to be filled, and each camp supplied with cut up prickly pears and other food. The water is hauled from a dam some miles away from the camps. The plucking birds are herded like sheep, and roam all over the farm.—*American Agriculturist*.

If you look at sin through the cross of Christ, it will produce sorrow, shame and reformation; and he has never seen sin rightly who is a stranger to these.



## OUR CABINET.

### INSCRIPTIONS ON HOUSES.

In Germany and other European countries inscriptions are frequently seen on houses, generally in connection with the names of their builders. Some of these have a religious tone and are quite interesting. They contain much worldly wisdom and are generally clad in homely verse. Here is one written in dialect, from the Canton of Solothurn, in Switzerland :

"Hüeth dich; fluech nit in mynem Haus,  
Sunst gang grad zur Thür hinaus,  
Sunst würde Gott vom Himmelreich  
Uns straffe, mich und dich zugleich."

The following, in good German, is from the same locality :

"Die Menschen sagen immer  
Die Zeiten werden schlimmer.  
Die Zeiten bleiben immer,  
Die Menschen werden schlimmer."

Here is another which is not less humorous :

"Wenn Neid, Hass, Missgunst brännten wie  
Feuer,  
So wär das Holz nit halb so theuer."

On the front of a cottage are pictures of three skulls, with a couplet of which the following is a translation :

"Which was the king? Tell, if you can,  
Which was the beggar or nobleman?"

Here is a rough translation of one in Aargau :

"Let foes attack me with vain endeavor,  
What God gives me is mine forever."

Better than all of these is the following :

"From Adam through Christ to God."

### THE CHRISTIAN DENOMINATIONS.

We do not remember to have seen a more complete and satisfactory enumeration of the churches of Christianity than is found in the following extract from the address delivered by Dr. Schaff before the Evangelical Alliance at Copenhagen in 1884 :

"The Christian world embraces three great divisions,—the Greek or Oriental, the

Latin or Roman, and the Protestant or Evangelical. As to numbers, the Roman Church is the largest, and nearly equals the other two combined; the Greek Church is the smallest. As to territory, the Greek Church may be called the Christianity of the East; the Roman Church, the Christianity of the South; Protestantism, the Christianity of the North and West. The first is based on the Greek nationality, but has taken hold also of the Slavonic race; the second is founded upon the old Roman nationality, and controls the Latin races of Southern Europe and South America; the third is identified with the Teutonic nations in Germany, Switzerland, Holland, Scandinavia, England and North America. The Greek Church represents ancient Christianity in repose; the Roman Church, mediæval Christianity in conflict with liberal progress; Protestantism, modern Christianity in motion.

"Protestantism is again sub-divided into three main divisions,—the Lutheran, the Anglican and the Reformed. Lutheranism prevails in Germany and Scandinavia; Anglicanism, in England and the British colonies; the Reformed communion, in Switzerland, France, Holland and Scotland. To these must be added several large and influential Evangelical organizations, as the Independents, the Methodists, the Baptists, which are offshoots of the Reformation of the sixteenth century, and especially of the Church of England since the Toleration Act of 1869. On the Continent, where they have but few adherents, they are usually called sects; in England, dissenters; in America, denominations, or churches, on equal footing with the others before the law. The tendency of Protestantism to division and multiplication of denominations is not yet exhausted."

### VICTOR HUGO.

The death of Victor Hugo has extinguished the brightest luminary in the literature of France. His nation revered him in a degree which bordered on idolatry. There can be no doubt that he possessed genius of the most exalted character, but in his writings he more frequently attempted to glorify the weaknesses of the French character than to correct them. His hatred for the emperor, Napoleon III., was intense, and during the reign of the latter



he was for many years an exile. This is hardly to be wondered at when we remember his published sarcasm that whenever the Parisian police heard anybody say "ruffian" and "scoundrel" they arrested the speaker, because they felt certain he must be speaking of the emperor.

### LOOK OUT FOR THE VOICE.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels. Often even in mirth one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest-voice at home." Watch it day by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a heart and home. Train it to sweet tones now, and it will keep in tune through life.—*Child's Guide*.

### "WHAT TIME IS IT?"

Time to do well,  
Time to live better—  
To give up that grudge,  
To answer that letter,  
To speak the kind word  
That may sweeten some sorrow;  
To do now the good  
You would leave till to-morrow.

Time to try hard  
In that new situation;  
Time to build up  
On a solid foundation;  
Giving up needlessly,  
Changing and drifting,  
Leaving the quicksands  
That ever are shifting.

Time to be earnest  
In laying up treasure;  
Time to be thoughtful  
In seeking true pleasure.  
Loving stern justice,  
Of truth being fond,  
Making your word  
Just as good as your bond.

Time to be happy  
In doing your best;  
Time to be trustful  
Leaving the rest,  
Knowing, in whatever  
Country or clime,  
Ne'er can you call back  
One moment of time.

With silent awe I hail the sacred morn,  
That slowly wakes while all the fields are still!

A soothing calm on every breeze is borne;  
A graver murmur gurgles from the rill;  
And echo answers softer from the hill;  
And softer sings the linnet from the thorn.  
The skylarks warble in a tone less shrill,  
Hail, light serene! hail, sacred Sabbath morn!

—Dr. John Leyden.

### OUR BOOK TABLE.

THE BLAKES AND THE BLOOMS; or, *What can be done by Earnest Hearts and Willing Hands.* By Ernest Gilmore. Philadelphia: Presbyterian Board of Publication.

This appears to be an excellent Sunday-school book. It teaches the lesson that every one should seek to be a blessing in his special sphere. No one is so insignificant as to be unable to do good to some poor sufferer, and thus to secure a precious blessing.

THE CENTURY MAGAZINE FOR JUNE.—

In pictorial, and literary features the June CENTURY is not behind recent issues in timeliness and general interest. Among the contents are The Three Herschels, "Still-hunting the Grizzly" "Orchids," "How Shall we Help the Negro" "John Brown at Harper's Ferry," "Hilary's Husband," "Silas Lapham," fifth part, "The Bostonians," War articles by General D. H. Hill, Fitz John. Porter, and J. D. Imboden.

ST. NICHOLAS FOR YOUNG FOLKS. *St. Nicholas for June* contains the opening chapters of "Sheep or Silver" a new serial by the late W. M. Baker, author of "His Majesty, Myself." The other serials are carried on in interesting installments: E. P. Roe, in "Driven Back to Eden," J. T. Trowbridge "His One Fault" Lieut. Schwatka "The Children of the Cold;" and Edmund Alton, "Among the Law-makers." Haydn is the subject of the third "From Bach to Wagner" sketch.

In addition to all this there is a full quota of short stories and articles poems and pictures.



## SUNDAY-SCHOOL DEPARTMENT.

### THE SADDEST SIGHT.

On Easter Sunday morning Mr. John B. Gough addressed the Sabbath-school of the First Reformed Church, Philadelphia, Rev. Wm. R. Taylor, pastor, and spoke particularly, with great power and pathos, about destitute boys and girls—the youthful outcasts of society. Among other things he said: “I was once dining with the then Secretary of the Treasury Mr. Chase, and was asked by a gentleman present what was the most pitiful sight I had ever seen. I replied, an old child. An old child—an infant in years, a centenarian in sin; a child on whose brow sin and destitution had ploughed furrows; whose voice was cracked like an old man’s; whose knowledge was only of the dark side of this life. This is the most pitiful sight in the world, and how often we see it! It abounds on every hand, and it is to help such that I am speaking to you on this glorious Easter morning. I want you to sympathize with these little boys and girls, no matter if they be ragged and dirty. Beneath those very rags and dirt there may beat just as noble a heart as yours. All it wants is opportunity—all it needs is encouragement, and this, my young friends, you can easily give by example, by influence and by personal interest.”

### WHAT'S THE HARM?

“Just this once! What hurt will it do? You can study quite as well to-night, and if you have a ride at all you must go now.”

Thus persuaded, Dick threw down his book and joined his companions. They had a delightful ride, and then in the evening he sat down to study. He did not feel much like it, partly because he was tired, partly because he frequently found his thoughts wandering from the lesson to something he had seen in the afternoon. Still, being pretty persevering, he finally learned it, and had a perfect recitation the next day.

“There!” said his companions; “what did we tell you? You needn’t have made such a fuss about going. It didn’t do a bit of harm.”

Dick agreed with them then, but he was inclined to change his mind later in the day, when he found how ineffectual were his efforts to fix his attention on books.

“I’ve learned the harm,” he exclaimed. “It is just like sliding down hill; the first time, before the snow is broken, we only go a little way; the second time we go farther; and pretty soon we can’t stop short at the bottom if we want to. There are two sides to it, though: if I stick to these tough old lessons to-day, it will be easier to do it to-morrow.”

Stick to them he did, and learned a lesson thus that was as valuable as any in his books.—*The Presbyterian.*

### WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. “I did not like to study, but to play. I was idle at school and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to look at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn’t like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way to show that I love her.”

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.

It was only a little blossom,  
Just the merest bit of bloom,  
But it brought a glimpse of Summer  
To the little darkened room.



## LESSON I.

## FIFTH SUNDAY AFTER TRINITY.

July 5th, 1885.

## THE REVOLT OF THE TEN TRIBES.—1 Kings 12: 6-17.

6. And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever.

8. But he forsook the counsel of the old men, which they had given him and consulted with the young men that were grown up with him, and which stood before him:

9. What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

**GOLDEN TEXT.**—He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.—PROV. 13: 20.

## NOTES.

*Connection.*—Former studies in the Old Testament ended with David and Solomon. We now take up what followed. Israel divided into two kingdoms. Rehoboam reigned over the one; and Jeroboam over the other. *Date.*—975 B. C. The lessons are taken from "The Books of the Kings." 6. Rehoboam—Son and successor of Solomon—foolish young man—reigned 17 years over two of the twelve tribes, Judah and Benjamin. Solomon, son of David, wise and good at first, sensual and wicked later, reigned 40 years. 9. Yoke—A

curved piece of wood or iron put over the necks of oxen. 11. Scorpions—"Whips having leaden balls at the ends of their lashes with hooks projecting from them." 12. Jeroboam—Son of Nebat, of the tribe of Ephraim, a talented man. 15. Ahijah—A prophet of Shiloh. 16. David—Best of the kings of Israel, wrote many of the Psalms. Israel—a name given to Jacob then the national name of the twelve tribes; from the time of our lesson including only ten of the tribes.

## QUESTIONS.

What books do we study now? What is the date in history? Who were kings of Israel previous to the time of our lesson? What happened to the people of Israel? 6. Who was Rehoboam? Who was his father? How long had he reigned? Whose advice did Solomon seek? Whose advice did Rehoboam seek? Why? 7. What did the old men advise? What were the people willing to do if they got kind words? 8. Whom else did Rehoboam consult? Whose advice did he reject? 9. What did the people say about the yoke? What was the yoke in their case? 10-11. What did the young men advise? What was meant by the little finger, and the loins? How had Solomon chastised

the people? What was meant by the scorpions? By the whips? Was this prophecy now fulfilled? 12. What took place on the third day? Who was Jeroboam? Where was the meeting? 13-14. How did king Rehoboam answer the people? Whose advice did he take? What about the yoke? 15. To whom did the king refuse to listen? Why? What had God spoken by Ahijah (1 Kings 11: 11, 31)? 16. When the king would not listen, what did the people say? What did this mean? Who was to blame? Who was David? Who was Jesse? What had ten of the tribes now resolved on? 17. Over whom did Rehoboam reign?

## REVIEW QUESTIONS. (School in Concert.)

What king is prominent in our lesson? Whose advice did he first seek? Whose next? Which, as a rule, is the better? Whose advice ought to have been sought? Whose counsel did Solomon seek at the beginning of his reign? On whom did David rely? Have the people

any rights? Will they obey a wise ruler? Who had foretold a division of the kingdom? Will God fulfil His word? How many tribes remained with Rehoboam? Who became king of the other ten tribes?

## CATECHISM.

Ques. 47. Is not Christ then with us, even to the end of the world, as He promised?

Ans. Christ is very man and very God; with respect to His human nature He is no more on earth; but with respect to His Godhead, majesty, grace and Spirit, He is at no time absent from us.



## Lesson I.

July 5th, 1885.

## Fifth Sunday after Trinity.

On Solomon's death a national assembly was called, not at Jerusalem, the capital of the nation, but at Shechem, within the limits of the ten tribes. Here the people met Rehoboam in order to hear how he proposed to govern. There had a restless feeling grown up among the northern tribes. The tribe of Judah, on the south, in whose bounds Jerusalem lay, was always strong; and Benjamin, next to its territory, was in sympathy with Judah. David and Solomon came of Judah. A certain spirit of jealousy existed between the northern and southern tribes. A crisis had now come. If Rehoboam, the son and successor of Solomon, should show a kindly spirit, and give the people more of their ancient liberties, they would support him. If not, the spirit of rebellion was rife. During the reigns of David and Solomon rebellion could not have succeeded. Now it was different. Rehoboam began his reign 975 B. C. He is the only son of Solomon named in history. He had a wise father, and he ought to have been a wise instead of a foolish son. His mother was an Ammonitess, a heathen, and this may account for his character. A wise mother is of great help in the formation of character. But Rehoboam did not act in his new station as he ought.

6-7. When he called the counsellors of his father, men of age and experience, he seemed moved by noble impulses. It was the right course to pursue. Wisdom comes with age, when the heart is right. These elders of Solomon's court were men of experience in public affairs. They knew the condition of the country and the temper and requirements of the people. It was not likely they would be moved by selfish interests. It was wise to get their judgment, therefore. The young prince did well to consult them. How considerately they gave their advice in the seventh verse. There is much in the way a thing is stated. They use gentle words, and they advise their use. This confirms their wisdom. "A soft answer turneth away wrath." They are cool and calm. They do not allow, as many do, their feelings to run away with their judgments. How aptly they

state the relation of a ruler to the people ruled. They call the ruler a servant unto the people. That is good doctrine. The ruler must not lord it over God's heritage. He must serve as well as rule. The higher must serve the lower. God is above rulers, and over them, and they must do justice, and love mercy, and show kindness, else God will humble them.

8-9. But Rehoboam was not satisfied. It looks as if he consulted the old men merely for form's sake. He did not stop there. He called the young men, his gay companions. He told them what the people wanted. Then he asked them what they thought about it. He was inclined to do otherwise than the old men advised. He wanted his inclinations sanctioned. How often do we seek advice of that kind?

10-11. The young men soon submit their answer. Its tone is harsh, severe. They say, Thus shalt thou speak unto this people. They have decided the whole case for the king. They are not content to submit their judgment in delicate language; but they tell him boldly, positively, what to do. Their language implies that the people have no rights which the ruler is bound to respect. So they say, that if Solomon did tax them, made levies on them to leave their homes, and engage in putting up public works, and drove them to it by the masters he set over them, Rehoboam ought to do the same, and make their burdens far more grievous. That is their answer.

12. *Jeroboam and all the people.*—Jeroboam was prominent. He led off. The people looked to him what to do. They were influenced by him.

*The third day.*—An appointment had been made by the king to give the people an answer as to whether he would grant their requests to be relieved of some of their burdens. It was wise in the king to take time to consider. It was wise in the people to wait. Then, having thought it all over, what he proposed to do was deliberately resolved on. This would be the conclusion. When any question arises, take time to think it over. To act rashly is often to repent at leisure.

13-14. *The king answered the*



people roughly.—This was strange conduct. The people had done him no harm, and they were willing to serve him on proper conditions. His temper was wrong. He not only forsook the good advice of the old men, but he was determined to enforce the bad advice given him.

*I will add to your yoke.*—The oppressor is always unpopular. As the ox's neck galled under the load, so the words of Rehoboam chafed the people, and stirred their wrath. The whips were too bad; the scorpion whips they would not endure at all.

15. The bad conduct of Solomon, and the haughty insolence of his son, will now meet with their rebuke. Evil and wrong-doing reap their fruits. God interferes. The word before spoken by Ahijah, the prophet of Shiloh, 1 Kings, 11: 29-39, is now verified. The folly of men proceeds from the devil and their own hearts, but God reaches out His hand to punish the sins, and the sinners, and to deliver those who repent and trust in Him.

16. When it was plain that the king meant to grind the people, and ignore their petitions, they grew bold, withdrew their allegiance to the royal houses of David and Solomon, and said that Rehoboam should not be their king. How great was this occasion! What fearful consequences flowed from it! Now, ten, of the twelve tribes, put themselves under Jeroboam's lead. The house is divided against itself. The great family of Israel is broken in two. The children of Abraham are at war with each other. Beware of the entering wedge.

17. Rehoboam had two tribes,—Judah and Benjamin,—to rule over, instead of twelve.

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### NATIONAL FLOWERS.

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The rose is the national flower of England from the time of the York and Lancaster factions. The blue cornflower, which we know as bachelor-button (*centaurea cyanus*) is the favorite in Germany because the good old Emperor William loves it for the sake of his beautiful mother, by whose side he used to gather it in the meadows when a

child. The Germans call it Kaiser Blume, or, King's flower, and nosegays of it are sold in the markets of Berlin, as daisy sheaves are sold in our cities.

The leek is the national emblem of Wales, as the thistle is of Scotland,

The field or Paris daisy, the Marguerite, is now the royal flower of Italy, in compliment to the Queen Margherita, who has adopted her name flower as her own device, having her pearls set in such starry shapes, and her belongings impressed with it in every manner. The Marguerite, by the way, is own cousin to our ox-eye daisy, and very much like it only slenderer of stem and of thinner petals, and both are species of chrysanthemums,—the true daisies, being the little pink and white buttons of flowers which Burns' poetry and old Scottish song are full of.

The Edelweiss is the Swiss flower, a dwarf plant of the same family as our white "everlasting" of the fields, but having a large flower. The Bourbon lily, the Napoleonic violet of France, the Castilian rose of Spain, will suggest themselves to you as historic flowers made the emblems of reigning houses. The lemon blossom is a favorite flower in Portugal. — *Wide Awake*.

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### ABOUT BUTTONS.

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"Button! button! who's got the button?" is a game every boy and girl knows about. "Who makes the button?" and "How is it done?" are different questions, and just as interesting. Glass buttons are mostly made in Bohemia, and by children, who work as fast and as well as older persons, and get ten cents a day. Pearl buttons are made almost entirely in Vienna, and shirt-buttons in England. But Paris does the greatest business of all in making the agate buttons which come in so many and pretty styles. From five to six thousand people in one district in Paris get their living at this work. In this country are made bone, brass, ivory and composition buttons, and the Americans make them so much better and cheaper than anybody else that they are sold in all parts of the world. Buttons are little things, but how should we ever get on without them?



**IDOLATRY ESTABLISHED.**—1 Kings 12 : 25-33.

25 Then Jerobo'am built She'chem in mount Ephraim, and dwelt therein; and went out from thence, and built Penu'el.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of Da'vid:

27 If this people go up to do sacrifice in the house of the Lord at Jeru'salem, then shall the heart of this people turn again unto their lord, *even* unto Rehobo'am king of Ju'dah, and they shall kill me, and go again to Rehobo'am king of Ju'dah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jeru'salem: behold thy gods, O Is'rael, which brought thee up out of the land of Egypt.

29 And he set the one in Beth'el, and the other put he in Dan.

30 And this thing became a sin: for the

people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jerobo'am ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Ju'dah, and he offered upon the altar. So did he in Beth'el, sacrificing unto the calves that he had made: and he placed in Beth'el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth'el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Is'rael; and he offered upon the altar, and burnt incense.

**GOLDEN TEXT.**—Thou shalt have no other gods before me. Ex. 20 : 3.

**NOTES.**

After the events of the last lesson, Rehoboam sent Adoram to gather the tribute, but the ten tribes stoned him to death. That showed that they were in earnest. So Rehoboam fled to Jerusalem. Then he gathered an army of 180,000 to fight the ten tribes, and make them submit to him. But God told Shemaiah, the prophet, he should not fight his brethren. **25.** *Shechem*—in the tribe of Ephraim, between Mts. Ebal and Gerizim, beautiful site, an old town. Jeroboam fortified it and made it his capital. *Penuel*—east of Jordan, on the river Jabbok. **26.** *House of David*—the royal line of which David was the head.

**27.** *Kill me*—Jeroboam feared the people might wish to leave him, and so to be rid of him. It was dangerous to be in his position. **28.** *Took counsel*—ways must be found to wean the people from Jerusalem and their habits of worship. *Two calves*—a direct violation of God's law, like Aaron's doing in the wilderness. **29.** *Bethel*—12 miles north of Jerusalem, an old site of Patriarchal worship, means, house of God. *Dan*—most northern point in the kingdom. **31.** *Made priests of the lowest*—the priests were to be taken from the tribe of Levi only. **32.** *Eighth month*—a month later than God had appointed.

**QUESTIONS.**

**26.** Over whom did Jeroboam reign? What officer of Rehoboam's was slain by the ten tribes? What did Rehoboam propose to do? Who prevented him? What was Jeroboam afraid of? What element is the strongest in man's nature? **27.** Why did Jeroboam not want the people to go to Jerusalem? **28.** What did he do to keep the people at home? What did he say about the calves? What sin was this? Who brought Israel out of Egypt? **29.** Where did the king place one calf? Where was Bethel? What does the word mean? What did Jacob see here? Where was the other calf set up? Where is Dan?

Was it a sin to worship at these places? Why? **31.** What was the house of high places? A heathen temple at Bethel and at Dan. From what classes did Jeroboam take his priests? Which was the priestly tribe? Was it right to do as he did? **32.** When was a feast to be kept? What feast was this to take the place of? Why was it done? What did the king himself do? Was it lawful for him to offer sacrifice? To whom did he bring worship? **33.** Where did he offer sacrifice and burn incense? For what end was all this done?

**REVIEW QUESTIONS.** (*School in Concert.*)

How did Rehoboam discover that the ten tribes rejected him? What was he going to do with an army? Did he? Why not? What was Jeroboam's capital? What fears arose in his mind? What course did he resolve on? How did he establish idolatry? Name

the places? What do you know of Bethel? What of Dan? Where were they in relation to the people? What feast did Jeroboam establish? What did he intend by it? Where did he get his priests? Who led in the worship at Bethel?

**CATECHISM.**

*Ques.* 48. But if His human nature is not present wherever His Godhead is, are then these two natures in Christ separated from one another?

*Ans.* Not at all; for since the Godhead is incomprehensible and omnipresent, it must necessarily follow that the same is not limited with the human nature He assumed, and yet remains personally united to it.



## LESSON II.

July 12th, 1885.

## Sixth Sunday After Trinity.

The leading thought in our lesson is a religious one. All else is only incidental. Politically the Jewish people were now divided into two sections, each with its own king at its head. The ten tribes at the north now called the "kingdom of Israel," agreed to be one in politics. But there was another deeper question, viz., that of religion. Jerusalem was the religious center for all Jews; and the worship of God organized by Moses, and fully developed by David and Solomon, with its sacrifices, chants, prayers, alms, bound all the children of Abraham with the strongest of ties. To continue to let the people of the north worship at Jerusalem was dangerous to their separate existence. To worship in their own territory, just as they had done at Jerusalem, would be hazardous, too. For while no place, no temple, no altar, no service in their own section could so wed them to new associations as too root out the love for Jerusalem, the Jew's chief joy, yet, in time, maybe, they would have been content. Jeroboam and his counsellors would run no such risk. While intending to satisfy the people on the surface, the scheme hit upon was intended to cut deep, and by-and-by, destroy the old affections for times and seasons, places and worship.

25. *Shechem*.—It lay in the tribe of Ephraim, then the largest of the ten, had a religious history, the patriarchs having been associated with it; and Joshua gathered the tribes there, and they set up a stone monument, and renewed their vows to God; Abimelech, among the judges, made it the capital of the nation. All this fitted it to be selected as the capital. *Penuel*. An ancient town on the caravan way from Gilead to Damascus and eastward; now fortified anew, and a defence on the east.

26-27. The musing of the king, what best to do, how to keep the people united among themselves, and true to him, comes out now. The people must be kept from going to Jerusalem; they must have their wants, religious as well as political, supplied at home. Going to worship at Jerusalem will cause them to overcome their ill-will towards Re-

hoboam; then they will turn on me and kill me, and they will be again one people. Thus he mused. How much of human nature there is in all this. How like things in our day. How strong this point for the truth of the Bible. How weak and lame these thoughts of King Jeroboam. They are no credit to him, or to man. Not truth, not what is right, not the honor of God, not what will best benefit and save the people; but policy, expediency, the furthering of selfish interests; these were the thoughts that ruled him. Such a course is always fatal, sooner or later.

28. *The King took counsel and made two calves of gold*. It will not do to set religion aside. That is not possible. Religion, pure and clean, will not answer either. So he hits on a compromise. The people are more or less familiar with idolatry. Solomon countenanced it against better knowledge. The heathen everywhere had it. So he and his counsellors discuss and adopt substantially a pagan religion. Calves are made, and the king leads off by urging that it is too far for the poor, the old, the infirm, the toilers, the children, to go to Jerusalem. There is no need for that. See, here are golden gods. Are not these like those that brought your fathers out of Egypt? Aaron made such as these; and Solomon made figures like them for the temple; and, indeed, on the ark of the covenant in the Holy of Holies there are, even now, at Jerusalem, two golden images. With such-like specious arguments the people accepted, for the most part, this new order of things.

29. *And he set the one in Bethel*. Bethel, the house of God, as the word means, was dear to every pious Jew. Abraham built an altar there. The spot was hallowed by faith, and prayer, and incense. Here Jacob communed with God. Here Samuel, prophet and judge, served his Maker. On the highway from the north to Jerusalem, the devout Hebrew would hardly pass without some tender reflections on the faith of his ancestry. The king made the new worship as attractive as possible, and so he diverted the people from the old faith. *The other put he in Dan*. This place, too, had its religious history.



The Phœnicians worshiped one of their gods here. When the tribe of Dan drove them away, they made it a place of worship. Then, too, it was handy for those north to go there. Jeroboam was especially disposed to be accommodating. If there was any danger that the people would not readily come to the church, he took the church to the people. There is need for the same thing still.

30. *This thing became a sin.* Certainly. The second and the first commandments were broken. It established idolatry by royal sanction. It separated the two kingdoms more and more.

31. *House of high places.* The heathen built their temples on the hills in groves. This example was followed.

*Priests of the lowest of the people.* By God's direction the tribe of Levi was set apart to the priesthood, and to attend on the religious services among the Jews. When Jeroboam and the ten tribes with him revolted, the Levites stayed with the royal line of David; that is, with the tribes of Judah and Benjamin. So the rebellion had to do the best it could for a priesthood. If it had remained true to God and His worship, as established under Moses, doubtless some of the Levites would have been with them.

32. *Jeroboam ordained a feast in the eighth month.* This relates to the feast of tabernacles. God had fixed the seventh month for it. It was the harvest home. Joy and gladness ruled the feast. The happiest time of all the year. Jeroboam could not set it entirely aside, but he tried to break its force by substituting another time for it. *He offered upon the altar.* The king took the place of high-priest. Indeed, the religious organization as now introduced, was of and from him. He assumed all responsibility.

*Devised of his own heart.* This puts on the climax. The sacred historian lays the whole matter bare. The king devised and put into practice this new religion. God was not in it; neither would He accept its services. They were abomination to Him.

How sad for the nation where church and state are one, if the ruler is moved by other than divine considera-

tions. Wo to the people when the king's heart is not right in the sight of God. Emperor William and Queen Victoria are better examples.

### A GERMAN FLOWER LEGEND.

When God the Lord had made the whole wide world, and saw that it was all good, He sent all the animals to Adam that He should give to each its name, but all the flowers He placed before Himself, and went from one to another telling each its name, so that they all knew what they were to be called.

But one little flower had looked up so happily with its blue eyes at the blessed God, opening its golden heart to Him, that it quite forgot all about itself, and so did not know its name. It was very much ashamed, and bowed down its blossoms and buds saying "Ah! dear Lord, be not angry with me; I could not help gazing at thee, till I forgot everything, even the name thou gavest to me. Wilt thou tell it to me again and I will not again forget?" Then God looked kindly at the little flower at His feet. "I am not angry with you; that you forget yourself is no sin, only 'Forget-me-not;'" and with that he went away, for the Lord could not stay long by a little flower—earth and heaven wait upon Him. But the flower was very happy, and is so to this day; every one loves it.

Dear children, we should all be flowers in God's garden. What name has God given you? Have you also forgotten it? Then bow before His feet and let Him give you the best name the name that is above every name, the name of your Redeemer—Christian. Hide yourself in Christ; forget yourself; then will God imprint in your heart "Forget-me-not."—*Illustrated Christian Weekly.*

A TRAMP stopped at a house the other day and asked for something to eat. "Which do you like best?" asked the hired girl, "steak or chop?" The tramp hesitated a minute, and then replied, "Chop." "Step right this way," said the hired girl. "Here's the axe, and there's the wood-pile."



## LESSON III.

## SEVENTH SUNDAY AFTER TRINITY.

July 19th, 1883.

**OMRI AND AHAB.**—1 Kings 16: 23-34.

23 In the thirty and first year of A'sa king of Ju'dah began Om'ri to reign over Is'rael, twelve years: six years reigned he in Tir'zah.

24 And he bought the hill Sama'ria of She'mer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of She'mer, owner of the hill, Sama'ria.

25 But Om'ri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jerobo'am the son of Ne'bat, and in his sin wherewith he made Is'rael to sin, to provoke the LORD God of Is'rael to anger with their vanities.

27 Now the rest of the acts of Om'ri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Is'rael?

28 So Om'ri slept with his fathers, and was buried in Sama'ria: and A'hab his son reigned in his stead.

29 And in the thirty and eighth year of A'sa king of Ju'dah began A'hab the son of Om'ri to reign

over Is'rael: and A'hab the son of Om'ri reigned over Is'rael in Sama'ria twenty and two years

30 And A'hab the son of Om'ri did evil in the sight of the Lord above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jerobo'am the son of Ne'bat, that he took to wife Jez'ebel the daughter of Ethba'al king of the Zido'nians, and went and served Ba'al, and worshipped him.

32 And he reared up an altar for Ba'al in the house of Ba'al, which he had built in Sama'ria.

33 And A'hab made a grove; and A'hab did more to provoke the Lord God of Is'rael to anger than all the kings of Is'rael that were before him.

34 In his days did Hi'el the Beth'elite build Jer'icho: he laid the foundation thereof in Abi'ram his firstborn, and set up the gates thereof in his youngest son Se'gub, according to the word of the LORD, which he spake by Josh'ua the son of Nun.

**GOLDEN TEXT:**—The way of the wicked is an abomination unto the Lord.

PROV. 15: 9.

**NOTES.**

*Date, 925 B. C. Connection with last lesson.* In the kingdom of Judah, after Rehoboam, who reigned 17 years, came Abijam, then Asa. In Israel, after Jeroboam, came four others, viz: Nadab, Baasha, Elah, Zimri, then Omri of our lesson. Length of time between the last and this lesson, 46 years. Read 1 Kings, chaps. 13-16, and 2 Chron., chaps. 13-17. 23. *Asa King of Judah.* It was now 50 years since the kingdom was divided. He was the great-grandson of Solomon, a good man, and reigned 41 years. Omri, commander of the army, killed King Zimri, usurped the throne, was the sixth King of Israel,

reigned 12 years; 6 in Tirzah, near Shechem, and 6 in Samaria. 24. *Samaria*, named after the former owner, built on a hill, six miles north of Schechem, of the site. *Two talents*, not less than \$3,000. 28. *Ahab*, son and successor of Omri. 31. *Jezebel*, wife of Ahab, daughter of Ethbaal, King of Zidon. *Zidonians*, people of Zidon, in Phœnicia. *Baal*, or *Bel*, chief god of the Phœnicians, the sun-god. 34. *Hiel*, of Bethel, upon whom God's curse fell. Josh. 6: 26. *Jericho*, city near the mouth of the Jordan. *Joshua*, the son of Nun, successor of Moses.

**QUESTIONS.**

23. Who succeeded King Rehoboam in Judah? Who was next? Give the names of the kings of Israel from Jeroboam to Omri? How long did Omri reign? What city did he live in at first? 24. What hill did he buy? Of whom? For how much? Where was it? What city did he build on it? Did he live in it? 25. What was Omri before he became king? What kind of king was he? How did he compare with those before him? 26. Whose sin did he repeat? Who was provoked? 27. Where were Omri's acts written? 28. Where was Omri buried?

Who succeeded him? 29. Whose son was Ahab? Who reigned in Judah now? How long did Ahab reign? Where was his capital? 30. How did Ahab compare with those before him? In what was he worse? 31. Who became his wife? Did God's word approve this? Who was Jezebel? What heathen god did Ahab worship? 32. Where did he build a house for Baal? 33. What goddess did Ahab's grove represent? 34. Who built Jericho under Ahab? What happened to him? Why? Josh. 6: 26.

**REVIEW QUESTIONS.** (*School in Concert*).

Give the date of our lesson. How long was it between the time of the last lesson and this? Name the kings of the kingdom of Judah to King Asa? Do the same to King Omri in the kingdom of Israel. Who was Omri? Where did he live during his reign? What city did he build? What was his character? What virtues had he? What sin did he promote? Where was he buried?

Who was Ahab? Who was king in Judah when Ahab began to reign? What was his character? In whose sins did he walk? Whom did he marry? What was his wife's character? Her religion? What did Ahab worship now? Where did he build a heathen temple? And a grove? How did Ahab compare with those before him? What did Hiel do in Ahab's time? What followed?

**CATECHISM.**

*Ques.* 49. Of what advantage to us is Christ's ascension into heaven

*Ans.* First, that He is our advocate in the presence of His Father in heaven. Secondly, we have our flesh in heaven as a sure pledge that He, as the head, will also take up to Himself, us His members. Thirdly, that He sends us His Spirit as an earnest, by whose power we "seek the things which are above where Christ sitteth on the right hand of God, and not things on the earth."



## LESSON III.

July 19th, 1885.

## Seventh Sunday after Trinity.

Read, for the connection of the history and the events since our last lesson, 1 Kings, chapters 13-16; 2 Chron. chapters 13-17. Bear in mind constantly, the fact that the Jews are now divided into two kingdoms. Our lessons deal with the kingdom of Israel in distinction from the kingdom of Judah.

23. *Omri*.—A general in the army of Israel. Had military genius, adapted to organize the army, to build and fortify towns and cities for the defence of the country. The capital of Israel at the beginning of his reign was Tirzah, near Shechem. The palace was burnt by Zimri. Then Omri selected a better site for his capital, one that could be fortified.

24. *He bought the hill Samaria*.—This was six miles from Shechem, in the same valley, and combined strength, fertility, and beauty. The Mediterranean Sea was visible, the plain of Sharon, and the vale of Shechem. Lovely location. No better. Better site than that of Jerusalem. Omri's choice was good. Samaria continued the capital as long as the kingdom of Israel lasted. It was quite a town in Christ's day. *Two talents of silver*, \$3285 dollars of our money. *Schaff*. One dollar then would buy as much as two now. *Samaria*, means watch-tower. Shemer, the owner of this hill, doubtless wanted his name to be associated with it. The Jews were loath to part with their patrimony. This is specially illustrated in chapter 21.

25. *Omri wrought evil*.—The evidence is that he encouraged and practiced idolatry. *In the eyes of the Lord*. God sees the works of men. Nay, He knows the thoughts of the heart. For some time Omri did well enough. He strengthened the defenses of the country. But this is of no value in God's sight, taken separately. The heart must be right. *Did worse*. Those before him did very badly; Omri did worse. There are grades of wickedness.

26. *Walked in all the ways of Jeroboam*.—The example was bad. Bad examples ought to be shunned. Omri followed *vanities*. The heathen are blinded by ignorance. They did not see that their idols were vain, empty

nothings. But the Jew knew better. Still Omri accepted what was handed down to him in the way of heathen worship, idols, and made laws for their support. Micah, the prophet, speaks of this, when he says: "For the statutes of Omri are kept," Micah 6: 16. This shows what a thorough idolater he was.

V. 27-28. *Acts of Omri*.—He was a military ruler. An enterprising governor, making worldly improvements for the benefit of the country. Church and State being united in one government, he was the religious as well as the civil and military head. He had to take the lead in religion. He chose heathenism rather than the Jewish religion for himself and his people. This sapped the life of the nation and provoked the Lord to anger. *His might* must have been great. His fame was acknowledged in Assyrian inscriptions; and this shows that he was better known than those before or after him in that kingdom. *Slept with his fathers*. This is a phrase used of good and bad kings, alike. It means that they died and were buried.—1 Kings 2: 10; 1 Kings 14: 20.

29. *Ahab*.—Son of Omri, reigned twenty-two years in Samaria over the kingdom of Israel. The reign of Ahab takes up the rest of the first book of Kings. Elijah, the prophet, comes upon the stage, and his wondrous doings lift Ahab and Jezebel's reign into the daylight. An epoch in Jewish history is here plainly marked. Sin added to sin and guilt to guilt, and indeed, the sins, and the sinners, come forward with worse and worse things. But God, by His prophet, here draws the lines between Him and them so sharply that all can see.

30. *Ahab did evil in the sight of the Lord*.—These words are used by his father. The son copied the father. The sins of the parents are often the inheritance of the children. "In the sight or eyes of the Lord." He was ashamed or afraid, openly, knowing that God saw him, to do badly. *Above all that were before him*. Idolatry was introduced by his predecessors. Ahab made it the faith of his people as far as he could. He is pre-eminently the wicked king in a line where there were many that did evil. To be distinguished for



piety and good works is matter of joy ; to be known as a transgressor is sad.

31. *Took to wife Jezebel.*—Jezebel is the same as Isabella, so much in use in our day. Jezebel means *chaste*. In this case the name and the woman are sad contradictions. Jezebel was a thorough uncompromising heathen. It is the first recorded instance in which an Israelitish king took his chief wife from among the Canaanites, and it makes an epoch in Jewish history. *Terry*. She was licentious, fierce, cruel,—the bloody Jezebel. Whatever of noble aspirations Ahab evinced were overshadowed by her fierce will, and she infused much of her false spirit into him. Her name and character became a by-word in her age and nation, and the poison of her life was felt long after.

*Daughter of Ethbaal.*—Her father Ethbaal, while a priest in Tyre, slew the Tyrian king, Pheles, and seized the throne. Thus Jezebel's father was a murderer. Zidonians is a term used broadly, meaning the Phœnicians.

Sometimes marriages are entered into with persons on account of some outward attraction or worldly station, without regard to moral or Christian excellence. There is no step in life upon which more depends for good or ill, temporally and eternally, and yet how many make a fatal mistake just here. *Served Baal*. "As Solomon's heathen wives turned his heart after strange gods (chapter 11: 4), so Ahab's marriage with Jezebel leads him into Baal-worship."

32. *An altar for Baal*, upon which sacrifices were offered to the idol. *House of Baal*, that is, a heathen temple he built in Samaria, the capital. It must have been large, for four hundred and fifty priests ministered in it. Here Ahab himself worshiped in royal state.

V. 33. *Ahab made a grove.*—The word "grove" here means properly a heathen goddess, viz: Ashtaroth, or Astarte. This goddess corresponds with the Venus of the Greeks. This female divinity was set up in a grove where the religious rites paid to her could be carried forward in seclusion. Jezebel appointed four hundred priests for this idol-worship, and herself maintained them.

34. *In his days did Hiel the Bethelite.*—This is the last act of presump-

tion mentioned in our lesson as having been done, instigated doubtless by Ahab and his queen. Hiel was a native of Bethel, near Jericho, a man of means and of some importance, else he would not have undertaken to rebuild a town. *Jericho*, was on the border of the tribe of Ephraim, given by Joshua to the tribe of Benjamin, but later it came into possession of the tribe of Ephraim. Ahab proposed now, by fortifying it, to secure a safe passage over the Jordan.

*He laid the foundation thereof in Abiram, his first-born.* Through Joshua God had pronounced a curse upon the town, and upon everyone who should attempt to rebuild it after its destruction by Joshua.—Joshua 6: 26. Though Hiel attempted it centuries afterwards, God kept His word. When Hiel laid the foundation his first-born son died, and when he finished the work his youngest son died. One day is with God as a thousand years. Time is as nothing. God belongs to eternity.

The nation that forgets God falls into gross sins.

The tendency of sin is from bad to worse.

The sins of the parents are often seen in the children.

Omri sinned, and led others deeper into sin.

Ahab grew worse and worse because of bad associations.

Bad examples, bad examples, bad examples.

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A GREAT many years ago the people of Egypt worshiped the cat. They thought the cat was like the moon, because she was more active at night and because her eyes change just as the moon changes, which is sometimes full and sometimes a bright little crescent, or half-moon, as we may say. Did you ever notice pussy's eyes to see how they change? So the people made an idol with a cat's head and named it Pasht, the same name they gave to the moon ; for the word means the face of the moon. That word has been changed to pas or puss, the name which almost every one gives to the cat. Puss and pussy-cat are pet names for kitty everywhere. But few people know that it was given to her thousands of years ago.—*Selected*.



## LESSON IV.

## EIGHTH SUNDAY AFTER TRINITY.

July 26th, 1885.

## ELIJAH THE TISHBITE. 1 Kings 17: 1-16.

1 And Eli'jah the Tish'bite, *who was* of the inhabitants of Gil'ead, said unto A'hab, *As the LORD God of Is'rael liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

2 And the word of the LORD came unto him saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Che'rith, *that is before Jordan.*

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 **So he went and did according unto the word of the Lord: for he went and dwelt by the brook Che'rith, that is before Jordan.**

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook.

7 And it came to pass after awhile, that the brook dried up, because there had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zar'ephath, which belongeth to Zi'don, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zar'ephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.*

13 And Eli'jah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Is'rael, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Eli'jah: and she, and he, and her house, did eat *many* days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD which he spake by Eli'jah.

**GOLDEN TEXT.**—So he went and did according unto the word of the Lord. 1 Kings 17:5.

## NOTES.

*Date*, 910, B.C. Jehoshaphat was King of Judah, a godly man, good ruler, and the nation was prosperous and devoted to God's law. Ahab was king in Israel, an idolatrous man, a bad king, and the nation was in a wretched moral condition. 1. *Elijah*, a compound word meaning Jehovah is my God. *Tishbite*—He belonged to a place called Tishbe in Gilead. *Gilead*—A district east of Jordan, and south of the Hieromax river. *Said to*

*Ahab*—On his visit to Samaria. *These years*—An indefinite time. 3. *Brook Cherith*—This was one of the streams that ran into Jordan, south of Jericho. *Jordan*—A river of Palestine flowing from the mountains of Lebanon in the north, and emptying into the Dead Sea. 9. *Zarephath*—A village in Phœnicia, between Tyre and Zidon, near the sea. *Zidon*—A city, seven miles north of Zarephath. 14. *Cruse*—A vessel like a jug, made of clay.

## QUESTIONS.

1. Who was Elijah? What office did he fill? Where did he live? To whom did God send him? Where did Ahab live? Did Ahab know he was coming? What form of speech did Elijah use? What judgment did he pronounce? Why? 2-3. Whose word came to Elijah? What did it say? Why go to a brook? Its name? Where was it? Where did its waters flow to? Why was he to hide? 4. How did he live? Did he eat often? Why did the ravens bring him food? 5-6. Was Elijah obedient? Did God fulfil His word? Does He do it still? 7. What happened? Why? 8-9. Who spoke to Elijah now? Where was he to go? Locate it. What was he to do there? Who was to feed him? Was

she a Jewess? Who directed her to receive Elijah? 10. What did Elijah do? Whom did he meet at Zarephath? What was she doing? What did he ask her for? 11-12. What more did he ask her for? Was she rich? Give her reply? Did she know the true God? What else does her answer show? 13-14. In whose name does the prophet reply? Give his statement to her? Was she satisfied? Did she do as he wished? What does this show on her part? How were the barrel of meal and the cruse of oil supplied? 15-16. How many were supported in this family? How long? Who kept His word? Was Elijah found in this retreat?

## REVIEW QUESTIONS. (School in Concert.)

What is the date of our lesson? Who were the kings of Judah and Israel at the time? What was Jehoshaphat's character? Ahab's? Who was Elijah? Give the meaning of his name? What was his native place? What was his work? To whom was he sent? Why? Where then did he go? How did he live? How long was he there? Why did he conceal himself? Where did he go next? Why? Was Zarephath in Israel? Whom did he

meet? What did he say? What more did he ask? What answer did he get? Did the famine extend to Phœnicia? How many were in the widow's family? Did the woman hesitate to bring bread and water? What did Elijah say about the meal and oil? What assurance did he give the widow? How long did the meal and oil last? Why did it last so long? Who feeds the sparrows?

## CATECHISM.

*Ques.* 50. Why is it added, "and sitteth at the right hand of God?"

*Ans.* Because Christ is ascended into heaven for this end, that He might there appear as head of His Church, by whom the Father governs all things.



## Lesson IV.

July 26th, 1885.

## Eighth Sunday after Trinity.

King Ahab was the seventh from Jeroboam in a period of sixty-five years, since the Jewish tribes divided into two kingdoms. Every king seems to have been worse than his predecessor. The Jewish religion, according to the Old Testament, was not only neglected, but systematic effort was made to substitute the idolatry of Phœnicia in its stead. Under Ahab and his queen, Jezebel, this was fully realized. Wherever an altar had been erected to God in earlier days, it was thrown down, and the place desecrated by idolatry. Jezebel originated religious persecution for the first time in history, slew God's prophets, and maltreated those who countenanced the true faith. It is sad to think that a woman is the originator of religious persecution. The schools of the prophets, established by Samuel, and cherished by his pious successors, were closed, and many of the teachers killed. Elijah believed that all under Ahab's reign had apostatized, though God told him there were still seven thousand who had not worshiped Baal. In the midst of this fearful idolatry and wickedness in the kingdom of Israel, Elijah appeared as God's witness and judge. In the neighboring kingdom of Judah, at this time, the king, Jehoshaphat, was pious, rich, happy, beloved; and the people were instructed in God's law.

1. *Elijah, the Tishbite.*—Tishbe was a village in Gilead, east of the Jordan. Elijah is a compound word, meaning Jehovah is my God. Great stress was laid on names among the ancients. They were often full of meaning. No man was truer to his name. In personal appearance, tall, thin, rapid in travel, of great endurance. In dress, simple, like John the Baptist, a girdle of skin about his loins, and a "mantle" of sheep skin. See 1 Kings 18 : 46 ; 19 : 8 ; 18 : 12 ; 2 Kings 1 : 8. He was a Nazarite, wore long hair. He has been called "the grandest and most romantic character Israel ever produced." *Inhabitants of Gilead* were strong, wild, courageous, and Elijah represented the best type of character among them. *Gilead*, east of Jordan, a wild, moun-

tainous region, with Bashan north, Moab south, and the desert east. *Said to Ahab.* Previous to this the prophet is unknown. Suddenly, in his wonted appearance, he enters the court of Ahab at Samaria, the capital, and utters his message from God into the ears of the astonished king and his court. *No dew nor rain these years.* What a message! It ought to have made the king seek for the reason for such a message. As a Jew Ahab ought to have known that drought and famine were sent of God for idolatry (Deut. 11 : 17, etc.). Palestine is entirely dependent upon the regularity of the rainy seasons and the dews in the intervals. Rain and dew are great blessings (Deut. 33 : 28); their absence a curse (Isai. 5 : 6). *Years.* Drought lasted three and a half years (Luke 4 : 25; Jas. 5 : 17). *According to my word.* His word was God's.

2-4. *Hide thyself.*—He gets away without any hurt, though Ahab and Jezebel were full of wrath against him. So Christ, when His enemies were ready to do Him harm, He mysteriously got from them (Luke 4 : 29, 30; Jno. 8 : 59). Ahab and Jezebel, having slain other prophets (1 Kings 18 : 13), would slay him if they could. *Brook Cherith*—A mountain torrent, flowing into the Jordan, whether east or west of the river is not known. Eusebius and Jerome place it east, and near Jericho. *Ravens*—Common bird of Palestine, which now, by a special providence, fed Elijah. *Feed thee.* Ravens are greedy birds, neglecting to feed their own young at times. But they that fear the Lord shall be fed (Ps. 34 : 10). How plainly God's hand is here!

5. *He went.*—If we are directed by Providence to enter on any work, or to retire into a quiet retreat, as Jesus went into the wilderness forty days, as Paul went into Arabia, we must obey (Matt. 4; Col. 1 : 17).

6. *Bread and flesh.*—The meat was the ordinary food of the ravens. One meal was brought at a time, to teach the prophet to depend on God constantly. "Give us this day our daily bread" (Matt. 6 : 11). There was no miracle to supply water, not even when it failed (v. 7). God does



not perform miracles where it is not necessary.

7. *After awhile.*—An indefinite time, perhaps about a year. *Dried up.*—Gradually the water dried up. When there is no rain the streams fail and the earth is parched. All earthly waters may fail, but there is a perennial river (Ps. 46 : 4), and a well that contains living water (Jno. 4 : 14).

8-9. *Arise.*—Elijah might have got water at the river Jordan and the ravens could have fed him. But God wanted him to go forth now to another retreat. As a hermit he had lived; now he is to be of account in social life. Retreat, meditation in the closet of the wilderness, had its value. But that is abnormal. Man is made to dwell with man, and to serve God in active life.

*Zarephath*, Greek, *Sarepta* (Luke 4 : 26), a village in Phœnicia, by the sea, near Zidon, in heathenism. One is surprised that Elijah should be sent right into the home of idolatry, in the land of king Ethbaal, father of Jezebel, his mortal enemy. But so it is. God could shelter him there, where, being right in the place of danger, he would yet hardly be sought for. Rejected, cast out utterly by his own kin, lo, he turns to the Gentiles! Indeed, he thus becomes the first prophet to the Gentiles (Acts 18 : 6). *Commanded a widow.*—God did not, as to Elijah, speak to the widow; but by His Spirit He disposed her favorably. He put it in her heart, since He operates on the hearts of men. *A widow to sustain thee* (Luke 4 : 25)—Jesus tells His unbelieving countrymen that Elijah was not sent to this woman simply for refuge, but to preach the Gospel, that is, to strengthen her faith in God. Doubtless there were women in Israel who would have received the prophet if he had aided them in their want.

10. But see this widow as the prophet draws nigh to her. Poor, sad and sick at heart; and he lean, hungry, calling to her. What a spectacle. She listened. Why? Because, according to her language, she feared God, and she saw in this mysterious stranger a man of God. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13 : 2).

11-12. *Fetch it, — a morsel of bread.*—When she readily complied with his request to bring water, two things seemed to appear: (a) That this was the widow to whom God sent the prophet; (b) that the widow's faith was being strengthened. But so far she was only showing kindness to a stranger. When he also asked for bread, how strong her language; how she appealed to God in her agony! She was just going to prepare the last meal for herself and son before death. How can she share her little with this stranger?

13-14. Elijah now speaks God's words to her in the tone and spirit of true faith. God's word comes forth through Elijah, as its organ, permeated by God's Spirit, and it goes to the heart of this woman in the outer court of God's house. That is enough. *Fear not*, he says. She takes God at His word. Faith removes mountains. God's Spirit witnesseth with our spirit (1 Jno. 5 : 10).

V. 15. *She went and did.*—He that doeth My will shall know of the doctrine (Jno. 5 : 10). While she endangered her life by taking Elijah into her house, she saved her own, and his.

#### PRACTICAL.

1. The preacher and teacher must be faithful, and tell each, his message.
2. Quiet meditation is a great aid to faith.
3. Step by step faith leads us.
4. Man's extremity is God's opportunity.
5. Giving enriches, withholding impoverishes.

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#### MISTAKES PROMPTLY CORRECTED.

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"Beloved brethren," remarked a country minister at the close of his sermon, "among the pennies and two-cent pieces of last Sabbath's collections I was surprised to find a gold coin of considerable value. As there were no strangers in the congregation it was evidently left there by mistake. By applying to the treasurer and proving property the owner can recover his money."



# THE GUARDIAN.

VOL. XXXVI.

AUGUST, 1885.

NO. 8.

## A SUMMER LANDSCAPE.

Earth putteth on the borrowed robes of  
heaven,  
And sitteth in a Sabbath of still rest ;  
And silence swells into a dreamy sound,  
That sinks again to silence. The woods  
drone  
A drowsy song, that in its utterance dies :  
And the dim voice of indolent herds floats  
by  
With slow, luxurious calm. The runnel  
hath  
Its tune beneath the trees. The insect  
throng,  
Drunk with the wine of summer, dart and  
dance  
In mazy play ; and through the woodlands  
swell  
The tender trembles of the ringdove's dole,  
And here and there, from clustering groups  
of trees,  
Rise hamlet spire and gables gray, half-hid  
With green profusion — quaint manorial  
homes,  
Whose quiet household smoke seems motionless  
And pictured on the blue.

—Cradock Newton.

## THE LESSON OF THE LOCUSTS.

BY PERKIOMEN.

Metamorphosis, or transfiguration, is the chief characteristic of insects. We may say that every insect changes its form no less than four times in its course from birth to death. There is the egg, or beginning ; the grub, or worm-state ; the larva, or mask-state ; and the image-state. During its progress its form is oval, then elongated, afterward folded, and, at last, winged. In its image-state it changes again once or twice. Naturalists call its first stage herein the pupa-form, or babe-state. From this it matures into a

moth, a butterfly or locust, as the case may be. The last-named creatures represent in a magnified manner the experience of every insect. And as this is the year for the return of the Cicadae, or locusts, as we style them, it may be well to study this riddle, enigma or sphinx in the insect world.

It is hard to tell why this singular creature is at all. Its visits are so seldom, or at such long intervals, as to forbid us to think that any great task is performed by it to its fellow-tribes, or to mankind in the way of acting as a scavenger or purifier, surely. It seems to exist for no purpose. It is, and that is all we can tell. The fact, too, that it comes ever after the lapse of just seventeen years renders its appearance still more mysterious. We think it is only the religious mind that is able to give a reason for this phenomenal visit. We know that "seventeen" is the integral number of "ten" and "seven." *Ten* is the emblematic number of *fulness*, or *completion*. *Seven* has been regarded as a *sacred number* ever since the "seventh" portion of time has been claimed by God as a Sabbath. If we add those two factors of seventeen, as well as their meanings, we have the thought that a certain fixed period is indicated, in which the sacred goal of perfection is attained. So far as the insignificant locust is concerned, this would not mean very much for us. But if it should occur that this creature and its marvelous history is intended by the Creator as a *mirror*, in which man is to see his own history, as extending from his birth, through life, death, the grave and beyond, then such an interpretation is not so trifling indeed. Were any one to tell us that there is an animal or insect which for five, six or more years is to exist in the



form of an egg and worm, working deeper and lower into the earth; that it then, for five, six or more years worked upward; and that during its mysterious history it would change several times into forms so very different from its original; but that finally it would emerge into the air, sunshine, and rest in tree-tops,—all this, we fear, would be set down as the fabulous tale of a fairy creature. Were it told us, let us say, in the Bible, the skeptic would laugh at it.

And yet, just such an insect is what we call the locust. We cannot ignore its being or its wonderfully regular return to light, after having spent so long a time in the earth, as a child of humiliation and darkness. It is bound to come, whether men will hail or fear it; whether men can tell the reason of its being or not. It is the most mysterious creature we know. It sings its monotonous song and then departs. The prophet's attention was challenged by the sound of such an army, and we do well to heed it, too. If our Lord asks us to take a lesson from flowers and from sparrows and from many objects in nature and experience, we are not straining it when we admonish ourselves and others to heed the song and note the marvelous history of the locust. If we cannot tell the reason of its being, or the cause of its return at such long intervals, we may yet look into the mirror which it presents of our own course from the cradle, through our lower stage of being, into the tomb, and out of it again, into our final glorified plane of being. If we learn that it is not a vain thing for us, whatever the locust may be for the mere naturalist or materialist. It is a *fulfilled prophecy of our own history*, on a lower plane, which will serve as a great aid to our faith. We, it is said in Holy Writ, are of more value than many sparrows; and, therefore, of more value than the entire army of locusts, too. And if we should ever feel like doubting the probability or possibility of surviving all the prescribed changes, or preserving our identity, let us set our eye on this strange creature, which goes through a similar series of transformations, and is yet ever the same insect. We, of course, do not mean

to say that because this strange, little creature passes over such a line of transfigurations, therefore, we, too, shall prove the Gospel promises true! But we do mean to say that if this creature already can, through nature's power, undergo all this, and yet mature to its final state, it is not absurd in any man to believe all that the Gospel declares will occur through the power of Grace. "It does not yet appear what we shall be, but we know that when He shall be made manifest, we shall be like Him, for we shall see Him as He is." The Sun of Righteousness can, at least, do for us what the light of the natural sun does for the humble little being that now sings its song of jubilee over a seventeen years' contest with a host of most adverse environments. And no wonder that the good St. John tells us that he who has this hope within himself, of a destiny so exalted and heavenly, purifies himself even as He is pure. Without such a separation from sin it is not likely that even the power of Grace can bring out into clearness the image of God in us. As certain as no such creature as the locust could ever have been brought to maturity had it not been perfectly submissive and obedient to the laws of nature, during its entire history from first to last, so certainly will we fail to be transformed into the image and likeness of our Lord if we refuse to surrender to the laws of His Divine Grace. A faith and an obedience to our Lord will make manifest a character and being like unto His own, in spite of death and the grave. Then there will be a song for us, too,—“O death! Where is thy sting? O grave! Where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!”

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That was a sweet reply of the little girl found busy at the ironing-table smoothing the towels and stockings. "Isn't that hard work for the little arms?" was asked. A look like sunshine came into her face as she glanced towards her mother, who was rocking the baby. "It isn't hard work when I do it for mamma," she said softly.



## GREAT MEN IN SMALL PLACES.

BY THE EDITOR.

There is a very general impression that exalted station is necessary for the development of greatness. No mistake could possibly be greater. Prominent positions, it is true, afford opportunities of influence which greatly extend the reputation of a great man, but genuine greatness is not dependent on adventitious circumstances. The man who swings a hammer may be as truly great as he who uses a pen, and a plain country pastor may do more for his age and generation than a king upon his throne.

This truth is well illustrated in the career of John Frederick Oberlin. The main incidents in the life of this great man were well known to the last generation, mainly through his *Memoirs*, by H. Ware, Jr., of Boston, but we could wish that his remarkable career were at present more generally studied. He was a native of the city of Strasburg, in Germany. From his earliest youth he manifested a rare union of benevolence and courage, and this became especially apparent after he had entered the ministry. He was well educated, but, like many other young German ministers, found it difficult, at first, to obtain a charge. At last he was appointed pastor of a valley called Ban-de-la-Roche, or, in German, Steinthal. It was a miserable place, situated among the Vosges Mountains, on the boundary of Alsace and Lorraine. The people were very poor, ignorant and indolent; they had few agricultural implements, and little knowledge of agriculture; their language was a barbarous mixture of German and French, and very few of them could read, even imperfectly. They had a miserable apology of a school for little children, kept by a man who had previously been a swineherd, but had become disabled by old age. In this rude valley Oberlin labored for sixty years, until his death, in 1826, for the social, intellectual and religious improvement of the people. By his example and influence good roads were made, and comfortable dwellings erected. With his own hands

he labored on every public improvement. Admirable schools were established in which the children and many of the adults were taught. Agriculture and horticulture were so greatly improved that the barren and desolate region became like a garden, and this character it maintains to the present day. The people, who had been coarse and profane, became profoundly interested in religious truth, and in morality the Ban-de-la-Roche became a model to the rest of France. "The infant-school, the Sunday-school, and the asylum for homeless and helpless children were all measures originating with Oberlin; and, though about the same time similar institutions were devised in other counties, there is abundant proof that his organizations were not borrowed from those of others."

Can there be any doubt that Oberlin was a great man, though he lived in one of the most obscure places in the world? Says a French religious writer: "I would rather ten thousand times leave behind me in France the reputation of Oberlin than that of Napoleon Bonaparte."

Much of the best literary work has been performed in obscure places. Gilbert White was but a poor country pastor, yet he produced a work on natural history which has maintained its reputation for more than a hundred years. Similar examples might be gathered by scores. True greatness, then, is not dependent upon external or adventitious circumstances. A man may be great without becoming famous, and it is the greatness which is derived from a grand, nobly unfolding nature which is most to be admired, whether it be found among the lofty or the lowly. It is often the scum that rises to the top. To be great is glorious, but to desire to appear great is contemptible.

"Mamma," said a wee pet, "they sang 'I want to be an angel' in Sunday-school this morning, and I sang with them." "Why, Nellie," exclaimed mamma, "could you keep time with the rest?" "I guess I could," proudly answered Nellie: "I kept ahead of them 'most all the way through."



### PENTECOSTAL HYMN.

"O Heil'ger Geist Kehr Bei Uns Ein!"

BY PERKIOMEN.

Michael Schirmer's Pentecostal Hymn has occupied a very high rank from its first echo, A.D. 1650. Its native power and unction can only be felt in a German Christian congregation, where a pipe-organ and a good supply of hymn-books are at hand. On every anniversary of Whitsuntide it seems to orient itself.)

O, Holy Ghost, indwell Thy Shrine,  
And fit us Temples all of Thine;  
O, Spirit Sun, now hasten!  
Fair Heav'nly Light! Let Thy bright rays  
Fall full within and o'er our ways,  
Our joy and bliss to chasten!  
Sunlight; No Night! Heav'nly Living  
Is Thy giving; if we praying,  
Would be in Thy presence staying.

Thou Font, whence all true Wisdom flows,  
And rich in pious hearts glad goes,  
May we Thy Grace be sharing!  
That we of Faith's sweet unity  
To all of Christ's community,  
True witness shall be bearing.  
Grant Thou! Plant Thou! That we ever  
May endeavor, for Thy praising,  
Mind and heart to Thee be raising.

Assist us always by Thy Grace,  
That we e'er find our rightful place,  
Should we the way be losing.  
Vouchsafe that we may steadfast prove,  
And nought our trust in Thee may move,  
Though sorrow be Thy choosing!  
Warding; Guarding! What is falling,  
And appalling; Since believing  
In Thee cannot be deceiving.

Send down Thine unction from above,  
That we, as with a martyr-love,  
May armor'd stand and ready,  
As underneath Thy cov'ring shield,  
To march, nor to the foe once yield;  
But bravely strive and steady.  
Come Thou; Endow! As from Heaven,  
And as leaven, may Thy powers  
Aid us make the victory ours!

Thou mighty Rock, and Life's strong Tow'r!  
Thy Word, as manna-season'd power,  
Now set our hearts a burning!  
That we may wander nevermore,  
From Thy rich, sweet and Heav'nly lore;  
Ne'er from Thy Love be turning!  
Pour then; Store then! In Grace showers,  
These hearts of ours; That we waver  
Not to call the Christ our Saviour!

Descend, like mildest Heav'nly dew,  
Upon us all fresh and anew;  
Our love to be inflaming!

That peace and love do fill our mind,  
And us to our neighbor bind,  
And Charity be gaining.  
No war; to mar; Thee offending;  
But peace increase; and us be filling;  
To grant all which, Thou art so willing!

O, that a saintly holiness  
May heart and life in us possess!  
From Thee such Grace is springing.  
That we henceforth impassive prove,  
When vanity and lust should move,  
Or deeds that death are bringing.  
Rearing; Cheering! All devotions,  
In their motions; From earth higher;  
That as Heav'n's heirs we aspire.

### BENJAMIN DISRAELI.

BY THE EDITOR.

The history of England is frequently dramatic, but rarely romantic. Her early legends are disjointed and incomplete, and even these have been preserved, not by popular tradition, but by monkish chroniclers in language least capable of fascinating the imagination. In England's glorious company of poets there are no *trouveres*, no *troubadours*, no *minnesingers*. There is no "Lay of the Nibelungen." Indeed, it is not too much to say that if it had not been for the Welsh and Scotch—the children of the bards—Great Britain would be almost destitute of the romantic legends in whose elaboration our modern poets especially delight. Amadis of Gaul never crossed the channel. Roland journeyed eastward after the rout of Roncevalles.

We do not mean to intimate that there are no romantic episodes in the history of England, but simply that as a whole her history is not romantic. Her annals, like those of ancient Rome, are principally occupied with the development of power. Hence a German historian declares that the history of England is "*schrecklich einförmig*:" *i. e.* *terribly monotonous*.

Against the staid Philistinism of English political and social life the career of the late Benjamin Disraeli was a constant protest. His life was in the highest degree romantic. No novelist, even though he had belonged to the school which fires our youth with hopes of glory, would have ventured



to depict a career so full of surprises, rich in plots and counterplots, so splendid in its consummation. He appeared upon the scene like an oriental magician, and the English people were at first amused, then surprised, and finally controlled.

The descent and early history of Disraeli are so well known that it may seem needless to consider them in detail. It has, however, been well remarked that the personality of a great man cannot be understood without the study of his ancestors. This is especially the case with our hero, who, as his name indicates, belonged to that wonderful race whose continued existence is the miracle of history. Four hundred years ago the ancestors of Benjamin Disraeli lived in Spain, and under the Moors of Cordova had occupied various important positions. They belonged to the Sephardim, a class which is recognized as the Jewish nobility, and claims to be descended from the ancient princes of Judah. It is said that there is no social order in the world so exclusive as this. The Sephardim are now very few in number, and so careful are they of the purity of their race that the marriage of one of their number with one of the Ashkenazin, or ordinary Jews, would be regarded as great a *mesalliance* as that of King Cophetua with the beggar maiden. Whether their genealogical pretensions are well founded I do not know, but it is certain that Benjamin Disraeli prided himself upon his descent from this order to an extent which was almost ridiculous. "Sir," he said to one of the foremost noblemen of England, "Sir, my ancestors were princes when yours were naked savages."

When the conquest of Grenada had been accomplished by Ferdinand and Isabella, the Jews, who had not left the country with the Moors, were treated very badly. The tender mercies of the Inquisition were invoked to induce them to adopt Christianity. Most writers regard this persecution as simply the result of religious bigotry, but it is very plain that other elements entered into the hatred with which the Israelites were generally regarded. Their intimate relations with the Moors, and the similarity of their creeds caused them to be considered spies and enemies of the

realm, and the unthinking bigotry of the age knew no better way of dealing with them than by forcing them to make an external profession of Christian faith.

In order to escape the thumb-screw and the rack the ancestors of the premier fled to Venice, where they became merchants. It was about the time when the Jews began to assume hereditary surnames, and the family assumed that of "Disraeli," in order to indicate their descent from the house of Israel.

For two centuries the Disraelis traded and thrived under the potent protection of the lion of St. Mark. Then Benjamin, the grandfather of Lord Beaconsfield, removed to London and became a successful merchant. His grandson describes him as a pleasant personage—something of an epicure, yet "ardent, sanguine and courageous." His wife is represented as having been "a proud woman, who, though herself a Jewess, hated her name and race, and was so mortified by her social position that she lived until eighty without indulging a tender expression. From her it is said, the authoress of "Daniel Deronda" derived her character of "the Jew-hating Jewess."

The only son of this oddly-matched couple was Isaac Disraeli, the author of the "Curiosities of Literature." A literary recluse, an antiquarian of the most pronounced character, he differed from most persons of this class by his fondness for literary labor. His quaint volumes became fashionable, and brought him a large revenue. Though now partly superseded by more recent works on similar subjects, they are still known and read. Who would not be glad to be remembered as the author of "The Curiosities of Literature"? The wife of Isaac Disraeli was Maria Bassevi. Concerning her little appears to be known, though she is said to have been a woman of great personal beauty. Her husband was an avowed free-thinker of the school of Rousseau, but there can be no doubt that the family life was essentially Jewish. Though the ritual may be disregarded, ancient modes of thought and living are not easily cast aside. The Jewish house-



wife knows when she goes to market, that *kosher* meat is good, and she instinctively rejects the food which she has been taught to call unclean. If she were herself inclined to neglect the duties of the Passover, her relatives would remind her of them by keeping the children well supplied with "matza." When the cousins come rushing into the house at Purim what Jewish family can refrain from joining in their tumultuous glees? The life of Judaism is broader than its creed. A Jew may renounce the latter, but it requires generations to escape entirely from the former, and from the superstitions which it engenders. Are we not all familiar with the story of the "old clo' man," who, having broken with his early associations, determined to make the change irrevocable by entering a restaurant and eating a bit of "the accursed animal." Just as he was raising the tempting morsel to his lips a clap of thunder shook the house. Dropping his knife and fork, he looked up reproachfully and exclaimed, "Goodness gracious! All this fuss just because old Moses eat a little bit of bacon."

The final separation of Isaac Disraeli from the synagogue was effected in a somewhat singular way. Though he never attended religious services, he paid liberally to their support, and the congregation finally took it into its head to elect him parnas, or president. This is, in the modern Jewish system, a very important office, and most Israelites would have regarded the election as a compliment of the highest order, but the literary recluse pleaded occupation and begged to be excused. Then the congregation fined him £40 for neglect of duty. This amount Disraeli refused to pay, and at the same time resigned his membership. The synagogue, however, insisted upon its claim, and many years afterwards, when the future earl, for genealogical purposes, derived a certificate of his admission to the Abrahamic covenant, he was required to pay the whole amount of his father's indebtedness.

Benjamin Disraeli, the eldest son of Isaac, was born in London, December 21, 1804. The exact place of his birth appears to be uncertain. His early years were spent either in his father's

house in London or at his grandfather's place in Enfield. At an early age his great talents became apparent, and he was carefully educated under the direction of his father. He was not, however, a university man, and, indeed, at that time the presence of a Jew in the ancient halls of Oxford or Cambridge would have been regarded as a desecration. Disraeli might, perhaps, have signed the 39 articles, which it is said matriculants sign without reading them, for when he was thirteen years old he was taken to the church and baptized, it is said, at the instance of the poet, Samuel Rogers, who thought it a pity that the boy's prospects should be blighted by remaining a Jew. It is to be feared, however, that in his case the act was purely formal. Indeed, to the end of his life his position with regard to all religious questions appears to have been similar to that of the Western farmer, who declared that he "had nothing *agin* religion."

We have glanced at the family portraits. May we not be able to indicate a few of the features which we find reproduced in the most illustrious member of the house of Disraeli? From his father he, no doubt, derived his fondness for study and his splendid literary ability, from his mother, perhaps, the peculiar fondness for personal display, which was apparent in the whole man, even to the "little curl," which to the last "hung right down on his forehead." In his grandfather we see prefigured his joyous disposition and his wonderful capacity for business, and was it not from his Jew-hating grandmother that he derived the dissatisfaction with existing social conditions which induced him to labor so earnestly for their removal? To the Sephardim he owed his pride, to the whole Jewish race his acuteness, and, if the expression be allowable in the case of a man of such eminence, his unparalleled impudence. Again and again he reminds us in his political relations of the legendary Polish peddler, who, being kicked out of the front door, ran around the house and entered the kitchen for the purpose of again displaying his wares.

At his grandfather's house, at Enfield, the youthful Disraeli must have caught glimpses of a society that re-



garded itself as infinitely above him, both by descent and position. If it manifested a disposition to patronize him it was only on account of the wealth of his grandfather and the fame of his father. These fine people might tolerate him among them, they might even welcome him to their social gatherings; for he was handsome and entertaining, but he was at best a curiosity—a foreigner, though born in England, a member of a despised and hated race. All this was gall and wormwood to his ambitious soul. Shrewdly perceiving that he could never gain the love of the aristocracy, he resolved to force the recognition which was contemptuously withheld. Like Philip of Macedon, he determined to defeat his enemies in order that he might secure a place in their councils. We have cotemporary evidence for the fact, that when Disraeli first appeared in society, he was very generally despised for his obtrusive foppishness. His garments were brilliant like those of an oriental prince; he wore large, gaudy flowers in his button-hole; and, like the garden of Solomon, he smelled like “spikenard and saffron, calamus and cinamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.” Can we suppose that all this was done without a purpose? Have we forgotten how Brutus feigned idiocy? And how Julius Cæsar in his youth, when it would have been dangerous to take part in politics, kept himself before the people by his magnificent attire, at the same time thoroughly deceiving his enemies, so that even Cicero declared that the republic could never suffer detriment at the hands of such a fashionable fool?

Suddenly London society was astonished and terrified by the appearance of a novel, in which it was keenly satirized. “Vivian Grey” was an amazing book coming from a youth of twenty-two. Under a thin guise of fiction the author depicted in all their weakness and frivolity men and women who had hitherto believed themselves beyond the reach of criticism. A Cambyzes had come to whip the idols. That the publication of the book caused plenty of spite goes without saying; but the author obtained what he wanted—the recognition of his

extraordinary mental ability. The change of public sentiment was sudden and decided. It was as when the king discovered that the jester was the best swordsman at his court.

Like Jasper Becerra, in Longfellow’s ballad, Disraeli discovered that he succeeded best when he employed the homeliest materials. Though his art betrays few signs of mannerism, he is most brilliant when he depicts the aristocratic society which he knows and despises. We can but mention his subsequent novels: “The Young Duke,” “Venetia,” “Contarini Fleming,” “Henrietta Temple,” “Coningsby,” “Sybil,” “Lothair” and “Endymion”—the first written in the full flush of youth, the last when he was old and weary, crippled with gout and in daily anticipation of death. Yet it is remarkable that though deficient in spirit and invention, his last book, in tone and sentiment, in tenderness and recognition of the value of friendship, is vastly superior to its predecessors.

The novels of Disraeli certainly deserve a higher rank than is generally accorded them. Theatrical they may be, but they are full of wit and wisdom. In the history of England, for fifty years at least, there is hardly an eminent personage who is not there depicted—there is hardly a movement in Church or State which has not been represented as it appeared to the foremost man of his time. With reference to the literary value of these novels, there may, perhaps, be room for difference of opinion; concerning the extent of their social influence there can be none. It was by the ladder of literature that Disraeli rose to political preferment. Once he imagined himself a poet, and printed an epic, but when his friends refused to praise it he yielded gracefully to their decision. In the same way he satisfied himself that he was no dramatist, and it is remarkable that after he had once decided this question he permitted no personal vanity to lead him further in the same direction.

The time had now come when Disraeli was ready to enter the career to which every ambitious young man in England looks forward with earnest longing. Three times he presented himself as a candidate for Parliament, a



and was each time ignominiously defeated. "Sir," said Lord Melbourne, "what is your object in desiring to enter Parliament?" "I expect to become prime minister," was the immediate reply. It was under the circumstances a contemptible remark, which even the result cannot justify, but it may be observed that though Disraeli was fond of uttering such vaticinations, he was pretty sure to bring about their accomplishment.

When at last, in 1837, our hero attained the first object of his ambition, and was elected a member of Parliament by the ancient borough of Maidstone, he was not at first fully recognized by either party. He had set out to denounce corruption wherever he found it, but was at the same time restrained from taking extreme positions by his reverence for the established order. Some one described him as a Radical with Conservative proclivities, but the fact is, we presume, that he had not yet formulated to his own mind the principles which he proposed to defend. Certainly he was not the first politician who, at the beginning of his career, attracted attention by his destructive violence, and who rose to supreme power by at first claiming to defend the cause of the people.

Disraeli's first speech in Parliament is said to have proved an utter failure. He had, perhaps, foolishly boasted of the great effect which he expected to produce, and possibly for this reason was treated with scant respect. His attitude and manner, says one of his biographers, his grandiloquent sentences, his profuse gestures, brought down upon him the scoffs and ridicule of the assembly. At last he said, "I am not at all surprised at the reception which I have received. I have undertaken several things and have always succeeded at last. Ay, sir, and though I sit down now, the time will come when you will hear me."

The earlier years of the career of Mr. Disraeli do not appear to have been particularly eventful. It was, however, to his advantage that the Tory party, with which he had identified himself, had few first-class men, and though the men in power had no love for him personally, they discovered the

fact that they could not do without him. The House soon recognized his unrivalled skill as a debater, while he himself, having learned wisdom from failure, gradually freed himself from the peculiarities which had proved so offensive. He rose to be the leader of his party, and was pitted against Gladstone in the great discussions concerning Protection and Free Trade, which marked the administration of Sir Robert Peel. From this time forth the two men were in constant opposition, never for one moment relaxing their vigilance, and yet, each in his own way, respecting the abilities of the other. Gladstone was the best scholar, and perhaps the most acceptable speaker; but the superior coolness of his great antagonist sometimes gave him a marked advantage. On one occasion Gladstone had worked himself up into a state of great excitement, and so far forgot himself as to refer to "the right honorable gentleman and his satellites." On this there were cries of "Order, order," "Question," etc., which so disconcerted Mr. Gladstone that he lost the thread of his discourse. He threw back his head and in vain attempted to remember where he had left off, when Mr. Disraeli leaned across the table and said quietly, "The last word was satellites." The years spent in Parliament prior to 1852 were at best a period of apprenticeship and preparation. That Disraeli was well prepared was owing, in great measure, he always insisted, to his "perfect wife." She had been the widow of his earliest colleague, and was his senior by fourteen years. Shakespeare did not like to see wives much older than their husbands, and he, it is known, spoke from personal experience; but for all that, the domestic relations of Disraeli appear to have been his chief source of happiness. Gifted with mental powers of the highest order, and as ambitious as her husband, his wife aided him at every step of the way. Every one has heard the story how Mrs. Disraeli had her hand severely injured by the carriage-door when her husband was to make one of his great speeches, and how she bore her agony without a murmur lest he should be agitated in the House; but a correspondent of the *World*, several years ago, gives several



less familiar, though not less interesting, anecdotes, which he had gathered at Hughenden.

" 'They was like a pair of turtle-doves, they was,' says the head gardener as he shows you through the shrubberies, cultivated by her constant care to suit her husband's taste. 'They was like that to the last day of their lives. They would spend whole days out here together in the summer time, and it was her delight to take him to see things which she had done to please him unbeknown. If she thought he'd like to have a clearer view of the meadows she'd have openings cut in woods. She used to tell me to do it on the quiet, and when it was all done she'd lead him to the spot. Do you see that monnymment yonder on the hill? Well, it is put up in memory of my lord's father, him that wrote the book; and my lady did it all of her own accord. She had the plans made and set the masons to work without sayin' a word to him about it; and then she takes him out one fine afternoon, and says he: "What's that?" "Let's go see," says she, with a smile; and when they got near it he stood and looked at her for a full minute without speakin' a word; I've heerd as how he cried, but not havin' been near enough to see it I can't say. It was the finished monnymment to Isaac Disraeli, sir, fit for Westminster Abbey. She loved Isaac Disraeli's son like that.' "

In the character of Disraeli there is nothing so beautiful as his unwavering affection for his wife, who had grown aged while he was still in the prime of life. Personally, we may suppose he cared little for titles, preferring the substance of power to its appearance—and when a seat in the House of Lords was first offered him he declined it; but was it not a graceful act to enroll his aged companion among the hereditary nobility of the realm?

Three times Disraeli had held the office of Chancellor of the Exchequer—the second position under the government. He had been for many years the leader of "Her Majesty's opposition." He had participated in the emancipation of the Jews, though this is said to have been a mere coincidence; but at last, when the fortunes of the Tory party appeared to be at the lowest ebb, he took the wind out of the sails of the Liberals, and at the same time secured the fame of a public benefactor, by securing the passage of the Household Suffrage Bill. The time had come when his claims to the premiership could no longer be ignored, and England was not greatly surprised when, in

1867, on the retirement of the Earl of Derby, it was announced that the Queen summoned Disraeli to form a cabinet. Having established a Household Suffrage, a new constituency had been created, and it became necessary to call a new Parliament. The result of the elections having proved overwhelmingly Liberal, Mr. Disraeli resigned the premiership less than a year after his appointment. During this brief period he could not do a great deal, but he at least creditably concluded the Abyssinian war, and accomplished what was of far more importance to his future purposes—he gained the sincere regard of the Queen of England. The ascendancy which Disraeli thus acquired in everything that concerned the court is not the least remarkable feature in his career. The fact that Disraeli was a Tory, and as such a defender of the special prerogatives of the crown, does not sufficiently explain the personal liking of the Queen for him, and her but half-concealed aversion for his great rival, Gladstone. Her sentiments were perhaps rather due to the fact that the former was a consummate courtier, while the latter has always retained much of the spirit of independence which is so characteristic of the English middle classes, and which does not readily accommodate itself to courtly ceremonials. There are two anecdotes which are probably apocryphal, but which at any rate indicate the manner in which the matter was regarded in England. Mr. Disraeli is said to have told some one that he owed his success at Windsor to the fact that "he never contradicted and sometimes forgot;" and Her Majesty is said to have remarked on an occasion when she appears to have been more than usually confidential: "Mr. Gladstone is always telling me what the people want, and Mr. Disraeli always asking me what *I* would like."

The second premiership of Disraeli, from 1874 to 1880, was in full accordance with the rest of his career. It was full of brilliant surprises. The magician waved his wand, and in an instant the world was surprised at the grandeur of the transformation. The purchase of the shares of the Khedive of Egypt in the Suez Canal was a simple commer-



cial transaction, but it involved the control of the commerce of the Orient. When the Queen was declared Empress of India, John Bull shook his head and said, "What's in a name?" But Disraeli knew better. India had plenty of native kings and queens, who boasted a longer line of ancestry than the house of Guelph, but the declaration of the imperial dignity settled the question of precedence forever. "Ideas," says a character in one of Disraeli's novels, "Ideas are plenty everywhere, but it is by *words* that we govern the world."

The grandeur of the position occupied by Disraeli at the Congress of Vienna will hardly be questioned, and the results gained by his skilful diplomacy are perhaps not yet fully appreciated. His enemies sneered at the acquisition of the Island of Cyprus, but they had not studied ancient history as carefully as he. They did not know, as he did, that by means of English civilization, protected by English law, that island might become one of the most precious possessions of the crown. And who can tell how much is involved in the British protectorate of Asia Minor? The fact that it has hitherto been hardly more than nominal does not depreciate its grand possibilities. Surely the time will come when that glorious land will be opened to civilization and Christianity. When it was said that Disraeli had brought home "Peace with Honor" from the Congress of Vienna, it was not an unmeaning phrase; and the English people did not stultify itself when it accorded to him such a demonstration as had not been accorded to any man since Wellington returned from Waterloo.

The grandest day in the life of Disraeli must, however, have been the day when he walked up the aisle of the House of Lords enveloped in ermine robes, and bearing upon his head the coronet of an earl. "Of all the events of his checkered career this was perhaps the most remarkable, and the most gratifying to his imaginative nature. To be an hereditary peer of the realm; to sit as an equal beside the proud nobles who had once so contemptuously scorned and snubbed him; to outrank patricians who could trace their descent from the barons of William the Norman; to be

the visible leader and chief of archbishops, dukes and marquises; to find himself the principal personage in the haughtiest assembly in the world,—this was glory enough to satisfy even his vast ambition."

If Lord Beaconsfield was disappointed when, in 1880, the Liberal party once more attained to power, and he was compelled to retire, he has left no record of his sorrow. His enemies watched his countenance in vain for even the shadow of a cloud, but he remained as he had always been, lively, sarcastic and inscrutable. A year at Hughenden, engaged in literary labor, dignified hospitality, pretended joviality, a ghastly protest against the advances of old age, a fit of gout, and all was over. On the 19th of April, 1881, the message flashed across the ocean: "Lord Beaconsfield died at 5.10 o'clock this morning." There was no room then for a theatrical announcement. Like the rich man in the gospel, "he died and was buried."

It is difficult to form a proper conception of such a personage as Disraeli. His greatness is recognized and his sincerity in seeking to promote the glory of England was shown by many years of faithful service. To me he appears to be the most brilliant representative of what has been termed "Emancipated Judaism;" for, as we have seen, the fact that he was externally connected with the Church of England, and appointed Lords Spiritual as well as Lords Temporal, must count for very little. "Judaism," says Lucien Wolf, one of the best known of recent Jewish writers, "Judaism teaches man how to live; Christianity assumes to teach him how to die." This appears to be a great admission, but the author does not so regard it. To him and most of the people whom he represents Judaism has ceased to be a religion in any proper sense of the word. They care but little for Moses or Maimonides, and if they observe the ancient ceremonial law, it is because they believe it will bring them long life and financial prosperity. In their social and domestic life there are, indeed, many admirable features. Have we forgotten Heine's charming sketch of the Jewish peddler, returning home on



Friday evening, weary with the buffetings of the week, but raised in a moment by the reverence and affection of his household to a station which a king might envy? Driven by centuries of tyranny to constant watchfulness, the race has developed a degree of acuteness which has given them unquestioned advantages in political and commercial life.

Of course, to use Disraeli's expression, "there are Jews *and* Jews." A system so bold and rationalistic, so utterly destitute of everything which appeals to man's higher nature, must fail to satisfy many thoughtful minds, and of late years large numbers of these have accepted Christianity. It is said that more than one-third of the professors in the German Universities are converts from Judaism, and many faithful Christian ministers in Europe and America are descended from the same race. Unfortunately, Disraeli was not one of these "guileless Israelites." He illustrated the most brilliant qualities of his race; he raised it immensely in popular estimation; but being himself destitute of spiritual perception, he failed to appreciate or to relieve its greatest need.

It is possible that the great majority of modern Israelites may wander long in the wastes of utter unbelief, before they recognize the truth that their ancient stock is barren until it puts forth the blossoms of Christian faith. In every synagogue they still utter the ancient prayer: "Send the Redeemer to Zion." Though the meaning of the petition appears to be hardly appreciated by those who offer it, we do not doubt that it will at last find its fulfillment in the acceptance of the true Redeemer of the world.

### PRAIRIE PICTURES.

BY HARRIET E. SNYDER.

"His mercies are new every morning."

Wafted on the crisp air came a note thrillingly sweet, waking the echoes of early morning, startling our frost-bound hearts into a new feeling—a sensation of awakening—the blue bird had come!

How the children hailed his coming! What a jubilant shout announced the event and welcomed his presence! The black eyes sparkled, the blue eyes

danced. Even the soberer folk shared their enthusiasm. Was not that cheery presence the harbinger of a bright season, that ringing call a voice of prophecy—the evangel note proclaiming the resurrection of nature? For here we live very near to nature's heart. We looked from the window. The sky wore a veil of kindlier hue, and over the far landscape floated a soft, sunny gleam, that itself foreshadowed the coming of spring—

"The rainbow promise cannot fail!"

But "leagues of cloudy distance" lay between the sign of promise and its glad fruition. There were stormy days when the floods came and the wind blew—oh, how they blew, as if the earth were rocking on its foundations! One's nerves were shattered by the blast.

Amid all the bluster, one sunny day there was a new arrival. The robins appeared and made themselves at home. In the orchard, on the prairie, everywhere they settled down with a knowing look and a familiar come-to-stay air. Still the shadows lingered on. Chill and rough were the airs that blew. Had the promise failed?

The answer came more eloquent than words. A simple wild flower just opened to the light. How my eyes had ached for the sight of a flower! I gazed entranced. The long night of numbing cold seemed as a dream when one awaketh—the pain, the weariness, the woe and heart-ache of this winter world, all forgotten for the moment in that blessed air that breathed the balm of eternal sunshine.

Henceforth, day after day, unfolded new surprises.

A little child—herself a wild flower of the prairie—brought in her chubby hand a pure-white waxen bloom, with an April tear in its lily cup. It was the wonderful "Fleur-de-lis," the flower famed in romance and song, whose fragile grace I beheld for the first time.

"Consider the lilies of the field." Ah, well we may! Soon the dandelion, "dear, common flower," bursts—a vision of gold—upon us, and the violets lift their modest heads—bonnie wild violets! the sweetest flowers that blow.

To gaze into the mystic depths of their "chalices so sweet and holy" stirs thoughts too deep for tears.



I press my lips reverently against their lovely petals, thinking the while, with an exile's yearning, how they starred the meadows around my early home in a distant State; their blue eyes turned trustingly heavenward make me feel that the precious dust I weep over will rise again. They will rise—the forms we love—and, like them, we also shall appear with them in glory.

"There is naught, there is naught in the world but death," we said in our bitterness, when the snow and ice held sway so long that all the sweetness seemed crushed out of earth. Lo, the change! Take back the words, oh heart that failed; there *is* a resurrection. Life is triumphant!

From the misty twilight of early morn, when the wren outside the window wakes me from sleep with its twittering song,—delicate little creature! what a wonderful wealth of melody pours from its tiny throat,—all through the bright hours of the spring day into the tender gloaming of dewy eve, when only the plaintive cry of the whip-poor-will and the frog's melancholy croak lull to dreamy slumber, the atmosphere is filled with life—busy, buoyant, exultant life. Listen to the bird-chorus—listen and hold your breath! "Sweet, sweet, piercing sweet," the sound rolls up on the scented air from orchards dusky with bloom—and, oh, I will tell you a secret—bright eyes told it to me—there is a nest of young rabbits underneath the wood-pile at our door, and I know not how many bird's nests, that *we* know of, hidden away among brambles and vines and in the boughs of bush and tree. The "small boy" on the prairie has no cruelty in his composition. He is familiar with the habits of the wild things in nature—grows up with them and loves them. Trudging bare-footed through the fields, reveling in the shrill sounds he produces on his pipe of home manufacture, who so well as he knows the luxury of living!

One of the picturesque and familiar sights and sounds of prairie life is the herd of cattle grazing on the plain and the melodious echo of the cow-bell floating on the wind. All through the still night that musical tinkle, tinkle is heard.

A night-scene on the prairie, when the crimson sunset has died away, is a

picture weird and grand. Away in the distance, towards every point of the compass, prairie fires flash out in lurid light—their agent, man. Overhead the starry host marches on in sublime majesty, obedient only to the Hand that is Divine; while from murky clouds along the low-lying horizon vivid lightnings strangely gleam and sparkle, like the beating of prisoned wings of light against Plutonian shadows. Magnificent combination, a wondrous exhibition of "God's glory in the heavens!" He who wills may read upon that blazoned page of celestial splendor "The Lord God omnipotent reigneth!"

In daylight, too, the scene is beautiful. Stand on a prairie knoll, "under the wide, wide sky," and cast your eyes near and afar over the fair landscape, where cloud-shadows and sunbeams alternate lie, and the white mist melts away into distance, and you have a picture for memory—a poem without words. Stray bits of gems from Ruskin on sky scenery drift vaguely into memory, as we watch the gold-fringed clouds piled together in fantastic shape, dotting the wide expanse of blue. Turning our gaze again to fields terrestrial, we see farmers at their toil and homes nestled on the green sward among orchard trees, and we breathe the wish that, like—

The free fair homes of England,  
Long, long in hut and hall,  
May hearts of native proof be reared  
To guard each hallowed wall.  
And green forever be the groves,  
And bright the flowery sod,  
Where first the child's glad spirit loves  
Its country and its God.

By and by "the blade, the stalk, the ear" will reward the husbandman's toil, the orchards become golden-fruited, the vineyards turn purple in summer sunshine.

In the autumn light we will wander out to gather wild plums in yonder brake, now crowned with snowy blossoms, and, later on, the hazel-nut and luscious wild grape, and the scarlet bitter-sweet for our Christmas adorning.

Thus, while each changing season comes and goes, we—

"See through the opening skies  
The eternal stainless blue—  
And walk 'mid the palms of Paradise,  
Where heaven and earth are new."



## OUR CABINET.

### PHARAOH.

Our esteemed correspondent, "Perkiomen," gives us, in the present number of *THE GUARDIAN*, an instructive article on "The Lesson of the Locusts."

As we write, the monotonous note of these insects rings in our ears, and we can almost imagine that those people are right who say they call "Pharaoh! Pharaoh!" Of course, they are not really locusts, but belong to an entirely different genus, and there is therefore no real suggestion of the ancient Egyptian plague. The imaginary sound of their note, however, calls up the remembrance of the ancient monarch who closed his eyes to the light of God and went headlong to ruin.

Pharaoh had thoroughly hardened his own heart to the cry of the oppressed—to all sense of justice and mercy—long before God hardened his heart against the miracles which he caused Moses to work.

The man was utterly obdurate, a tyrant without a redeeming trait, who closed his eyes to the light and went blindly to his doom.

How many are like him, even at the present day? As a warning against such conduct and such a fate let us heed the cry "Pharaoh! Pharaoh!"

### THE INDIANS.

There is no subject of scientific discussion which has more popular interest than that which concerns the origin of the American Indians. Unfortunately it has been brought into discredit by being made the subject of the wildest speculations, and it has even become the basis of the book of Mormon, the most scandalous imposture of the age. For all that, the subject is studied with profound interest by many eminent men, and it is not impossible that they may succeed in making some remarkable discoveries.

The most general impression con-

cerning the origin of these American races is that they originally came from Asia by successive migrations; but it is probable these occurred in prehistoric ages, and probably at an earlier geologic epoch than the present. It is certain, at any rate, that the Indians are of the same flesh and blood with ourselves, and that they have precious souls to save. It is for this reason that Christians must always regard with interest all efforts to civilize this people. This is a work of immense difficulty, but it is pleasant to be informed that it is not entirely unsuccessful. We have recently read an account of a visit to the Indian Territory in which the writer describes a state of society, as existing in the Indian territory, that may well put the civilization of some of our white communities to the blush.

BE TRUE.—How stirring these words of George Herbert, "Lie not," neither to thyself, nor man, nor God! Let mouth and heart be one—beat and speak together; and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago,

"Lie not, but let thy heart be true to God;

Thy mouth to it, thy actions to them both.  
Cowards tell lies, and those that fear the rod;

The stormy working soul spits lies in froth.  
Dare to be TRUE. Nothing can need a lie.

A fault, which needs it most, grows two thereby."

### ENTERED THE MOSQUE.

The *Sunday-School Times* says: "It is worth noting that General Lew Wallace, United States Minister to Turkey, and author of 'Ben-Hur,' was permitted, during his recent visit to Palestine, to enter the Harâm at Hebron, the famous old mosque which



contains the additional Cave of Machpelah and tombs of the Patriarchs. Christian visitors are prohibited from entering, but occasionally Moslem fanaticism so far relaxes as to permit Christian rulers to enter the mosque. It is said that General Wallace is the fifth Christian who has been permitted to enter the sacred precinct, but this is true only if each party is counted as one person; for the Prince of Wales, the Marquis of Bute, the Crown Prince of Austria, and the sons of the Prince of Wales, were each admitted with a select body of attendants."

FLATTERING EPITAPHS. — Charles Lamb, when a little boy, walking in a church-yard with his sister, and reading the epitaphs, said to her: "Mary, where are all the naughty people buried?"

### OUR BOOK TABLE.

THE HASTINGS: *or, Finding the Shining Path.* By Helen B. Williams, author of *Dorothy Dorchester, etc.* Philadelphia: Presbyterian Board of Publication. Price, \$1.25.

This is a fascinating story of Christian faithfulness to the duties of daily life. In our opinion it is, both for literary excellence and for the lessons it teaches, vastly in advance of the common run of Sunday-school stories.

WOMANHOOD: *Five Sermons to Young Women Preached at the Sixth Presbyterian Church of Chicago.* By the Rev. J. H. Worcester. Philadelphia: Presbyterian Board of Publication. Price, 50 cents.

Plain, practical sermons, well written and full of salt. They deserved to be published, and their circulation will do good.

LIGHT ON THE PILGRIMS' WAY: *Selections from the Writings of Rev. Charles A. Stork, D.D.* Edited, with a Sketch of his Life, by his Brother, T. B. Stork. Philadelphia: Lutheran Publication Society, 1885. Price, \$1.25.

Many of our readers, no doubt, remember the Rev. C. A. Stork, D.D., of the Lutheran Church, who, less than two years ago, was called away to receive his crown. He was still a young man who had but recently been promoted to a professorship in the Theological Seminary at Gettysburg, and he appeared to be just entering upon a career of distinguished usefulness. It was eminently

proper to publish this volume, consisting of what are generally called fugitive pieces, which he had written for various periodicals. They are indeed full of light, and every true pilgrim will be benefited by perusing them.

COREA, *Without and Within.* By William Elliot Griffis. Philadelphia: Presbyterian Board. Price, \$1.15.

An account of the kingdom of Corea is timely and interesting. Not more than ten years ago this remarkable country was almost entirely unknown to the outside world. At last the country has been opened, mainly through American enterprise, and it is but natural that we should desire to know all that has been discovered.

ST. NICHOLAS FOR JULY has very properly a decidedly patriotic flavor. The number opens with an interesting sketch by Edward Eggleston, entitled "A School of Long Ago," which shows us the odd methods in which some of our forefathers gained their education; while in "Washington's First Correspondence" we can read the first letter ever written by the Father of his Country; "Among the Law-makers" contains an instructive and entertaining description of the organization of our National Government from the time that the bell of Carpenter's Hall rang out the good news of the Declaration of Independence, which act is specially commemorated in a stirring poem, "The Liberty Bell," by E. S. Brooks.

Lieutenant Schwatka tells us in "The Children of the Cold" of some young Americans who no doubt often indulge in snow-ball fighting on the Fourth of July. The popular serial stories, "Driven Back to Eden," by E. P. Roe; "His One Fault," by J. T. Trowbridge; and "Sheep or Silver?" by William M. Baker, all continue to increase in interest with each installment.

THE JULY CENTURY.—Two portraits of marked interest in this number are the frontispiece picture of Frederic Mistral and the full-page portrait, after a daguerreotype, of Henry Clay. Of timely importance is the Indo-Afghan paper, "The Gate of India," by W. L. Fawcett. The other articles are a description of "George Eliot's County," "Social Life in the Colonies," an account of the explorations of the late "Frank Hatton in North Borneo." The war papers of the July number are profusely illustrated, and comprise a description of the Confederate pursuit during "McClellan's Change of Base," by General D. H. Hill; "Rear-Guard Fighting at Savage's Station," by General W. B. Franklin; "The Seven Days' Fighting about Richmond," by General James Longstreet; and points of minor interest in "Memoranda." A number of poems are also found here and there.



## SUNDAY-SCHOOL DEPARTMENT.

### *BUILDING THE CUPOLA OF FLORENCE.*

He (Filippo) now threw his whole soul into his work. Difficulties arose only to be surmounted; no detail was forgotten, no accident unforeseen. The scaffolds were so safe and easy that work on them was like working on the earth; the machines for raising the heavy stones and brick were of marvellous ingenuity. There was quite a little town in the dome, with wine-shops and eating-shops, that the workmen might be saved the long, tiring descent, and might remain at their places from morning till evening. For the cupola itself he made many models, with safe and easy staircases for its ascent, lighted with windows, both from within and without, and with simple and ingenious water-conduits, till after twenty-three years of building the dome was finished, and in 1443, when Filippo was sixty-six, the first stone of the surmounting lanthorn was laid. Filippo knew then that he could not hope to see his great work ended, but he knew that his supreme effort had succeeded, and that he had raised the largest and most beautiful dome in the world. But, perhaps, he did not dream that after more than four hundred years the great red heart that he had given Florence would still be the largest and loveliest of cupolas, as it must always be the first double dome, the earliest raised on walls or a "drum." Nor is it the sole memorial that he left to Florence; the Pitti Palace, the church of San Spirito, the Hospital of the Innocents—these are but a few of the treasures that he found among the ruins and that he gave to the world set in the pure gold of his own surpassing genius.—*F. Mabel Robinson, in the Magazine of Art for July.*

### *A VIOLIN-MAKING TOWN.*

In one of the mountainous districts of Bavaria there is a town called Mitlenwald, shut in by snow-clad peaks and dense forests, in which every yard

is crossed by a labyrinth of ropes and poles on which hundreds of violins are hung up to dry. For a couple of centuries the entire industry of the town has been violin-making, for which the surrounding forests produce the best of material. Men, women and children all have their allotted share of the work, and violins, violoncellos, bass-viols, zithers and every stringed instrument, from a copy of some old and priceless Stradivarius, perfect in form, color and tone, down to the cheapest banjo, are exported in great quantities, all handmade, to every quarter of the globe.—*Brooklyn Advance.*

THERE is a great deal of practical comfort in the thought that God knows us so completely that not a single sin can escape His eye. All of us know evil of ourselves which others do not know, and we even shrink from revealing all that we know of ourselves to our loved ones, lest even their love could not bear the strain of a complete knowledge of our evil. But with God it is different. He knows it all already, and loves us in spite of it all. We know that nothing can be hidden from Him, to be revealed to Him later, and to change His love for us into anger and contempt. He knows us as we are; He loves us as we are; and He loves us to the end.—*S. S. Times.*

There are many dead people in the world, who are not yet buried. There are thousands who have been dead many years, and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with His ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the Gospel; when his eyes are blind to the beauty of heaven; when his mind is full of the world, and has no room nor time for spiritual things—then that man is dead.—*Talmage.*



## LESSON V

## NINTH SUNDAY AFTER TRINITY.

August 2d, 1885.

## ELIJAH MEETING AHAB. 1 King 18: 1-18.

1 And it came to pass *after* many days, that the word of the Lord came to Eli'jah in the third year, saying, Go, shew thyself unto A'hab; and I will send rain upon the earth.

2 And Eli'jah went to shew himself unto A'hab. And *there was* a sore famine in Sama'ria.

3 And A'hab called Obadi'ah, which *was* the governor of *his* house.

4 (Now Obadi'ah feared the Lord greatly: For it was *so*, when Jez'ebel cut off the prophets of the Lord, that Obadi'ah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And A'hab said unto Obadi'ah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it. A'hab went one way by himself, and Obadi'ah went another way by himself.

7 And as Obadi'ah was in the way, behold, Eli'jah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Eli'jah?

8 And he answered him, *I am*: go, tell thy lord, Behold, Eli'jah *is here*.

9 And he said, What have I sinned, that thou shouldest deliver thy servant into the hand of A'hab, to slay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek

thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Eli'jah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell A'hab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Eli'jah *is here*. and he shall slay me.

15 **And Eli'jah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.**

16 **So Obadi'ah went to meet A'hab, and told him: and A'hab went to meet Eli'jah.**

17 **And it came to pass, when A'hab saw Eli'jah, that A'hab said unto him, Art thou he, that troubleth Is'rael?**

18 **And he answered, I have not troubled Is'rael; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Ba'alim.**

**GOLDEN TEXT.** Ye have forsaken the commandments of the Lord, and thou hast followed Baalim.—1 Kings 18: 18.

## NOTES.

*Date*—907 B. C.

1. *Many days*,—a long time. *Third year*—from the time Elijah went to Zarephath to live with the widow. About a year he had been at the brook Cherith before that. *Ahab*—see Lesson 3. 2. *Samaria*—the whole land of which the city by that name was the capital. *Sore*—very severe. 3. *Obadiah*—name means, servant of God. He was master over the king's house. 4. *Cut off*—killed. *Cave*—a rocky opening in a hill or mountain. *Bread and water*—food and drink. 7. *Elijah met him*—He came from the widow's house at God's direction. 10. *No nation or kingdom*—

Ahab had been hunting for Elijah to kill him. 12. *Carry thee whither*—mysteriously take Elijah away so that he could not be found. 13. *By fifty*—Obadiah divided the hundred into two companies of fifty each. 15. *As the Lord of hosts liveth*—an appeal to God like an oath. 17. *Troubleth Israel*—Ahab wants to blame Elijah for the famine. 18. *But thou and thy father's house*—Ahab and his father, by their sins, moved God to punish them by famine. *Baalim*—the plural form of Baal, meaning the male and female gods of the heathen.

## QUESTIONS.

The date of our lesson? Who was king in Israel? In Judah? 1. Whose word came to Elijah? Where was he? How long had he been there? How long was it now since the beginning of the famine? Luke 4: 25. Where was he to go? What did God promise? 2. What did Elijah do? What was the condition of the land? 3. What was Ahab doing? What office had Obadiah? What was his character? 4. How did Obadiah show his love to God? Who was going to kill them? How were they supported in the caves? Josh. 10: 16, 1 Sam. 22: 1, etc. 5. Whither did Ahab send Obadiah? What for? 6. What did Ahab do? Why? 7. Whom did Obadiah meet? Did he know him? How

did he show his respect? What did he say? 8. What answer did he get? What did Elijah say? 9. What was Obadiah's answer? Why did he fear? 10. What did Obadiah say Ahab had done? 12. What did Obadiah fear would become of Elijah? What would Ahab be likely to do then? How long had Obadiah served God? 13. Why did he tell Elijah about hiding the prophets in caves? 15. What solemn oath did Elijah make? 16. What did Obadiah do? What did Ahab do? 17. What did Ahab say to Elijah? 18. What was Elijah's answer? Who was the real troubler of Israel? What commandments are referred to? Who were Baalim?

## CATECHISM.

*Ques.* 51. What profit is this glory of Christ, our head, unto us?

*Ans.* First, that by His Holy Spirit He pour-th out heavenly graces upon us, His members; and then that by His power He defends and preserves us against all His enemies.



## LESSON V.

August 2d, 1885.

## Ninth Sunday after Trinity.

Read 1 Kings 17: 17-24 for the connection between the last lesson and this.

## I.

THE FAMINE REIGNS—*Verses 1-6.*

1. *After many days.*—Elijah did not name the time the famine should last when he announced its coming to Ahab in Samaria. He said it would last for years, but he did not say how many, 1 Kings 17: 1. Rain was withheld on account of Ahab's sin, and the apostasy of the people. When they repented, or it was demonstrated that the idols upon which Israel relied could bring no help, God would withdraw the judgment. He, not man, was to judge.

2. *Elijah went.*—How intrepid! How strong in the right. Truth is strength and courage. Falsehood is vacillating, weak. Confiding in God, he felt confident of divine protection. He feared not the face of man, not even of a wrathful king. *Some famine in Samaria.* It reached beyond, too. But there the population was dense, people poor, nothing laid up, and suffering soon reached a climax.

3. *Ahab called Obadiah.*—Here again the name—Obadiah—is significant, meaning servant of God. The man and his name corresponded. *Governor.* Had charge of the king's household. 2 Kings 19: 18. Solomon created this office among the Jews, as far as we know. *Feared the Lord.* This could hardly have been unknown to Ahab. If known, it speaks better for Ahab than his life indicates. He had some good impulses, but Jezebel urged and led him into sin. When idolatry was introduced many pious Israelites went into the kingdom of Judah, 2 Chron. 11: 13-16, but Obadiah stayed in Israel. He felt he could do good where he was. It is not right to run away, but to seek to do one's duty where we are. This was Christ's plan, etc. Be not overcome by circumstances, but overcome them. The tiny plant will pierce the clod. The roots of the tree will seek the soil and fasten themselves in the crevices of the rocks, and thus conquer the storm. Bad men need good men about them. The little Jewish maid can save a prince.

4. *Cut off the prophets.*—This she may have done while seeking to destroy Elijah after he announced the drought. But she was hostile to God, His prophets and their religion all the time. *Prophets.* Mostly scholars, sons of the prophets, as they were called, who taught the people the law as they had opportunity. *Took a hundred.* He cared for others. Trusted in God, but sought to serve Him by serving others. He ministered to the saints. *Hid them by fifty.* That is, fifty in one cave and fifty in another. In Heb. 11: 38 this fact is referred to. *Cave.* These are common in Palestine. The limestone formation of that country is full of caverns, and frequent mention is made of them. They were often hiding places. *Fed them.* Obadiah ran great risk in doing this. But it proves his strong faith in God and in the right.

5. *Fountains.* The perennial sources of water. *Brooks.* The torrent streams that swell in the rainy seasons and gradually dry up with, here and there, a pool remaining a long while. *Save the horses.* Ahab wants to save the horses. The people are dying, are in great sorrow, need his sympathy and help. Them he leaves to perish while he looks after the animals! Let the animals be cared for; but a king ought to be concerned for his subjects first.

6. *Divided the land.* In order to find relief sooner, and more of it. It shows in what straits they were. *By himself.* Each one as a leader, though each one had attendants. When the king and his steward thus turn out with and in behalf of the cattle, it indicates the desperate character of the famine. Surely, Ahab ought to have seen and acknowledged his sin and guilt, and that of his people, in their apostasy by this time.

## II.

ELIJAH AND OBADIAH.—*Verses 7-15.*

Elijah was coming down from Phœnicia, and from the widow's house, to carry God's message to Ahab. Obadiah was traveling northwest, and near Mt. Carmel Elijah met him. Two godly men met in the highway. Elijah thought that he was pretty nearly the only one left in Israel true to God. It must have cheered him to find that even in Ahab's household there was one true



man. Sometimes there are virtues where least expected. Treasures are hidden in earthen vessels, the most beautiful virtues and graces among the lowly, despised. *Fell on his face.* Gives greatest homage, honors him equally with the king, and calls himself his "servant" (v. 9). *Knew him.* How?

8. *I am.* He owns his name and mission. No evasion. Near Samaria, and not afraid to say so! Here in daylight! *Tell thy lord.* Elijah calls Ahab lord. That will do better. Prophets are rather "shepherds," "pastors," "ministers." These are their proper titles. *Elijah is here.* The rain is coming, but not without God's word through me. Let Ahab know that.

9-10. *Thou wouldst . . . to slay me* — For him to announce the prophet might stir up the thought that Obadiah had had Elijah hid away all these years, and so move the king to slay him. *No nation or kingdom.* Where Ahab has influence that he has not sought thee. The idea prevailed then, as among the Arabs of Mt. Sinai now, that prophets had power to cause or withhold rain. This was why Ahab wanted to find Elijah to require him to revoke his message that it would not rain, else he would slay him.

11-12. *Go tell.*—The subject came to the king. The reverse was a daring thing to demand. Yet Elijah requires it. *The Spirit of the Lord shall carry thee.* Persons were transported by spiritual powers in Old Testament times, Ezek. 3: 12, 14; 8: 3. And in the New Testament we meet with the same thing, Acts 8: 39. So again in 2 Kings 2: 16, the sons of the prophets believed in this power. *From my youth.* The child took root in God and in His word. So Timothy was brought up, 2 Tim. 3: 15. Character grows; it is not something one picks up in a day.

13-14.—*Was it not bold?* Having been true to his vows, he was not willing to hazard his life without good reason. *Prophets.* Not such as Samuel and Elijah, but such as were devoted to the service of God in prayer, teaching, etc., 1 Sam. 10: 10-12. *Slay me.* If Ahab's wrath should be stirred he would slay him. He thought he deserved better for his faithfulness.

15. *Lord of hosts.*—Elijah swears by

Him who has all power, who can therefore protect him against all the might of hell and earth. *Show myself.* "Let Ahab know it. Let him think it over. I will meet him." That is Elijah's counsel.

### III.

ELIJAH AND AHAB MEET.—*Verses 16-18.*

So soon as Obadiah was convinced that Elijah would meet Ahab, he did not scruple. The consequences were in God's hands. He had only to do his duty. Ahab thought to overawe the prophet by calling him a troubler, another Achan (Achar), see Josh. 7: 1 compared with 1 Chron. 2: 7. Ahab used a verb very like the word Achan, and thus associated the prophet with the wicked Achan of Joshua's time. Ahab talks as if Elijah himself, and not God, had sent the drought! Thus the wicked loaded sin on the good, instead of bearing it himself. It is so still.

But the prophet tells the base king differently. He charges the sin home where it belongs. This firm, confident boldness discomfits the monarch! He said nothing, did not arrest the prophet, but squelched; he had no spirit left in him.

### *Practical Thoughts.*

1. Ahab seemed to harden the heart instead of being subdued by God's mercies. He was like Pharaoh.

2. He tried to get rid of the effect instead of correcting the cause.

3. Obadiah's life and faith show that one can serve God in any situation where duty calls.

4. His early piety his stay in manhood.

5. Elijah must fight to the end.

6. He goes in faith wherever God sends him.

7. Sin is the source of the world's misery.

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To repress a harsh answer; to confess a fault; to stop, whether *right* or *wrong*, in the midst of self-defense in gentle submission, these sometimes require a struggle like life and death, but these efforts are the golden threads with which domestic happiness is woven.—

*Caroline Gilman.*



## LESSON VI.

## TENTH SUNDAY AFTER TRINITY.

August 9th, 1885.

## THE PROPHETS OF BAAL. 1 Kings 18:19-29.

19 Now therefore send, and gather to me all Is'rael unto mount Car'mel, and the prophets of Ba'al four hundred and fifty, and the prophets of the groves four hundred, which eat at Jez'ebel's table.

20 So A'hab sent unto all the children of Is'rael, and gathered the prophets together unto mount Carmel.

21 And Eli'jah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Ba'al, then follow him. And the people answered him not a word.

22 Then said Eli'jah unto the people, I, even I only, remain a prophet of the Lord; but Ba'al's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God

that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Eli'jah said unto the prophets of Ba'al, Choose you one bullock for yourselves and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Ba'al from morning even until noon, saying, O Ba'al, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Eli'jah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

**GOLDEN TEXT:** If the Lord be God, follow him: but if Baal, then follow him.

1 Kings 18:21.

## NOTES.

*Date.* 907 B. C. This lesson follows immediately the last, as to time. 19. *All Israel*—all were invited, many came. *Mount Carmel*—a range of mountains running from the Mediterranean Sea, south-east for 12 miles. *Prophets of Baal*—the Teachers and conductors of the false religion. *Prophets of the groves*—of Ashtoreth, the female divinity. 21. *Opinions*—minds, ideas. 22. *Prophet of the Lord*—the only one in official work now. 24. *Answereth by fire*—sends fire in answer to

prayer. *Well spoken*—the people agreed to Elijah's proposal. 25. *Dress it*—slay the ox, and prepare the meat by cutting it in pieces. 26. *Altar*—stones placed in order and upon each other. 27. *Mocked*—spoke one thing, while he knew their efforts were vain. 28. *Knives and lancets*—in their frenzy they draw their knives and cut themselves. 29. *Evening sacrifice*—three o'clock in the afternoon. *Prophesied*—continued this wild, screaming, frantic service.

## QUESTIONS.

19. What is the scene of the present lesson? What did Elijah direct Ahab to do? Who were to be invited? What priests were to come? How many were they? What difference was there between these two classes? How were the priests of the grove kept? 20. Did Ahab do as Elijah had directed? 21. What did Elijah ask the people? Whom did he ask the people to follow? What was their answer? 22. What did he say of himself? What of Baal? 23. What proposition did he make? Who was to choose first? What were they to do? What were they not to do? What was Elijah going to do? 24. How was

it to be decided who was the true God? Did the people agree to the test? 25. What did Elijah now direct them to do? 26. How long did they pray? What was their prayer? What answer did Baal give? What then did they do? 27. What did Elijah do at noon? What did he say to them? What were they to cry out? What might their god be doing? 28. What finally, in their frenzy, did they do? With what did they cut themselves? Why? 29. How long did they continue their rites? What was the hour for evening sacrifice? What success did they have? Were sacrifices common among nations? Why?

## REVIEW QUESTIONS. (School in Concert.)

Describe the scene of our lesson. Give the names of the prominent persons in the lesson. What audience was present? Who stood alone? How many priests were there? Between whom were the people to choose that day? How was the matter to be decided? Did the multitude agree to Elijah's proposal?

Who made trial first? How long was the effort continued? What did Elijah do at noon? Were the priests of Baal in earnest? How did they show earnestness? Were their prayers answered? Did fire come down for them?

## CATECHISM.

*Ques.* 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead?"

*Ans.* That in all my sorrows and persecutions, with uplifted head, I look for the same person who before offered Himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven; who shall cast His and all my enemies into everlasting condemnation, but shall translate me, with all His chosen ones, to Himself, into heavenly joys and glory.



## LESSON VI.

August 9th, 1885.

## Tenth Sunday after Trinity.

*Date* 907 B. C. *Site.* Mount Carmel, south of the plain of Esdraelon.

## I.

## THE TEST WHICH ELIJAH PROPOSES.

19. *Send and gather to me all Israel.*—While the prophet's tone and manner are firm, confident, bold, he treats the king with some deference, and asks him to issue a royal decree for the people to gather at that place. The king is, after all, though utterly unworthy, the ruler and head of the nation. He is the head of the Church, too, for in Israel Church and State are one. There was not then, nor has there been since, a State without a religion. Elijah directs that Ahab shall convene the priests, too, representing both Baal and Ashtoreth, the gods of the land. Eight hundred and fifty priests was the number. This shows with what zeal Jezebel introduced and established her religion. How much can be done when moved by zeal in a good cause. How much one woman did here for evil. How much good one woman can do. There is no resisting a person of one idea, one aim.

20. *So Ahab sent*—He did as Elijah requested, moved, likely, by several considerations, a) the famine was severe, man and beast were in great straits, b) Elijah's proposition was reasonable, c) the people were anxious to have it tested, and the king durst not refuse, d) Ahab, probably, was anxious to see what Elijah would do, e) and God's hand was in it all.

*Mount Carmel*—Extends from the bay of Acre, on the Mediterranean, eastward for twelve miles or more, having the beautiful plain of Esdraelon on the north-east, the east end of the range being the highest, where, at its extremity, the rock rises about two hundred feet, almost perpendicularly. This spot is still called "the burnt place." Hereabouts, on the slopes, stood the thousands of Israel, in full view of the altar, and saw all that transpired.

21. *Elijah came and said*—The people and Ahab wanted rain. That was

their first thought. But there is other work first. Sin has been committed with a high hand. The famine is sent as a judgment. The sin must be confessed and repented of first, ere the judgment will be removed. 2 Chron. 7 : 14. God must be reconciled first, then the other will be added. This is God's way, and the prophet acts on it. *How long halt ye?*—"It was the very action and gesture, represented in the grotesque dances, first on one foot, then on another, round the pagan altars."—*Stanley.* *If the Lord be God*—Israel knew Jehovah, dreaded Him, and would not entirely ignore Him. Conscience was still alive. But they feared Ahab and Jezebel, too, and so they accepted idolatry. "They were neither cold nor hot." *Answered him not a word*—The logic was clear. Truth strikes dumb. They were driven to the wall. They wanted to continue to serve God and mammon.

22. *I only remain*—Elijah was the only prophet engaged officially in Israel at that time. Ahab and Jezebel had driven out or slain the rest. *But Baal's prophets*—Four hundred and fifty in elegant robes, 2 Kings 10 : 22. On the Lord's side, Elijah, in his sheep-skin—on Baal's, four hundred and fifty priests, in splendid robes—and for an audience, thousands of Israel. It must have been an imposing sight.

23. *Let them therefore give*—Baal was the sun-god, and it was supposed he had power over fire. Elijah chose to have the question of allegiance determined by an appeal to the god of fire.

24. *Call ye on the name of your gods*—Prayer to the heathen gods was common. *I will call on the name of the Lord*—As Jehovah showed Himself to Israel in former times, sending fire from heaven upon the sacrifice first offered before the tabernacle, so Elijah trusted He would do here. See Lev. 9 : 24. *The God that answers by fire.*—By fire God answered wicked Sodom. God spake to Moses out of the fire in the bush, out of fire clouds on Sinai He spoke to Israel. By fire God answered Solomon's prayer at the dedication of the temple, 2 Chron. 7 : 3. On Pentecost God answered the Apostles by tongues of fire, Acts 2 : 3.



## II.

## BAAL SENDS NO FIRE.

25. *Choose first*—The priests of Baal must have the first chance. They can select the best bullock. All opportunity for excuses, should they fail, must be taken away. They have all day before them. Let all advantages be given them. Then the contrast between their long drawn out failure, and Elijah's speedy success, will be the more striking and effective. *For ye are many*—A plausible reason why they should lead off.

26. *Dressed*—Slew the animal and cut it in pieces, and placed them on the altar. *Called on the name of Baal from morning until noon*—They prayed to their gods. In Math. 6: 7, our Lord reproaches the heathen for their vain repetitions. The Greeks at Ephesus, in Paul's day, are a case in point. Acts 19: 34. "All with one voice about the space of two hours cried out, Great is Diana of the Ephesians." Here the prayer was: "O Baal, hear us." Most likely they used other words besides these. *Leaped upon the altar*—that is, they jumped and danced excitedly, at and around, the altar. "Wild dancing has always been a devotional exercise in the East, and remains so to this day: witness the dancing dervishes."—*Rawlinson*.

27. *At noon Elijah mocked them*—This mocking by Elijah was not of a light, frivolous sort, but grave rather, and earnest. *Cry aloud*—"Scream with a great voice. Your god cannot hear your low tones; he needs a mighty noise to call his attention to these parts, where his interests are sadly at stake."—*Terry*. *He is talking*—Musing with himself, or talking with other gods, or men. *Pursuing*—After some other object, some work. *In a journey*—The Greeks and Latins tell us that the gods had all the wants and infirmities of mortals, and so they ate, drank, conversed, slept, journeyed, quarreled, and at times fought each other!—*Rawlinson*.

28. *They cried aloud*—The speech of Elijah had its effect. The priests went at it with all their might. Their lamentations grew louder, their dances wilder, their gestures more fanatical. When bodily and mentally roused to the

highest pitch, they drew their knives used in sacrificing, and cut themselves, as farther evidence of their zeal and earnestness. The modern dervishes do the same. By spilling their own blood, if in no other way, they expected to propitiate the divine favor. This was the last and strongest appeal to their deities. If this failed, all failed.

29. *Prophesied*—Here it means the utterance of words, prayers, formulas, while engaged in acts of worship.

*Offerings of the evening sacrifice*.—About three o'clock in the afternoon. For many hours the priests had labored to make good the test Elijah had proposed, and which the people and the king and the priests had accepted. Now, the hour has come, according to the law, for the evening sacrifice. Ex. 29: 39. So their orgies came to an end. If in that time Baal would not hear them, neither would he hear them at all. "There was neither voice, nor any to answer."

## PRACTICAL LESSONS.

1. Sin cannot stand before truth. Ahab cannot stand before Elijah.

2. Every one must make choice on the question of accepting Christ. "Choose whom you will serve."

3. Religion has nothing to fear. It can give every advantage to its opponents, and yet win. See what Elijah did.

4. The Christian religion still answers the test of fire—the fire of the Holy Ghost.

## KIND DISCIPLINE FOR CHILDREN.

—In the bringing up of children an encouraging word has in it a great deal more power than most people imagine. So thinks the Rev. Dr. Cuyler, who says in the *New York Evangelist*: "One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. The sun understands how to raise plants and to open flowers at this time of the year—he just smiles on them with warm rays, and they begin to grow and unfold." A storm of scolding that sets in the morning, and lasts till night, has about as good effect on childhood graces as a hail-stone has on young plants.



## LESSON VII. ELEVENTH SUNDAY AFTER TRINITY. August 16th, 1885.

## THE PROPHET OF THE LORD.—1 Kings 18: 30-46.

30. And Eli'jah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31. And Eli'jah took twelve stones, according to the number of the tribes of the sons of Ja'cob, unto whom the word of the LORD came, saying, Is'rael shall be thy name.

32. And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. **And it came to pass at the time of the offering of the evening sacrifice, that Eli'jah the prophet came near, and said, Lord God of Ab'raham, I'saac, and of Is'rael, let it be known this day that thou art God in Is'rael, and that I am thy servant, and that I have done all these things at thy word.**

37. **Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.**

38. **Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

39. **And when all the people saw it they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.**

40. And Eli'jah said unto them, Take the prophets of Ba'al; let not one of them escape. And they took them: and Eli'jah brought them down to the brook Kishon, and slew them there.

41. And Eli'jah said unto A'hab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42. So A'hab went up to eat and to drink. And Eli'jah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

43. And said to his servant, Go up now, look toward the sea. And he went up and looked, and said, *There is* nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And A'hab rode, and went to Jez'reel.

46. And the hand of the LORD was on Eli'jah; and he girded up his loins, and ran before A'hab to the entrance of Jez'reel.

**GOLDEN TEXT:** The Lord, he is the God; the Lord, he is the God.—1 Kings 18: 39.

## NOTES.

*Date.*—967 B. C. The place is Mount Carmel. It was on the same day as the last lesson, towards evening. Elijah built his own altar and offered sacrifice on it. 30. *Repaired*—It had been thrown down by the heathen, and Elijah rebuilt the altar. 31. *Twelve stones*—Each stone stood for one of the twelve tribes of Israel. *Jacob*—Twin-brother of Esau. He was given the name Israel, that is, prince of God, after wrestling with the angel. Gen. 32: 24, etc. *Trench*—Ditch. *Two measures*—About six gallons. 33. *Barrels*—Water jars, also called pitchers. Gen. 24: 14-20. 36. *Abra-*

*ham*—The head and founder of the Jewish nation. *Isaac*—Son of Abraham. *Israel*—The changed name of Jacob, but used to represent all the tribes. *Thy word*—At God's direction. 38. *Fire*—Not lightning, but fire from God. *Kishon*—A stream at the foot of Carmel. 43. *Sea*—The Mediterranean. *Seven times*—Just seven, or it means too, "several" times. 44. *Chariot*—A two wheeled cart, without seats, drawn by horses. 46. *Girded up his loins*—Tightened his mantel. *Jez'reel*—Summer residence of Ahab, 16 miles off.

## QUESTIONS.

30. What did Elijah say to the people? Did they heed him? What then did he do? 31. Why did he take twelve stones? What does the name Israel mean? 32. In whose name was the altar built? What was dug about it? 33. How much water was poured over the sacrifice? 34-35. Why was so much water poured out? 36. About what time of day was it now? What did Elijah do? What did he pray for first? What was the second petition? 37. What was the third? 38. Was the fire a lightning flash? (The sky was clear.) Why was it miraculous? See the

effect or work it did. 39. What was the effect on the people? Was there any doubt in their minds as to who was the true God? 40. What order did Elijah give? To whom? What was done to them? 41. What did Elijah say to Ahab? What did Elijah hear? 42. Where did Elijah go? What did he do on Carmel? Why? 43. What did he tell his servant to do? What report did he make? 44. What did he see the seventh time? What word did the prophet send Ahab? 45. What happened now? 46. What did Elijah do?

## REVIEW QUESTIONS. (School in Concert.)

What was the place of the lesson? What did Eli'jah do first? What next? With what did he build the altar? What did Eli'jah do when altar and sacrifice were arranged? What

did he ask in his prayer? Was it answered? What effect had it on the people? What did Eli'jah order to be done? Was this right?

## CATECHISM (Of God the Holy Ghost.)

*Ques.* 53. What dost thou believe concerning the Holy Ghost?

*Ans.* First that He is true co-eternal God with the Father and the Son: Secondly, that He is also given to make me, by a true faith, a partaker of Christ in all His benefits, that He may comfort me, and abide with me forever.



## LESSON VII.

August 16, 1885.

## Eleventh Sunday after Trinity.

Date, 907 B. C. Mt. Carmel, the vale of Esdraelon at its northern side, the Kishon at its base, Jezreel, the summer residence of Ahab, seventeen miles eastward, are places named in the text.

## I.

## PREPARING FOR THE TRIAL.

V. 30. *Elijah said unto all the people.*—From morning until three o'clock in the afternoon Baal's priests tried, with all their might, to get an answer by fire to their prayers. There was ample time. Then Elijah, at the time of evening sacrifice, called to the people to draw nigh to him. They had watched, waited, desired Baal to respond. The prophet wanted these erring people to see all he was going to do. The priests he left to their fanatical orgies. They were wedded to their idols. *Repaired the altar of the Lord.*—There was special significance in this. Elijah taught that day that he was not establishing a new worship, or serving a God of whom neither they nor their fathers knew; but just the reverse of this. Not a new, but an old altar repaired. This broken altar may have been built in Solomon's day, when "the people sacrificed in high places, because there was no house built unto the name of the Lord" 1 Kings 3: 2. Ahab had broken down God's altars. 1 Kings 19: 10.

V. 31. *Took twelve stones*—from the ruins of the old altar, and repaired it.—*Rawlinson.* According to the number.—This showed that the twelve tribes together made one people, that they had one God in common, and that God's covenant was not made with two or with ten, but with the unit of the twelve tribes.—*Bahr.* *Israel shall be thy name.* Israel (Jacob) was the father of the twelve tribes, and God had given him this distinctive name representing unity in diversity. Gen. 35: 2, 10 seq. Elijah is true to God and to sacred history.

V. 32. *In the name of the Lord.*—Not in a human, but in a divine name. *A trench about the altar.*—It was important that Elijah should leave no room for any doubt about his own honesty;

and if God answered by fire, there was to be no room for doubt. The trench was large enough to catch the water as it ran off the altar.

Vs. 33, 34. *Put the wood in order.*—The law gave directions how sacrifices, and, indeed, the whole worship, was to be conducted. This was a burnt-sacrifice, and he followed the prescribed rule. Lev. 1: 3-9. By this he taught the people again that the law was still in force for them.—*Rawlinson.* *Fill four barrels.*—Pitchers or water jars, such as the women carried on their shoulders or heads. The word is the same as is translated "pitcher" in Gen. 24: 14-20; Judges 7: 16, 19.—*Rawlinson.* *With water.*—"Van de Velde has proved that the place where the sacrifice was offered is at the ruin El Mohraka, and that here is a covered spring." *Do it the third time.*—Twelve jars were poured over the altar, as many as the tribes of Israel.

V. 35. *The water ran.*—It was sure that the altar and offering were thoroughly soaked. There was no concealed dry place beneath by which fire might secretly be applied.

## II.

## THE PRAYER AND ITS ANSWER (36-40).

V. 36. *The offering of evening sacrifice.*—About three o'clock, just the hour when sacrifice was offered at Jerusalem. Hence there were still near five hours for the other events of this memorable day. *Elijah the prophet.*—Now the messenger of God comes prominently forward. *And said.*—Note the simplicity and solemn dignity of his prayer, compared with the frantic cries of the others. *Lord God of Abraham Isaac and of Israel.*—These words would at once remind them of Moses, and the burning bush, and God's wonderful words to him, and the subsequent history of their fathers. Ex. 3: 6, 15, 16; 4: 5. Here only had this formula been used. By its use now Elijah not only used a proper form of address to God, but also such an one as was associated with God's miraculous revelation by fire in the burning bush, of which He was about to give a like revelation here. *Let it be known this day.*—Elijah had the witness within him as to what God would do. *At thy*



word. He was carrying out, not his own wishes and feelings simply, but he was obeying God's will as His minister. To announce that there would be no rain, and then to slay Baal's priests, would subject him to great reproach. Hence he sets forth his vindication, to which heaven bears witness. *Thou hast turned.*—Already God had moved upon the hearts of the people by His Spirit, and there was a disposition to turn back to God.

V. 38. *The fire of the Lord*—came directly from God and at His will. There was no storm, nor cloud, nor thunder. It was a miracle wrought like unto others in Israel's history. Lev. 9: 24; 1 Chron. 21: 26; 2 Chron. 7: 1. The fire was extraordinary; for it burned up stones, earth, water.

V. 39. *Fell on their faces.*—Because of the presence of the Lord in the fire, and because of the brilliance of the light. *The Lord, he is the God.*—That is, Jehovah, the covenant God, He is the God. *The God*; the only God, for Baal had failed to prove himself a god at all.—*Terry.* In a storm at sea, or during a battle, or while a pestilence rages, etc., almost everybody believes in God, and in some way invokes His aid; but how many forget Him in times of quiet!

V. 40. *Take the prophets of Baal.*—Elijah now had another duty to perform. The law required, Ex. 22: 20; Deut. 13: 1-18, that the idolatrous prophet should die. He had committed treason. He was guilty of a heinous crime against God and against the nation. To destroy him was an act of mercy to the many. Thus the nation acted in self-defence, as when now one is executed for a crime against society. Ahab, as the head of the nation, ought to have been the executioner here. Since he was in rebellion himself, Elijah, as God's minister, had to perform the duty. It is not a duty now to destroy idolaters. The times have changed. The Christian religion is established, and idolatry is not treason. The Jews had committed to them the knowledge of the true God and His worship, and it was their mission to transmit the revelation in its integrity. Hence the laws by which it was envied.

## III.

## THE COMING OF THE RAIN (41-46).

V. 41. *Get thee up, eat and drink.*—Ahab was present at the brook Kishon, and saw the slaying of the priests. Elijah commands Ahab to go up on Carmel, where the altar was, and there eat. It was customary to have a meal in connection with special sacrifices. 1 Sam. 9: 12, 13; 1 Kings 12: 32, etc. In the excitement of the day eating was hardly attended to.

V. 42. *Cast himself down.*—Elijah now prayed as earnestly for rain as before he had done for fire. James 5: 17, 18. He hid his face, that he might not be distracted by anything he might see.

V. 43. *His servant*—according to tradition, was the widow's son of Zarephath. *Look toward the sea.*—He believed his prayer would be answered. No doubt. He acted as one who did not doubt God's promises. *Seven times.*—The number of completeness, a sacred number in the Bible. Josh. 6: 15-20; 2 Kings 5: 14.

V. 44. *Like a man's hand.*—The sky was clear, so that he could see afar. A speck is in Palestine a sure precursor of rain. *Go up, say unto Ahab*—who had probably gone to the highest part of Carmel to see whether there was any sign of rain. *The rain stop thee not.*—A rain-storm would soon send the waters running into the ravines and water-courses and swell them so as to be impassable.

V. 45. *Ahab rode . . . to Jezreel*—where he had a summer palace.

V. 46. *Hand of the Lord.*—Meaning the impartation of divine strength. See Ezek. 1: 3; 37: 1. Hereby he did honor to his king, running as a footman before him; and, secondly, he doubtless had impressed him by his ministerial acts during the day, and he might strengthen the king in any good resolutions. *To the entrance of Jezreel.*—It was not safe for him to enter the city, lest Jezebel should fall upon him.

## PRACTICAL.

1. The unity of Israel, the unity of the Church, of God's people, of the congregation.

2. Hold on to the old land-marks, to



the tried and true, to God and His Word (30-32).

3. Let it be known that power in religion is not from man, but from God (33-35).

4. At stated seasons of worship there is a peculiar helpfulness.

5. The gift of the Holy Spirit, symbolized by fire on Pentecost, is still God's answer to the heart of the true worshiper in the use of the means of grace.

6. Mercy to nations and to society is the punishment of crime.

7. God answers prayer by a miracle and by natural law. He answered in both ways in our lesson.

### SOLOMON VINDICATED.

In a skeptical age like ours, it is somewhat singular that among the ancient sages thus vindicated by modern research, King Solomon should find an honorable place. When he went on to say, the ant "prepareth her meat in the summer, and gathereth her food in the harvest," entomologists of a past generation declared that Solomon only recorded a popular delusion, which had been disproved by a multitude of observations. Even the accurate Huber and the excellent naturalist, Emile Blanchard, are found among the unbelievers; the latter says: "Ants do not eat wheat or grains of any kind, . . . and these supposed wise and economical creatures do not store up, but live from day to day, from hand to mouth."

The researches of the late Mr. Moggridge first drew attention to the fact that some ants do really store grains and seeds for winter consumption; and the late observations of McCook, in America, not only confirm the accuracy of Moggridge's facts, but go much further, and seem to prove that ants are not only diligent husbandmen, gathering in a plentiful harvest, but also cultivators of their favorite grain, with the full knowledge that they thereby secure to themselves the store they need. Thus the ant is now credited with greater wisdom than was ever contemplated by Solomon.—*Westminster Review*.

MATTER BEFORE MANNER—Spurgeon says a sermon is too often like Hodge's horse. It is overdone with brasses and bells, harness and harmony; but there is no real strength in it, no life and vigor. It is fine, but not forcible. Now, it strikes everybody that the trappings of a poor old half-starved horse look like mockery. You cannot plow fields with ribbons and bells—you want muscle and sinew; and so there is no moving men's hearts with pretty phrases and musical nothings; what is needed is thought, truth and solid doctrine, and the Spirit of God. Young men are apt to think less of what to say than of how to say it; but our advice is, think of both in due proportion. Set the matter before the manner; get the horse first and get a good one, and then harness him. Give the grand old Gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed, and Divine truth should be fitly spoken; the mischief is that some appear to think that the harness makes the horse, and that a fine style is the main thing in a sermon. Churches and chapels would not so often be empty if ministers would take heed what they preach as well as how they preach.

### A SCENE IN AN OREGON COURT.

Clerk—Sheriff, call John and James Johnson.

Sheriff—John and James Johnson! John and James Johnson! John and James Johnson, come into Court.

Clerk—Call one at a time.

Sheriff—Come one at a time! come one at a time! come one at a time!

Clerk—You've fix'd it now!

Sheriff—You needn't come, they've fix'd it without you! you needn't come, they've fix'd it without you! you needn't come, they've fix'd it without you!

We left about that time.

ANECDOTE OF ERSKINE.—Sergeant K., having made two or three mistakes, peevishly exclaimed: "I seem to be inoculated with dulness to-day." "Inoculated, brother," said Erskine, "I thought you had it the natural way." —*Oddities of the Law*.



## LESSON VIII.

## TWELFTH SUNDAY AFTER TRINITY.

Aug. 23d, 1885.

## ELIJAH AT HOREB.—1 Kings 19: 1-18.

1 And A'hab told Jez'ebel all that Eli'jah had done, and withal how he had slain all the prophets with the sword.

2 Then Jez'ebel sent a messenger unto Eli'jah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Be'er-she'ba, which *belongeth* to Ju'dah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Ho'reb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the Lord *came* to him. and he said unto him, What doest thou here, Eli'jah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Is'rael have forsaken thy covenant, thrown down thine altars,

and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but the Lord was not in the wind*: and after the wind an earthquake; *but the Lord was not in the earthquake*:

12 And after the earthquake a fire; *but the Lord was not in the fire*: and after the fire a still small voice.

13 And it was so, when Eli'jah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Eli'jah?

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damas'cus: and when thou comest, anoint Ha'zael to be king over Syr'ia:

16 And Je'hu the son of Nim'shi shalt thou anoint to be king over Is'rael: and Eli'sha the son of Sha'phat of A'bel-meho'lah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Ha'zael shall Je'hu slay: and him that escapeth from the sword of Je'hu shall Eli'sha slay.

18 Yet I have left *me* seven thousand in Is'rael, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

**GOLDEN TEXT:** And after the fire a still small voice. (Ver. 12).

## NOTES.

Date, 907 B. C., right after the last lesson.

Verse 3. *Be'er-she'ba*—Beer means well, and sheba, oath, the place where Abraham and Abimelech made a covenant with each other by oath that they would be friends, and that Abraham had digged the well (Gen. 21: 22-23). It was at the extreme southern border of Judah, ninety-five miles from Jezreel. *Judah*—the country lying between Jerusalem and Beer-sheba. 4. *Wilderness*—the desert lying south of Beer-sheba, a barren waste. *Juniper tree*—a species of broom tree, of considerable size. 5. *Angel*—messenger, a ministering spirit (Gen. 18: 2-16, etc.). 6.

*Cake baken*—it was the way of preparing bread, and is still. *Cruse*—a kind of jug. 8. *Horeb*—the same as Mount Sinai, where the commandments were given. 9. *Cave*—an opening in the rocks. 15. *Wilderness of Damascus*—the barren region between Bashan and Damascus. *Hazael*—a servant of Ben-hadad II., king of Syria. *Syria*—the country between the River Euphrates and the Mediterranean Sea, and north of Palestine. The capital was Damascus. 16. *Jehu*—in fact, the grandson of Nimshi (2 Kings 9: 1-3). *Elisha*—Elijah's successor. *Abel-meholah*—in the Jordan valley, near Bethlehem.

## QUESTIONS.

1. On coming to Jezreel what all did Ahab tell Jezebel? 2. What word did she send Elijah? 3. What did the prophet do? Where is Beer-sheba? 4. Did Elijah go farther? Whither? What request did he make? Who made similar requests? (Num. 11: 15; Jonah 4: 3.) Explain his cast-down condition? 5. Who visited him? What did he say? 6. What did Elijah find? 7. Who came again? 8. How long did God sustain him by this food? Who else had like experience? (Ex. 34: 28; Matt. 4: 2). 9. Where did he go? Who spoke to him there? 10.

What was Elijah's reply? What did he mean by "jealous?" Who had thrown down the altars? Who slew the prophets? 11-12. What three things passed before Elijah? What did these signs represent? What came last? What did this sign represent? 15-16. Where did God send him? What was he to do? Whom was he to anoint king over Israel? Whom a prophet? 17-18. What did Hazael and Jehu do to Baal? How did Elisha slay? How many true worshipers were left?

## REVIEW QUESTIONS. (School in concert).

Was Ahab turned from idolatry by what he saw on Mount Carmel? What effect had the news on Jezebel? When Elijah saw that Jezebel's spirit was unbroken, what effect had it on him? Where did he go? What happened to him? Tell his experiences in

Mount Horeb? How did God meet his drooping spirit? (Verse 15, etc.) What is the best way of curing a depressed mind and heart? (Work, etc.) Can people be found where not expected, who are not far from the kingdom of heaven? (Verse 18.)

## CATECHISM.

Quest. 54. What believest thou concerning the "Holy Catholic Church" of Christ?

Ans. That the Son of God, from the beginning to the end of the world, gathers, defends and preserves to Himself, by His Spirit and word, out of the whole human race, a church chosen to everlasting life agreeing in true faith, and that I am, and forever shall remain, a living member thereof.



## LESSON VIII, August 23d, 1885.

## Eleventh Sunday after Trinity.

In our former lesson Elijah was on the summit of strength and victory. In this he is in the valley of humiliation, a despondent fugitive.

## I. ELIJAH FLEEING (vv. 1-8).

1. *Ahab told Jezebel.* It can hardly be doubted that Ahab was seriously impressed by the wonderful evidences of divine power on Mt. Carmel, and his ready submission to Elijah's commands on that occasion, and the prophet's subsequent running before him to Jezreel, may show his sympathy for the right. But the report made to Jezebel only kindled the ire of the queen and smothered any noble aspirations in his bosom. *All.* The sacrifice, slaughter of the Baal priests, the prayer for rain.

2. *Messenger.* She had no thought of his escape. Being at hand, she inferred that he was bold to stand his ground. She expected to make him a public sacrifice, and so she would take time to do it in form. But God was in the matter, and the prophet moved with fear, fled, since he had no direct word from God to the contrary. Nature's impulse was his monitor. She was hardly moved by fear to send him word of her intention to slay him, so that he would have time to escape, lest he might invoke God to smite her as He had the false prophets.

2. *So let the gods do to me.* A terrible vow in the form of an oath, like Jephthah's and Saul's. *If I make not thy life.* She means that she will certainly kill him, as he killed the priests.

3. *When he saw*—how things stood, that Ahab had no moral courage, and that Jezebel ruled his house, *He arose and went for his life.* Elijah expected that idolatry was broken on Carmel. Now that he learned differently, his spirit sank in him, and he saw that his life was in peril. Jezebel would hunt him now as she had hunted the prophets before. He must go beyond Palestine for safety. So Jeremiah wished for a refuge away from Israel. Jer. 9: 2.

*Beersheba.* On the boundary of Palestine, the borders of the desert Tih, 95 miles from Jezreel. It was a long journey, but he did not stop until he reached it. *Belongeth to Judah.* First

given to the tribe of Simeon, Josh. 19: 2, now absorbed by Judah. *Left his servant there.* Worn out it may be.

4. *Went a day's journey.* Ahab and Jehoshaphat, king of Judah, were friends, 1 Kings, 22: 4, and he might demand Elijah to be given up; so the prophet felt unsafe until he got farther away. *Juniper-tree.* Rather broom-tree, the largest shrub-tree of the desert, growing in ravines. *Requested . . . he might die.* Weary, hungry, faint with heat, and alone now in the awful solitude of the great desert. The reaction from the great strain upon his body and mind on Carmel, and since, now bear fruit in gloom, verging on despair. So Moses wished to die, and Jonah too. Num. 11: 15; Jonah 4: 3. *It is enough.* Sorrow and labor have been sufficient. *Take away my life.* See! the man flees from death, and yet desires it! *Not better than my father's.* He seems now to condemn himself. His conscience may be working. So far above them on Carmel, he sees himself really on a level with them, because of his want of faith and distrust of God. He pronounces his own condemnation.

5. *An angel touched him.* Often angels ministered to saints in O. T. times. Gen. 18: 2-16; 19: 1-22, etc. So now God comforts His child. In this wilderness an angel visited Hagar a thousand years before, and Jacob a hundred years later. *Arise and eat.* God feeds His children even though Elijah was not now directed into the wilderness, as he was sent to the brook Cherith.

6. *A cake.* Just how this cake was provided we are not informed. *Baken.* So cakes are still prepared in the east. *Cruse.* A kind of jug. As bread and water were prepared for Elijah, so God prepares His word and gives and brings them to us.

7. *Arise and eat.* Else you cannot endure the journey. *Journey.* Only 200 miles, but for him a "pilgrim's" march, like Israel's in the same wilderness, though only of forty days duration, while theirs lasted forty years. *Too great for thee.* God knows what we can do, what strength we need; and He says to us, Arise, journey on, do the work before you.

8. *In the strength of that meat.* Meat



here is the term for food. As Moses and Israel wandered in this wilderness for forty years on food divinely supplied, so Elijah trod the wilderness for forty days, learning lessons of dependence on divine help.

*Horeb.* In Ex. 3: 1, this mountain is called Horeb; elsewhere Sinai. There is a group of mountains in the peninsula bearing this name. *Mount of God.* Here God met Moses and confirmed His promises made to the patriarchs, gave the Law, and Israel was constituted a nation. Elijah is half-way between Moses and Christ. To him, on Sinai, was revealed the terrors of the Law, in the wind, the earthquake, the lightnings; while he heard also the still small voice of the Gospel.—*Wordsworth.*

## II. GOD REVEALS HIMSELF TO ELIJAH (vv. 9-14.)

9. *Came thither unto a cave.* Ex. 32: 22, indicates that Moses and Elijah were most likely in the same cave. It is beneath the summit still called the "Mount of Moses." *What dost thou here, Elijah?* Why here instead of in the kingdom of Israel whither I sent you? This reminds us of God's question in the Garden, "Adam, where art thou?" Gen. 3: 8, 9.—*Terry.* Life is work, not hiding like a hermit. A retreat is good when God sends us; but it is a place of folly if we are fleeing from duty.

10. *I have been very jealous.* Elijah tries to justify his conduct. He says as much as that he only was pious, and all others had gone astray. His piety and ministry brought forth no fruit. *For the children of Israel.* Elijah makes four strong charges. 1. Israel have set aside their spiritual relation to God. 2. They overthrew God's altars. 3. They slew His prophets. 4. And him, the only one in official life remaining, they are trying to kill. *I even I only.* He saw only the dark side of life. Obadiah, the prophet, hid by him, the fire on Carmel, Baal's priests slain, the people convinced that Elijah's God was God, the rain—all these he seems to have overlooked. This strong, iron, courageous man is here in flat contradiction with himself.

11. *Go forth.* God had some lessons for him to learn. *The Lord passed by.*

Elijah was a man of great vehemence, wishing to accomplish his work in a moment, by some violent process, by storm and tempest. But God's way is rather by gentle, suasive influence. God works indeed, by might and power, as by fire, etc.; but also by quieter means. Elijah must learn the latter. *Rent the mountains.* But God was not in the wind in the sense of quiet nature and sweet power. *Earthquake.* Not in this in the same sense.

12. *Not in the fire.* Nor in this. *Still small voice.* This was God's articulate word uttered to the spirit, and understood and accepted as of deeper significance than all the terrors of nature, whether of wind, earthquake, fire. External power awes, terrifies; the still small voice convicts, convinces, infuses the grace of God, renews the heart.

13. *Wrapped his face.* Now he is humbled, moved, trustful. Seraphim veil their faces. Isa. 6: 2. *Went out.* After the storm, when the voice beckoned to him.

14. *And he said.* Is he convinced; and will he make a more humble answer than at verse 10? He still justifies himself.

## III. ELIJAH SENT BACK TO WORK (vv. 15-18.)

15. *Go, return.* This shows that Elijah made a mistake in fleeing. There was work to do, and he was to work, not run away and hide. Not his weak judgment, but God's Spirit was to be his guide. *Wilderness of Damascus.* Between Bashan and Damascus. Beyond the reach of Jezebel, he could yet readily communicate both with Damascus and Israel. *And when thou comest.* He was to do it at such time as the Spirit indicated. *Anoint.* Same force here as appoint. *Hazael to be king over Syria.* He was general of the army of Benhadad II., king of Syria. His appointment took place later as related, 2 Kings 8. God knew what he would do, and he was used as a scourge to punish Israel.

16. *Jehu, the son of Nimshi.* In 2 Kings 9: 1-10, we have this part fulfilled. Jehu was really the grandson of Nimshi. 2 Kings, 9: 2-14. *Elisha.* He was a farmer in the valley of the Jordan. *Abel-mehola.* Near Beth-shan.



17. *Come to pass.* Hazael, Jehu, and Elisha are to execute God's will. Hazael rasped Israel from without; Jehu chastised them from within; and Elisha by his divine testimony slew sin among them.

18. *Left me seven thousand.* Elijah was mistaken in supposing he was the only one. *Kissed him.* It was common to kiss the idols in worship.

#### PRACTICAL.

1. Elijah despondent—the greatest saints have seasons of depression.

2. Rest and food restore body and mind and open the way for the recovery of the spirit.

3. The food for recovery from spiritual depression is God's word, promises, etc.

4. Full recovery comes in work—doing practical work among men. 15, 16.

#### GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M——, a well-known jurist, living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.

He had once occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge went to dinner, and coming out found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed, and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When

it was finished, there was no part of the fence so thorough in finish.

"How much do you charge," asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." And he took it and went away.

Ten years afterwards the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master-builders, but the face of one caught his eye.

"It was my man of the fence," he said.

"I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys are not taught in their earliest years that the highest success belongs only to the man, be he carpenter, farmer, author or artist, whose work is most sincerely and thoroughly done.—*Living Age*.

A FISH CANDLE.—A singular fish is found in great numbers in the coast rivers of Alaska. It is about eight inches long, transparent and the most fat of all the finny tribes. This fat, however, has not the oily, rancid taste of other fish, but is like fresh lard. When these fish are dried, the Indians often turn them to a novel and practical account—burn them in place of candles. They give a clear, brilliant light, and are not liable to be blown out by the wind. The tail should be lighted instead of the head, and each fish will burn about fifteen minutes.

A CLERGYMAN, on a sultry afternoon, paused in his sermon, and said, "I saw an advertisement last week for five hundred sleepers for a railroad. I think I could supply at least fifty, and recommend them as good and sound!"



## LESSON IX. THIRTEENTH SUNDAY AFTER TRINITY. Aug. 30th, 1885.

## THE STORY OF NABOTH.—1 Kings 21: 4-19.

4 And A'hab came into the house heavy and displeased because of the word which Na'both the Jez'reelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jez'ebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Na'both the Jez'reelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jez'ebel his wife said unto him, Dost thou now govern the kingdom of Is'rael? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Na'both the Jez'reelite.

8 So she wrote letters in A'hab's name, and sealed them with his seal, and sent the letters unto the elders and the nobles that were in his city, dwelling with Na'both.

9 And she wrote in the letters, saying, Proclaim a fast, and set Na'both on high among the people:

10 And set two men, sons of Be'lial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and nobles who were the inhabitants in his city, did as Jez'ebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And there came in two men, children of Be'lial, and sat before him: and the men of Be'lial witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14. Then they sent to Jez'ebel, saying, Na'both is stoned, and is dead.

15 And it came to pass, when Jez'ebel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez'reelite, which he refused to give thee for money: for Na'both is not alive, but dead.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez'reelite, to take possession of it.

17 And the word of the Lord came to Eli'jah the Tish'bite, saying,

18 Arise, go down to meet A'hab king of Is'rael, which is in Sama'ria: behold he is in the vineyard of Na'both, whither he is gone down to possess it.

19 And thou shalt speak unto him saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, in the place where dogs licked the blood of Na'both shall dogs lick thy blood, *even* thine.

**GOLDEN TEXT:—Thou hast sold thyself to work evil in the sight of the Lord.**

1 Kings 21: 20.

## NOTES.

*Date.* About 900 B. C., seven years after the last lesson. The scene of the lesson is partly at Samaria, the capital of Ahab, and partly at Jezreel, the summer residence of the king, 25 miles north of Samaria, outside the grounds of the palace. Naboth a godly Jew, had a vineyard which Ahab coveted, and since he would not part with it, which, indeed, he had no right to do according to the law of the Jews, Lev. 25: 23-28, Ahab had him unrighteously slain. 6. *Vineyard*—A

garden or field often enclosed by a wall, planted with vines. 8. *Letters*—Were used in David's days, perhaps not earlier. The custom came from the Phœnicians. They were not signed, but sealed with the writer's seal. *Seal*—made of precious stones or metal, on which the person's device was engraved. Sometimes set in a ring, Gen. 38: 18. 10. *Belial*—Means, in Old Testament, not a person, but "wicked," "worthless."

## QUESTIONS.

4. What is the difference of date between this lesson and the last? How many residences had Ahab? Whose vineyard did he want? What was a vineyard? Why would Naboth not sell? How did the king behave? 5. Who came to him? What did she say? 6. What was his answer? 7. What did her next question imply? What did she propose? 8. In whose name did Jezebel write letters? With whose seal did she stamp them? To whom were they sent? Who were they? 9. What did she order them to do? What more? Why was a fast to be proclaimed? 10. What was to be charged against Naboth? Was

it true? Who were to be the witnesses? What was the punishment for blasphemy? 11. Had the elders to do this sin? 12-13. Was it done just as Jezebel had commanded? Who else were slain? 14. What word was sent to Jezebel? 15. What did she say now to Ahab? 16. Could Ahab take possession now of the vineyard? Why? (The heirs were dead) 17-18. Where was Ahab now? Where did Elijah go? Who sent him? 19. What question was Elijah to ask Ahab? Did he kill Naboth? What judgment was spoken against him? Was it fulfilled?

## REVIEW QUESTIONS. (School in concert).

In what two places is our lesson located? Name the chief persons in it. What sin lies at the beginning of the lesson? What commandment is violated by it? Which com-

mandment was broken by Jezebel? Did Naboth do wrong by refusing to sell his land? Is God concerned about temporal affairs? What end did Ahab and Jezebel meet?

## CATECHISM.

*Quest. 55.* What do you understand by the "communion of saints?"

*Ans.* First, that all and every one who believes being members of Christ, are in common partakers of Him, and of all His riches and gifts; secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members.



## LESSON IX.

August 30th, 1885.

## Thirteenth Sunday After Trinity.

*Date.* 900 B. C.—About seven years have gone since the scenes we studied in our last lesson on Mt. Carmel. During this time Ahab engaged in two wars with Benhadad II., King of Syria, in both of which Benhadad was worsted. Then Ahab devoted some time to the arts of peace.

Samaria was the capital of Ahab's kingdom, but he had a palace at Jezreel, 25 miles north of Samaria, where he spent some of his time. Near the palace grounds at Jezreel, Naboth, a devout Jew, owned an attractive vineyard, which came to him from his fathers. Ahab wanted it. When Naboth would not part with it, Ahab was full of wrath, went to Samaria, and fretted about it. Jezebel determined on Naboth's death, and God pronounced judgment against these wicked people.

## I. AHAB'S ILL-HUMOR (vv. 4-7).

V. 4. *Ahab came . . . heavy and displeased.*—His palace at Jezreel was east of the city, outside the wall, looking towards the Jordan. He had no feeling of tenderness towards Naboth, but the reverse, though he ought to have respected him for refusing to violate the law relating to property. *Jezreelite.*—Naboth was fully identified with the place because his home was just there. *I will not give, etc.*—It was wrong for Naboth to do what the King asked. The law giving him the land was in force, and he had no right to set it aside. Ahab knew that. Lev. 25: 23-28; Num. 36: 7. There was no appeal from this. It was not only his legal right to keep the inheritance of his fathers, but his pious duty as well. *Upon his bed.*—He is fretting, will not eat, seems to desire his wife to question him, expecting, perhaps, that she will get for him what he wants. His covetousness is close neighbor to a bad temper.

Vs. 5-6. *But Jezebel.*—In other lessons we saw Jezebel only as a lover and worshiper of idols. In this lesson the utter moral depravity of her nature appears. Her will is strong for any evil work. So Satan is strong to sin. *Give me thy vineyard.*—He had enough. Besides he had better devoted himself to

the welfare of the people, instead of tempting them to do wrong.

V. 7. *Dost thou now govern?*—Her question is ironical. If he is a king, she would say, why should he parley with a subject about a piece of land? Subjects have no rights, in her mind, that kings ought to respect. *I will give thee, etc.*—The emphatic word is "I." Compare the words of Shakespeare's parallel character: "Infirm of purpose! give me the dagger."—Rawlinson.

## II. JEZEBEL'S REMEDY (vv. 8-10).

V. 8. *She wrote letters in Ahab's name.*—He is satisfied now the work will be done. He knows her character well enough, too, to know that foul means will be resorted to. Yet he gives her his seal; he allows her to have her way. *With his seal.*—This bore his name and gave royal authority to the writing it was on. Esth. 8: 8; Dan. 6: 17. *Elders and nobles*—Composed the town council and had power over life and death. *In his city.*—Jezreel, where Naboth lived.

V. 9. *Proclaim a fast.*—Done when great sins were committed, i. Sam. 7: 6; or national sorrow occurred, Joel 1: 14, being always a mark of repentance. She meant to impress the citizens of Jezreel that some great sin had been committed, whose guilt resting over the city, must be atoned for. *Set Naboth on high.*—Make him prominent as the guilty one. Thus Jezebel "puts on the livery of the court of heaven to serve the devil in."

V. 10. *And set.*—She does not send witnesses, who might have deceived the council, but requires them to find vile fellows to swear a good man's life away! This is so unutterably bad that its like can hardly be found in history.

*Two men.*—Every crime punishable by death had to be witnessed to by two witnesses, who also at the stoning must make the beginning.—*Bahr.* Deut. 17: 6; 19: 15. Even Jezebel bears witness to the Pentateuch.—*Wordsworth.* *Belial*—Means worthless, lawless. Sometimes translated as a proper name in the O. T., it means literally, wicked, evil, ungodly, etc. Deut. 15: 9; Ps. 41: 8; Prov. 16: 27. *Thou didst blaspheme.*—Speak evil of and against God. *And the King.*—The King ought to be



next to God, and uphold law and truth, because he is to rule in God's stead. *Carry him out.*—Acts 7: 58, stoning took place outside the city.

### III. THE CRIME AND ITS PUNISHMENT (vv. 11-19).

V. 11. *The men of his city.*—It is easily seen how depraved the people had become, how accustomed to seeing wrong under their wicked rulers, and how dulled their consciences under the reign of idolatry. *Did as Jezebel, etc.*—They may have hated her, but they feared her more, fawned at her feet. It was sinful thus to bow their manhood at the beck of base power. It was a fruit of idolatry.

V. 13. *Stoned him.*—The law required stoning for blasphemy. Lev. 24: 16. Ex. 22: 28 makes cursing the ruler a like crime. Naboth's sons were slain with him. 2 Kings, 9: 25.

V. 14. *Sent to Jezebel, etc.*—They did her bidding, then reported.

V. 15. *Arise, take possession.*—In the East the property of evil-doers, slain for their sins, is seized by the crown. Thus Ahab had a pretence for taking the vineyard.

V. 16. *When Ahab heard*—He was glad. He stifled his conscience, if it was still alive. It must have been fearfully blunted. *Rose up.*—Started from Samaria to go down to Jezreel, for it lay much lower. Bidka and Jehu attended him. 2 Kings, 9: 25. What a terrible scourge Jehu afterwards became to Ahab's house!

Vs. 17-18. *The word of the Lord came to Elijah.*—He was in some secluded place, where we cannot tell.

*Go down to meet Ahab.*—Elijah was not dead, as Ahab and Jezebel may have supposed. Suddenly he stands in the presence of Ahab! How startled the King must have been! With solemn mien, an eye that pierced the soul, and a voice that sent its words like arrows to the heart, he delivers his message from God. *Samaria.*—The whole country at times went by this name, and the seat of government was called by this name.

V. 19. *Hast thou killed and also taken possession.*—"Be sure your sins will find you out." According to 2 Kings, 9: 26, Ahab went to Jezreel as soon as he

heard of Naboth's death. *Thus saith the Lord.*—Because Ahab humbled himself, v. 29, God did not punish him immediately, though the dogs licked his blood, 1 Kings, 22: 38, but in his son was the prophecy fulfilled. 2 Kings, 9: 25. The wicked shall not be unpunished. Prov. 11: 21.

#### PRACTICAL.

1. Ahab's sin was covetousness—a violation of the tenth commandment. It is the desire to please self, however others may be injured.

2. A covetous heart is unhappy,—Ahab had palaces, yet he fretted. Wealth is not happiness. An ivory palace did not make Ahab content.

3. Covetousness is kin to other sins—oppression, hypocrisy, robbery, lying, murder.

4. Possessions obtained by wrong bring brief enjoyment, and they will be lost again.

5. The penalty for sin is sure to come (vv. 17-19).

6. Sin and sinners love companionship,—Ahab broke the tenth commandment: Jezebel the sixth, eighth, ninth and tenth.

God punished them both.

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SPEAK kindly in the *morning*; it will lighten all the cares of the day, turn sorrow into gladness, make household, professional, and other affairs move smoothly, giving peace to the one who thus speaks, and grateful joy to the one who hears. Speak kindly at the *evening hour*, for it may be that before the dawn of another day some tender, loved one may finish his or her span of life for this world, and then it will be too late to recall an unkind word, or even to seek forgiveness for an injury inflicted upon the heart of a loved friend departed.—*Presbyterian Observer.*

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NICOLINI was in Pittsburgh when he first saw the new five cent piece. Eying it carefully, he remarked: "An' zis is ze new Nickel-ini I am ver' much oblige zat ze Pittsburgh people zey should make ze commemorative coin for me. But zat picture of my wife on ze odder side, it is ver', ver' hor-ri ble!"



# THE GUARDIAN.

VOL. XXXVI.

SEPTEMBER, 1885.

NO. 9.

## FRENEAU'S BEST POEM.

Philip Freneau was the poet who cheered the hearts of our forefathers in the darkest days of the American Revolution, and it is strange that his works should be so little known at the present day. The following monody was written in memory of the Americans who fell in the battle of Eutaw Springs, September 3, 1781. It was greatly admired by Scott and Campbell, and these celebrated poets did not hesitate to appropriate several of the best lines without giving credit to the author.

At Eutaw Springs the valiant died ;  
Their limbs with dust are covered o'er—  
Weep on, ye, springs, your tearful tide ;  
How many heroes are no more !

If in this wreck of ruin, they  
Can yet be thought to claim a tear,  
O smite thy gentle breast, and say,  
The friends of freedom slumber here !

Thou who shalt trace this bloody plain,  
If goodness rules thy generous breast,  
Sigh for the wasted rural reign ;  
Sigh for the shepherds sunk to rest !

Stranger, their humble graves adorn ;  
You, too, may fall and ask a tear ;  
'Tis not the beauty of the morn  
That proves the evening shall be clear.

They saw their injured country's woe ;  
The flaming town, the wasted field ;  
Then rushed to meet the insulting foe ;  
They took the spear, but left the shield.

Led by thy conquering genius, GREENE,  
The Britons they compelled to fly ;  
None distant viewed the fatal plain,  
None grieved in such a cause to die.

But like the Parthians, famed of old,  
Who, flying, still their arrows threw ;  
These routed Britons, full as bold,  
Retreated, and retreating slew.

Now rest in peace, our patriot band ;  
Though far from Nature's limits thrown,  
We trust they find a happier land,  
A brighter sunshine of their own.

## THE OUTSIDE WORK OF THE TEACHER.

BY RUFUS W. MILLER.

The work of the Sunday-school teacher is many-sided. It is all-embracing. It reaches out and takes hold of every means and possible effort in the endeavor to instruct and influence scholars. The teaching-hour in the Sunday-school is the *golden hour* for the teacher ; but it is golden, only as tried and moulded by the prayerful preparation and skilful shaping of the week. Outside work is essential to the success of inside work. This is so in the very nature of things. Many a teacher can, if he will, discover the cause of his failure in teaching, in his failure to do outside work for the scholar. The fruitful tree must have the continuous unseen influence of the air and moisture and the ground. The outside work of the teacher has many parts. There is the study of the lesson, the planning for teaching, the use of teaching methods, the gaining of a fuller acquaintance with the Bible, etc. These studies are all-important.

But it is not to this phase of the subject that your attention is called. Rather let us consider the outside-work of the teacher in its direct relation to the scholar. Notice here the *personal* element. In taking charge of a large class or even of a small class, there is always danger of forgetting individual needs, and merely addressing the mass. True, the teacher should individualize the class in his at-home work, in his closet-prayer, in his thought, as he teaches the lesson. The love-sharpened arrow of truth should enter the heart of the learner, the listener in the personal thought,—“ This is a heaven-sent message for me.”



But such is not always the case, and the personal work, if it is to be done at all, must be done by the teacher in direct contact with the scholar outside of the Sunday-school session. Every scholar has an individuality of his own, and he must be dealt with in an individual way; one can be appealed to on the score of his manliness; another can be approached through his tenderer feelings. A reference to force of example or childishness of conduct will move another. The peculiar disposition, the lack of home-training, the influence of companions, all must be ascertained and considered in their reference to individual scholars. The teacher must learn to know his scholar by his own observation; or he may learn through inquiry of the scholar's parents, or employers, or neighbors, or play-mates. Some persons already know the scholar; surely the teacher can know him! And the teacher must, if he would be a successful teacher. Emerson, speaking of the knowledge one's companions or associates have, says:—"The world is full of judgment-days, and into every assembly that a man enters, and in every action that he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new-comer is well and accurately weighed in the course of a few days, and stamped with his right measure, as if he had undergone a formal trial of his strength." Why not, then, make a use of the knowledge of others in endeavoring to influence scholars?

An important part of the teacher's outside work is in the *scholar's home-life*. It is the teacher's business to know what the scholar's home-life is.—Has the scholar a good home or a wretched one? Has he godly parents, or are they living, or—worse than none? Do the home influences work together for good with the Sunday-school? The teacher who has not been personally in the homes of his scholars cannot really know his scholars, nor can he know what he has lost. Calls upon scholars and their families are never wasted. It is hard to realize what a pleasant break in the routine of daily life, in a plain home, is made by the teacher's visit. It pleases the

mother. She feels that teacher has an interest in her boy or girl. It makes her readier to go to the trouble of sending her young charge off to Sunday-school on Sabbath morning. It pleases the scholar's brothers and sisters. They look with interest and respond to inquiries with a smiling face. And how eager they are to speak to their big brother's teacher afterward on the street. And the big brother—the scholar, he, too, is secretly pleased. Somehow he feels that his teacher has a real interest in him, and is willing to go to a little trouble outside of Sunday-school. Acquaintance with the home-life of the scholar not only secures the sympathy of the family and influences the scholar; it is also a powerful factor in teaching the scholar through *home study by the co-operation of the parents*. A mother's or a father's work is not to be slighted in the teaching of a child in the Sunday-school. The teacher should persistently seek to have the parents' co-operation. Parents are always glad to receive suggestions in the line of helping their children to study the lesson. A word or two as to how the parents can help the teacher in teaching or managing the scholars may do a great deal of good. It will do no good to complain or to lecture the scholar for not studying the lesson at home. Then much can be done in the home-life by loaning books, and by directing the scholar's reading. The teacher should know what books his scholars take from the Sunday-school library, and what books he reads. Suggesting books in the line of the subjects of the Sunday-school lessons is often profitable. Advising as to what books to read or to take from the town or circulating library, talking over books read, giving a paper with a marked article, and always taking an interest in the scholar's mental improvement or literary tastes, works wonders and influences powerfully for good. Thus, in the matter of reading, the teacher can help the home-life; and so, by doing little favors, by kindly counsel, and by hearty interest in the home affairs, the affection of the scholar can be gained and his character be moulded more and more.

But the outside work of the teacher includes not only a knowledge and ac-



quaintance of the home-life of the scholar; it includes also a knowledge and relationship of the *every-day life* of the scholar. Is the scholar going to school? Is he working in the factory or mill or on the railroad? Is he learning a trade or on the farm? In short, the teacher should strive to acquaint himself with his scholar's daily doings, to find out how he spends his time and to know his surroundings. It is the teacher's privilege to interest himself in the scholar's daily living and work.

The devoted teacher, like the minister, finds that knowledge in all directions comes not amiss to him. The teacher should always be ready to enter into his scholar's life; and his constant endeavor should be to know his scholars more intimately and thus be better able to influence them for good. An unexpected visit to a scholar at his workshop, or in his factory, has oftentimes a good effect. Then the teacher can approach the scholar on the level where he feels at his manliest. At such times the teacher should not act as a teacher. Rather let there be mutual respect and confidence. Let the scholar explain his work, and it is well to draw him out and to talk freely of his work and his plans. If the scholar can feel that in *his* particular line of work he knows what the teacher does not, so much the better. It is an added gain to the teacher in placing the scholar on a more intelligent level with him.

The teacher should always be ready to show his interest in the scholar and should be on the look-out for manifesting his interest and gaining a new hold on the scholar's affection. A chance meeting by the way-side or on the street gives the best kind of an opportunity for an influential personal word. The naturalness of the meeting gives the teacher an advantage. Dr. Trumbull gives an instance of this kind. He says: "I once had a scholar who gave me no little trouble in his managing. He always behaved badly in Sunday-school; and I found it not an easy matter to get at him all by himself. But one week-day evening I came upon him unexpectedly, in a side-street, at a distance from his usual haunts. I stopped at once and greeted him cordially. Then I asked a simple question

about the neighborhood we were in. Gradually I drew him along in conversation, until he was talking freely with me about himself and his wishes and his plans; talking with me there alone, in the shadow of the evening, as he had never talked with me before. As he said a manly thing about his wish to get ahead in the world, I laid my hand on his shoulder in tenderness, and said earnestly: 'I'm glad to hear you say that. And that shows me that you are altogether too much of a man to act as you have acted down in our Sunday-school.' It was the first word that had been said about the Sunday-school, and it came upon him unexpectedly; but it was all the more effective for its surprise. Instantly he responded in frankness, saying that he knew that that was so. Then he went on to tell me that he had intentionally been a disturber of the school; for he always wanted 'to do one thing or the other;' and was determined 'to go the whole figure' in what he did do. Another high-spirited steed had submitted to bit and bridle, and that breaking in never needed to be done over again."

Thus, at all times, and in all proper ways, the teacher must seek to do work as a teacher of that Word which is a lamp to the feet and a light to the pathway.

Again, the teacher's outside work is in the *teacher's home*. If you have a home into which your scholars may come as guests, it is well for you to give them the feeling that, while you are always easily accessible to them, if they really need you, you have a special hour, or afternoon, or evening in every week, which is set apart for them, which is their own, when you will be glad to receive and talk to them, entertaining them socially and treating them as friends. Having the class to supper occasionally, or giving them a little picnic or excursion, is a good thing. The scholars should be made to feel that you are always ready to have them call and to lay their plans, projects or troubles before you. And if you have scholars whose parents do not attend your church, you can do much towards securing their attendance at church by having an open pew for them, and sometimes by going to church with



them yourself not merely on anniversary Sunday or at some church festival. If you cannot have your scholars occasionally at your home, you can, at least, make a point of being early in your place at Sunday-school, early enough to secure fifteen minutes or so for social conversation with your scholars, in a familiar way, before the school exercises begin. Or you may tarry after school is dismissed, detaining now one, now another, for a bit of bright, friendly talk.

The teacher has much outside work to do in the case of the scholars' absence or of his own. Vacation time is at hand, when teacher or scholars or both may be absent. Vacation is a critical time of testing. Will it weaken or strengthen the teacher's hold on his scholars? Will it make the scholars more or less fond of the Sunday-school? A scholar's or teacher's vacation absence can be made potent for good far more sometimes than the presence of scholar or teacher at the regular session. The teacher's absence makes the scholar peculiarly susceptible to good influences coming from the teacher. There are tender recollections of the teacher and a loving letter of remembrance awakens the deepest feeling of the heart. Letter-writing! Who can estimate its influence? The letter of an absent teacher to his scholars is like the electric current, quickening pulsation and stirring dormant feelings. It is the magnet, attracting and holding the bright particles of thought and feeling, which, apart, are lost so easily. The teacher who has never used letter-writing as a means of influencing his scholars has failed to use a most powerful agency. He cripples his work just as much as a man who would keep his arm in a sling or would walk with crutches when he could use his own feet. The receipt of a letter is quite an event in the experience of most young people. Who does not like to receive a letter? unless it is a bill or a complaint. Many a boy and girl will read carefully and heed what is written to them, when the same words spoken will have no effect. Write to your absent class or to your absentees. A letter is a tangible proof of regard. It is a cheap pleasure, but its effects are not cheap. It has an

advantage over a call in that when a message is written down in black and white, it has a certain permanence. It may be looked at, put aside in a box or drawer, read over at night just before retiring, and even learned by heart. Write letters, but don't write sermons or lectures. Tell of your doings, gossip a little, describe what you have seen, write bits of news and remember the scholars individually, if you can. Write in a cheerful, pleasant style. Let yourself down, and somewhere in the middle or near the end be sure to say your word for Jesus. Surely, teachers who are away, enjoying a pleasant, restful vacation, can find time to remember their scholars, busy, perchance, in heat and dirt, or kept close by home cares and duties? If you go on a vacation this summer, try the plan. You'll be surprised at the good effect it has upon your class and upon *yourself*.

Letter-writing is also most helpful in reaching absent scholars or in getting the scholars to attend punctually. A request for better attention in class, for more home study, or for some course of action, often can be made successfully in a letter, when other means fail.

A text, written in a letter, with a request for its memorizing, often has the happiest effect, and may become a lifelong companion.

Reaching absent scholars constitutes a large part of the outside work of the teacher. It is to be feared that the adage "Out of sight, out of mind," has too much of an application to teachers in their relations to scholars. It is surprising to look over the records of a school and see the yearly loss simply from prolonged absence. And a little searching and comparison will show how the lost scholar began first to remain absent a Sunday or two at a time, then, perhaps, three, four Sundays, and then several months, making his appearance at anniversary, or, perhaps, Christmas, and, finally, ceasing to attend at all. Lost to the school, and hence to the church, and, perhaps, lost forever, simply by neglect of the teacher. The obligation to seek after and to visit absent scholars should be enjoined upon the teacher just as much as the teaching of the lesson. It is a wise course on the part of some schools



to require some such form of obligation from their teachers. There are schools which have printed blanks or postal cards to send to those absent one or two Sundays in succession.

These printed forms are placed in the hands of the teachers, and in some schools the Superintendent or Secretary sends them out. This plan is very successful in some cases. Other schools try the plan of giving printed slips to their scholars, which are to be filled out with reasons for absence, and certain marks to show whether the scholar has studied his lesson and committed the Golden Text, etc. It works well in many schools to have a monthly examination and review of the school's attendance, when teachers are expected to give account of their absent scholars, etc. Certainly, all our schools should have some system in reaching absent scholars. Either the teachers should be so alive to their work and prompt to look after those under their charge as to trust to them to do it; or, by inquiry and continual reminder, the teaching force should be spurred on and kept up to the mark. It is plain, beyond doubt (1) that teachers should visit absent scholars, and this visit should be made as soon after the absence as possible. (2) That teachers should visit every scholar occasionally. (3) That teachers should make a business of visiting all their scholars immediately after the summer vacation. Briefly, then, the teacher's outside work consists in knowing the home-life and every-day life of his scholars personally; in inviting them to his own home, and showing them little acts of attention and kindness by receptions, suppers, picnics, etc.; in holding his scholars when he or they are absent by letter-writing and visiting; and in striving to realize more and more his high privilege in making his scholars "grow in grace and the knowledge of our Lord Jesus Christ." Thus the teacher will be constant, in season and out of season, in outside as well as inside work.

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"WERE you ever caught in a sudden squall?" asked an old yachtsman of a worthy citizen. "Well, I guess so," responded the old man, "I have helped to bring up seven babies."

## THE MAN WITH THE IRON MASK.

BY THE EDITOR.

Before the Revolution of the last century the government of France was absolute. It was, as has been said, "a despotism tempered with politeness." When the king was displeased with any person he wrote a warrant, known as a *lettre de cachet*, requesting the person who received it to "retire" to the fortress known as the Bastille, to await the pleasure of the monarch. This warrant was executed with all the forms of politeness, but when the prisoner was once immured his career was, in most instances, as completely ended as though he had been laid in the grave. It was dangerous to make inquiries concerning his fate, and the man was soon forgotten, except, perhaps, by some dear friend or relative who secretly mourned his loss.

Among the prisoners of state, nearly two centuries ago, there was one whose career was involved in inexplicable mystery. He is known in history as "The man with the iron mask," because he always wore, while a prisoner, a black mask which was supposed to be iron, but was really made of black velvet. This mask was fastened at the back of his head with a padlock, and the strictest orders were given to kill him instantly in case he should attempt to reveal himself.

This unfortunate personage was first heard of about the year 1679, when he was taken with the greatest secrecy to the fortress of Pignerol. The governor of the prison was M. Saint Mars, who remained for many years the sole custodian of the prisoner. They dined at the same table and slept in the same room, and though the governor showed his prisoner the most profound respect, he had his pistols always at his side.

In 1686 this mysterious prisoner was taken to a prison in the isle of St. Marguerite. Here he made at least two attempts to communicate with the outside world. Once he secreted a pewter plate and wrote something upon it with a nail. On another occasion he wrote on a linen shirt with a sharp stick which he had dipped in his own blood. These articles he threw out the window, evidently in the hope that they would be



found by some one who would make known the contents of his message. The finders, however, proved to be ignorant fishermen, who were unable to read, and at once bore the articles they had found to the governor of the fortress. Sometimes the prisoner was permitted to attend mass in prison, but during the entire service a soldier stood at his side with orders to kill him instantly if he should make the slightest demonstration.

Saint Mars was appointed governor of the Bastille in 1698, and when he assumed the position he took his masked prisoner with him. There he remained until his death, on the 19th of November, 1703, treated with the utmost respect, but closely watched and not permitted to take off his mask even before his physician. He was buried in the cemetery of St. Paul under the name of Marchiali—a name which was, of course, fictitious.

That the man with the iron mask was a very important personage, is very evident; otherwise we cannot understand why his identity should have been so carefully concealed, while at the same time he was treated with every external sign of respect. Louis XIV. reigned at that time with absolute power, and it is well known that he did not hesitate to sacrifice the lives of thousands when they seemed to stand in the way of his ambition. There must, therefore, have been some potent reason for the preservation of the life of this solitary prisoner.

One of the chief difficulties in the way of determining the identity of the man with the iron mask is found in the fact that no very important personage is known to have disappeared at this time. If a pope or a king had disappeared we would know where to look for him; but no such abduction occurred, and historians have therefore been induced to seek among personages of a lower grade. One writer has suggested that the prisoner may have been Richard Cromwell, the son of Oliver, kept a prisoner in France in accordance with a whim of Charles II., of England, who feared that he might attempt to assume his father's position. This theory is, however, utterly untenable, and, indeed, it is now generally acknowledged that

Richard Cromwell died in retirement in England in 1712.

Another theory is, that the man with the iron mask was a certain Count Matthioli, a Minister of State in the service of Charles III., Duke of Mantua. This man, it is said, had been heavily bribed by Louis XIV., and had pledged himself to urge the duke to give up to the French the fortress of Casale, which gave access to the whole of Lombardy. Finding that Matthioli was playing him false, the King of France lured him to the frontier, and then had him abducted by his agents and cast into prison. This was a flagrant breach of international law, and when charged with it, the king denied the fact. Subsequently the honor of France was concerned in upholding the denial, and the king was ready to employ the most unusual means to keep his crime a secret.

This story appears consistent, and we do not doubt that it occurred as related. No doubt the king seized Matthioli and put him into a French prison, from which he was never released. He did such things frequently, and did not condescend to explain or excuse his violations of the laws of nations. There certainly was no reason for compelling Matthioli to wear a mask. He was a comparatively obscure Italian, and it is not at all likely that he would have been recognized in a French fortress. Beside all this we have seen it stated that the name of Matthioli is found in the records of an obscure prison, and that he died there a few years after his arrest. If the latter statement is correct, it, of course, effectually disposes of the case of Matthioli.

We are almost forced to the conclusion that there must be some truth in one or the other of the scandalous stories which indicate a connection between the mysterious prisoner and the royal family of France. Voltaire believed that he was a twin brother of the king, whose birth had been kept a secret to prevent political complications. It seems hardly possible that such a birth should have been concealed by the parents with no other motive than to prevent possible troubles in a future reign.

Another story was to the effect that the king's mother had been secretly



married to Cardinal Mazarin before her marriage to Louis XIII. Their son, it was said, had been brought up in obscurity, but had somehow become impressed with the idea that he was the rightful heir to the throne. If this claim had been pressed it would have been necessary to uncover a grievous scandal. He was therefore kept a prisoner, and his face covered with a mask, because he so strongly resembled the king that any person who beheld his features would at once have been disposed to believe his story.

Very similar is the tale which has been a favorite one with French writers of fiction. In this case, however, the prisoner is said to have been an illegitimate son of Louis XIII., who had been brought up in Holland. When he grew up it was found that he so closely resembled Louis XIV. that the one might easily have been mistaken for the other. This fact became known to some of the king's enemies, and they conceived the bold plan of abducting the king and putting the pretender on the throne without the fact of the exchange becoming known to any one but the conspirators. The plot was discovered before it was completed, and the pretender fell into the hands of the king. The king was however unwilling to take the life of a person so nearly related to himself; or possibly he may have been influenced by a superstitious notion that to injure a person so closely resembling himself would be likely to work him bodily harm. At any rate he conceived the idea of making the prisoner wear a mask for the purpose of hiding the likeness.

The latter story, we confess, appears most plausible of all; but unfortunately there is no proof to substantiate it. It appears to be modern, and probably had its origin in the brain of a French writer of romance.

We must confess that all the researches of historians have brought us no nearer to the solution of the mystery of the man with the iron mask. It is as obscure to-day as it was two hundred years ago, and all modern writers acknowledge that it is "one of the best kept secrets of history."

Better suffer wrong, than do wrong.

### THE MORNING-STAR.

*A version of two stanzas of a famous German hymn.*

BY AURELIAN.

How brightly shines the Morning-star,  
Diffusing grace and truth afar,  
From Judah's tribe arisen.  
King David's son and Jacob's rod,  
My bridegroom, my eternal God,  
Thy love doth me imprison.  
Lovely, friendly, bright, victorious,  
Great and glorious, rich in graces,  
Thou dost reign in heavenly places.

God's son and Mary's—precious gem—  
Thou art my spirit's diadem,  
O high-born King of Glory!  
Thee, fairest flower of earth, I greet,  
Than milk and honey far more sweet,  
Is Thy blest gospel's story.  
Thou mine, I thine; sing Hosanna.  
Heavenly manna, thou wilt feed us,  
And to greenest pastures lead us.

### CHRISTIAN MARRIAGE.

BY THE EDITOR.

The city of London has recently been greatly shocked by the exposure of wickedness in high places. Men and women who from their exalted social position ought to show an example to the humbler classes of the community, have been proven to be utterly regardless of the simplest duties of domestic life. With the particulars of the scandals revealed by the *Pall Mall Gazette*, we have here nothing to do, but the social condition which they indicate certainly deserves the attention of every Christian. England is generally regarded as occupying the front rank in the onward march of modern civilization, and we are apt to persuade ourselves that with the increase of intelligence there must be a diminution of crime. Here, however, is an array of facts which seems to indicate the reverse. Indeed, not only in England but in our own country, the careful student of social conditions can hardly fail to be convinced that the moral improvement of the world does not keep pace with its material advancement.

In many respects the condition of



mankind has certainly greatly improved. Apart from the wonderful advances that have been made in science and art, especially as applied to our physical comfort, there is a degree of toleration to the opinions of minorities and a disposition to afford relief to the suffering, which renders the earth a more agreeable dwelling-place than it was in the days of the dragonnades and persecutions of two hundred years ago. Yet, on the other hand, the careful observer cannot fail to notice a growing laxity of moral and religious principle which history has shown to be dangerous in the extreme. "Streams of depravity which heretofore have crept in pollution and shame along the hedges, or through ditches by the wayside, are sluggishly pouring their fetid tribute into one broad river." Vice which used to hide its face if not for shame, at least for fear of public denunciation and punishment, now not only exposes its blotched and ulcerated countenance in the light of day, but boldly proclaims itself the highest form of virtue. The ancient foundations of society—the safeguards which human and Divine law have established for our protection—are undermined; and many good people are helplessly looking on, while they exclaim with the ancient man of God, "If the foundations be destroyed what shall the righteous do?" Take, for instance, the single subject of marriage—the institution on which above all others all genuine social happiness depends—from which so many blessings flow to the whole community, that it might be well supposed that the world would be unanimous for the maintenance of those safeguards which the accumulated wisdom of ages has thrown around it. We thank God to be able to say that there are few regions in which the institution of marriage is so generally respected as in our country; but even here we cannot fail to observe the influence of the spirit of the age—which would fain degrade the family by regarding it as based on a civil contract that ought to be dissolved as soon as it fails to be satisfactory to both the contracting parties.

We do not speak as an alarmist; nor do we raise the cry of warning because we wish to flee beyond the reach of

peril, but, in order that every Christian may take the armor of light and love and go forth prepared to do his duty, ready to stand in the evil day and "having done all to stand."

It seems as if many people had forgotten that marriage is a Divine institution. The time of its solemnization is in their opinion a very appropriate season for rejoicing, but not of prayer—it is to them a mere civil arrangement from which it is well that the religious element should be as much as possible eliminated. They feel the appropriateness, at least, of religion in seasons of mourning, but they do not care to invite Christ to their weddings. Hence there are many people in cities sure to send for a minister when there is a death in the family, but when there is a wedding they call in a civil magistrate to perform the ceremony.

In opposition to such irreligious views we make bold to say that marriage is in the highest sense a religious act. God is its author. It is not a mere human device for the protection of society, not a mere means for the prevention of crime, as some have boldly asserted, but it was instituted by God Himself in Paradise before sin had come into the world, in order that it might aid man in reaching the true object of his creation. We read that God Himself said, "It is not good that man should be alone, I will make him a help-meet for him." That "He made woman and brought her to the man," and that Adam's first exclamation on receiving her was, "This is now bone of my bone, and flesh of my flesh; she shall be called *woman* because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."

Not to speak of innumerable instances when this institution was fully recognized, not only by patriarchs and prophets but by all the nations of antiquity, it is enough for us to remember that our blessed Savior expressly renewed it, adding the unmistakable declaration: "What God hath joined together, let not man put asunder."

As we thus insist on the Divine origin of marriage some one might possibly inquire, Do you then believe marriage



to be a *sacrament* as it is held to be by the Roman Catholic Church? Our answer must necessarily depend upon the meaning we attach to the word sacrament. The word sacrament, as is well known, does not appear in the Scriptures, though the thing designated thereby may be found on almost every page. Originally the word sacrament means a *holy thing*, and if this had been the only sense applied to the word there would be no hesitation among Christians in calling marriage a sacrament, or in other words a *holy thing*. But in the proper historical sense of the word marriage is not a sacrament. It is not primarily a sign and seal—a means whereby God grants grace to the believer which unites him to his Savior and aids him to attain eternal salvation. If it were in this sense a sacrament it would be obligatory upon all believers: and the Roman Catholic Church to be consistent should not only not forbid its priests to marry, but ought, like the Greek Church, to insist that they should all be married men before they venture to serve at the altar.

While, therefore, we do not regard marriage as a sacrament, we would be still further from calling it a mere civil contract. It is a contract, of course, and one which the state is bound to defend and sustain—but it is infinitely more. It is a state which God recognizes in Heaven, and which He visits with His blessing, whenever it is undertaken with humble reliance on His favor. Whenever Jesus is invited to a wedding, as He was at Cana, He is sure to come and bless the feast.

St. Paul in his epistle to the Ephesians, speaks of the wonderful effects of the grace of God as manifested in Christian marriage. He calls it a great mystery—a mystery which can only be compared with the relation which subsists between Christ and His church. Well may he confess his inability to express in the language of every-day life the nature of that power which joins two individuals in a higher unity—a relation which is higher even than that which subsists between parent and child, inducing a man to leave father and mother and cleave unto his wife. A union in which two souls labor together for their united welfare—from whose

family altar a single prayer is constantly rising up to the throne of grace—a prayer which requires but a single answer as the two are one in the sight of the Almighty.

Such a union will necessarily be productive of the most sincere and unwavering affection. As the years roll on the pair will become indeed

“Two souls with but a single thought,  
Two hearts that beat in one.”

When two Christians are thus joined together, an unhappy marriage is almost an impossibility, for as the apostle expresses it, “No man ever yet hated his own flesh, but nourisheth and cherisheth it as the Lord the church.” We talk about the importance of similarity of tastes and tempers in the married state, and no doubt these things are not to be undervalued, but surely there can be no higher unity of temperament than that which is produced by a common faith and a common religious aim.

Of course a union such as the one we have attempted to describe is indissoluble. “What God has joined together let not man put asunder.” As long as faithfulness to the marriage vow continues there will not be even a desire for a separation, no matter through what afflictions they may be called to pass; for, are they not one body? This body may indeed have its occasional rheumatic aches and twinges, but the organic life that unites it will surmount them all, and bring a higher degree of peace and happiness.

We once knew a good, earnest Christian man whose wife was for many years a helpless invalid, afflicted beyond measure, and sometimes, on account of the influence of a diseased body, or a mind not over strong, fretful in the extreme.

Once his most intimate friend ventured to ask him in strictest confidence whether he found it possible to continue loving his wife under such unfavorable circumstances. How can I help loving her? was the reply. I have always felt that we are one, and it would be even more foolish and wicked to cease loving her than it would be to hate a diseased limb or member of my own body. “No one ever yet hated his own flesh, but nourisheth and cherisheth it as the Lord the church.”

Was it not a noble reply? Such an



answer as every Christian should at all times be ready to give.

Whenever we hear of an application for a divorce we think, "Poor creatures! You never knew what genuine Christian marriage is. Yours has been, in all probability that fearful state which the apostle describes as an unequal yoking together. Had you been really united by the faith of Christ no desire for separation would ever have entered into your hearts."

The looseness and indiscrimination with which divorces are in some localities sought and granted is in our opinion one of the most ominous signs of the times. We are not ignorant of the fact that in some of the western states especially, lawyers advertise that divorces can be procured without publicity, and at very cheap rates, and that wicked people often go thither and reside there a short time in order to secure a divorce. Never will we acknowledge that any body of men can by their vote annul an ordinance of God. In the sight of God such votes go for nothing. Like a pardon granted to a criminal, they may remove the civil penalty but they can never wipe away the guilt.

According to the law of God there is but one case in which it is lawful to dissolve the marriage bond, and even the act of granting the divorce is but the public recognition of what has already been decreed by the unerring judgment of the Almighty. Would that the fearful crime which God denounces in the seventh commandment had become obsolete, so that Christians might refrain from mentioning so horrible a transgression. The inhabitants of the island of Chios were heathen; but it was their boast, that in three hundred years not one of them had proved unfaithful to the marriage vow. Where is the modern city or community that is able to indulge in such an honorable boast? There is we fear a most astonishing degree of ignorance in unexpected quarters concerning the nature and obligations of marriage, and a consequent disposition to pass over lightly the most heinous and shocking violations of the Divine commandment. We must not forget that if conjugal unfaithfulness is so horrible a crime that the God of love could declare him who commits it

worthy of death—if, as God tells us, He will reserve those who commit these things to His own special judgment, every Christian church and every Christian community should be outspoken in its detestation of every violation of the most sacred of human obligations.

A distinguished Christian orator has said: "A true marriage is the union not of *two* persons only, but of *three*, and the third person is Jesus Christ." Invite Him to your weddings, and bid Him accompany you at the home-bringing. Prepare Him a dwelling-place in your house and your heart, and He will grant you every blessing. Though your food should be but a crust, He will make it taste like celestial manna—Though your drink be but water from the rill—He will change it into the wine of His everlasting kingdom.

#### KATE R-PILLAR'S AUTOBIOGRAPHY.

I am a member of a very large family; so large indeed is my kith, and kin, that no man may count them. My mother's patronymic was Ovum. My father's original name was Pilus. Being of Roman derivation, it had ever been so written during our pure Creole or Knickerbocker era, by my ancestry. Having become mixed with foreign elements, our Americanized surname is called Pillar.

My parents were very anxious to relate, in order to impress on my young mind, the singular Characteristics of the entire *Pillar-Freundschaft*. The most remarkable of which are the marvellous Transfigurations through which our blood is destined to pass, in order to reach its final maturity. It is solely on account of these, that I bring myself to write my biography, at all. I hold indeed that no one ought to write his personal or family history, except as he has something different from the common hope, or common disgrace, of creature-life to bring. Otherwise, silence is the most eloquent voice.

The primal stage of our existence is very simple and lowly, verily, and precludes every reason against cherishing any feeling of aristocracy. Our form is round, like a globe or ball. Yet in this circular environment are



folded together all the organs and members which, we need all along the line of our subsequent development or "evolution," as we now are taught to say. This fact is not known to ourselves, though; nor are our neighbors aware of it, either. And as long as we live in our primitive order of existence, we are known as Ovums, after our mother's name. We are hermits too, during this period. Our habitation is aloft, among the branches of trees and shrubs. Our houses are of pure silk, of our own, home-made contrivance. There, amid the sunshine and breezes, we are happy, provided our enemies leave us to ourselves. We are not wanting in foes, however. The bitterest enemies we have are the Aves and the Homos. It is not clearly known, why these races are so deadly set against us. We are of a peaceable nature, and bear no ill-will or malice toward our fellow-creatures. Indeed, we even do good to those races who hate us most. Many a time have we afforded food for the Aves race, during a famine period, offering of our own flesh and blood, that their hunger might be stilled. And to the Homo household, we furnish silk of the best manufacturing, that they may clothe themselves in costly dresses and robes. We claim, that we have a reason for much better treatment, at the hand of these races especially. Yet, I do not believe that the Aves or the Homos will ever enter into a "Truce of God" with us, notwithstanding all. The history of our persecutions and sufferings can never be fully written out, since it would make a book so large that the world could not contain it. We are compelled, accordingly, to endure such hardships, at the hands of these pillagers, and console ourselves with the reflection, that the humble and lowly must suffer the scorn and plunder of the high and the haughty.

Those of our family, who are brave and fortunate enough to escape a premature death, undergo a remarkable change after a short season of humiliation and trial. Our primitive color, which is white, is turned into a bright golden hue. On this account we change our name too, at this stage of our being, and delight to call ourselves

"Aurelias." Our sworn enemies scornfully stigmatize us as "Grubs." The better informed, however, name us "Larvæ." And the fully educated and tony ones are used to call us "Chrysales." But our favorite name among our own household is "Aurelias"—the *Golden*.

We are very well content in our advanced plane of life again. We live in a happy, dream-like state, as it were; we are not able to say, whether we are in the body, or out of the body, indeed. We neither eat, nor drink, now; but sleep and sleep. And, like other species of creatures, we grow in our sleep. Our form changes from the round, into a short, thick, dwarf-like one. Our skin becomes smooth, and envelops itself in a soft down, very much as it is with the face of a youth, ere he first uses the razor. If we are a second time lucky enough to escape the torture and plunders of our destroyers, the cruel Aves and still more cruel Homos, after a like brief stay in this semi-alive stage, we rouse ourselves, as it were; multiply our stock of hair; become equipped with several pairs of feet; and, for the first time in our life, move about. And now it is, that we make up for our former season of abstinence and fasting. A voracious hunger seizes on us. As we formerly slept and slept, so we now eat and eat. It is nothing for a tribe of us to strip a tree in one or two days of every leaf, and every scrap of leaf. Neither is one tree sufficient for us; we ask and go for another, and another. We descend to shrubs, and to garden vegetables, even. It may be, that this is one cause of the hatred which the Aves and the Homos bear us. But we cannot help ourselves. We must eat and eat. Come what may, that we cannot avoid. And since we furnish the Aves and the Homos with food and raiment, we think they ought not to begrudge us those leaves which are destined to drop away in the fall of the year, anyhow. However I dare not show my face, ere men, women, and children cry out:—"There is Kate R-Pillar again! Let's burn her out of house and home. Let's knock her into a jelly!"

It is indeed a wonder that a single member of our race has ever been for-



fortunate enough to survive any further, or even so far! Was ever the lot and fate of any tribe as sad as ours? And yet there has ever been a legend in our line, from time immemorable, that those who are not fatally molested, and succeed in bridging over this, our third season of existence, and live out all our allotted days, shall be transfigured once more, into a still higher and perfectly noble state. It is this in-born faith in the Pillar Tribe, that enables us to brave and endure the trials that beset our pathway, and not to faint or despair. The hope that animates us, of what lies beyond, it is that sustains them. We are taught by our elders, that after much tribulation comes a reward. Just before this new departure for the final plane of our existence, a singular apathy overcomes us, so that we care no longer for food or drink; nor for our associates or enjoyment. We are once more driven away from light, into some grave-like crevice; fall to spinning our own shroud, indeed. Then, from a kind of peaceful sleep, it is taught, they some summer morn, rise and leave tomb and shroud empty. Of course, I have not experienced that happy transfiguration as yet, and cannot speak of it as I can of what I did pass over. But it is firmly held by all the noble Pillars, that many of our fathers, mothers, brothers, and sisters, have actually passed through this glorious change, and are now safe beyond in a Fairy-land. The legend teaches, that our finally transfigured Pillars, become winged, almost as Cherubims and Seraphims, having two pairs of these; that the bright and variegated hues, with which they are adorned, really outrival the colors of the rainbow, and the most beautiful flowers; that they wear a pollen-dust, after the order of the cloud-stuff; that our life element is destined to be far higher up, indeed; that the balmy air is our home; that our food and drink are light, sunshine, honey and dew; and that we need no longer crawl about the clods of earth, but fly, somewhat like angels never suffering any more. The most remarkable thing concerning this deep-rooted faith with the Pillar-house is, that it survives from one generation to another, on and on, though none,

have returned to attest the truth of their family tradition. It is often said and wished among our tribe, that if but one might actually come back, to verify our faith, it would then be so much more easy to endorse it all. And for this, that no one of the supposed perfected Pillars has returned, there are some infidels among us. And I too, have often wished for such a visit from our prospective Fairy-land! It was once my determination not to credit any such belief, until some such visitor would come to convince me of its reality. But, one Sunday I went to Meeting, as the universal habit of all the worthy Pillars, is, down by a meadow-grove, by a stream of running water. While at worship, the minister said something about this matter, which seemed to me quite reasonable. It was this, so far as I can remember (for it was a very warm day, and the Pillars have a weakness common to many tribes—they become drowsy in church):—"That although our perfected and finally redeemed brethren, sisters, fathers, mothers, and friends, were close about us, and in communion with us, we could not still realize their presence, on account of our not having the proper organs of discerning such ennobled creatures." He further said, that "were they even to speak to us, we could not understand their speech at all, as their tongues were glorified, as well as their entire being, and that the language uttered by them required an ear corresponding to the same." I thought such a doctrine very plausible and easy to endorse, and so went out of that meeting with the resolution, that I would walk by faith, as all the respectable members of the Pillars do. It has a most ennobling effect on the believing Pillars, I notice. All such are ever trying to keep aloof from marshy, and unclean localities. Nor do they eat or drink any kind of food or water, but seek for the clean and pure. They are taught, that by cultivating purity in spirit and life, they are all the more prepared to make that change into that higher and purer state. I too, therefore, walk by the Faith of the Pillars, in constant expectation of my glorification.

KATE R-PILLAR.

Meadow-Lawn, May 10, 1885.



## AN ADVENTURE IN RUSSIA.

I was staying at my uncle's chateau with my sister Anina, when one night tidings came that my father was dangerously ill. We resolved to start at once. It had been snowing hard all day, but the moon was rising in a clear sky, and the night promised to be beautiful. Our guide, old Roscoe, was a crack sportsman, and the best driver of our place, so that we saw no reason for waiting for daylight. We wrapped ourselves up in our warm furs, and, laying in a supply of wood, we turned our sleigh toward the vast forest which stretched between us and home.

As our runners glided beneath the trees night was upon us; but the moon poured down through the lattice of leafless branches, making our pathway clear. But our progress was slow, as the snow had drifted against the trunks, making a rough road.

Anina kept silence, and we moved along undisturbed till, with a fierce snort, the horses made a frantic dash ahead, and broke into a wild gallop. They were my own horses, and I was sure that no vague terror influenced them. Every now and then they would timidly turn their heads, as if to see the enemy behind.

Old Roscoe began to look uneasy, and his glance was often directed to the track of our runners, and I saw that he was straining his ears to catch some sound. All at once he gave full rein to the horses.

"What's up, Roscoe?" I whispered.

He closed his lips firmly, and, listening a few moments more, whispered back:

"My boy, I believe the wolves are after us. In this season they gather in packs, and hunger emboldens them. It is all up with us if the horses do not outrun them."

I have faced death in a thousand fearful forms; but the cannon's roar never blanched my cheeks as these words did. In a few moments the horrid creatures would be upon my dear sister. I had my hunting-knife and revolver, but of what avail? While I was getting these ready for use Roscoe shrieked:

"There they are! See the black specks, a full hundred of them."

Then I discerned a black mass nearing us with fearful rapidity, while the fierce yells, clearer and clearer, chilled me with terror. Anina, lost in thought, seemed unconscious of it all. I could not leave her in ignorance of the danger that threatened us, for the leaders of the pack were already within gunshot. I aimed at them, and at the same time called:

"Wake up, Anina."

She started up as from a deep sleep, with a question on her lips, but realizing at once our position, she hid her face in her hands, and crouched down. At that moment I fired, and the largest wolf, the leader, fell; and Anina's maid, awakened by the report, and supposing that we were in the hands of robbers, began to scream.

"Oh, it is only wolves," said Roscoe. "They do not seem to mind your shots, but at least there is one less."

The horses were tearing along while the wolves were snarling and fighting over the carcass of their fallen leader.

"That won't stop them long," murmured Roscoe. "They will soon be in full yell after us, and our horses are giving out."

Anina had recovered her courage. She told her maid that they must be resigned to God's will, and, clasping her hands, began to pray. This gave me fresh strength. I loaded again, and watched the approaching wolves. As the horses' speed relaxed, one came bounding on. I thought that killing one at a time would give us time to get out of the woods; but it was not to be. This time they kept on in full force.

"This will never do," said Roscoe. "Our horses will fall, and then our fate is settled."

They were, in fact, giving out. I trembled, not for my own life, but for my sister's. Wolves fell under my steady aim, but my ammunition was giving out, and I would have to trust to my knife. Roscoe saw this.

"There's an old hut not far off," said he. "If we can reach that ahead of them there is some hope. Give your pistol to your sister," he whispered, "to kill herself if they reach her. It will be an easier death."

I looked at her, praying like a saint in an ecstasy. Then the wolves crowded



alongside. I drove my knife into the throat of one that sprang at the sleigh as poor Anina fainted.

"Spare your powder," cried Roscoe, "and use your knife. There is the hut, and if we keep the fiends at bay for five minutes, we are safe."

Sticking my pistol into my belt, I stood with my knife ready, while Roscoe put the horses to their utmost.

Anina's prayers were heard. The wolves fell back and we dashed up in front of the hut. Anina sprang out and darted into the doorway; Roscoe followed with the fainting maid; I followed; but, throwing the girl down, Roscoe rushed out. I shouted to him to come back, but taking his heavy whip, he lashed the horses without mercy. Away they went like the wind. Roscoe darted back, but two fierce wolves were on him. The pistol laid them low as he sprang in, and I closed the door with a heavy oaken bar. Then followed a night of terror. While some followed the sleigh, the rest of the wolves assailed the hut, bounding against the door and the weak sides, climbing on the low roof. Fortunately, there was firewood within, and we soon had a fire roaring up the chimney. It not only saved us from freezing to death, but kept the wolves off.

Suddenly we heard a cry as if of a human being.

"They have overtaken the horses," said Roscoe, "and we must now face them all."

The whole place then seemed to swarm with them, and at last one rolled down the open chimney, to fall under our knives. All night long this lasted. Just at daybreak we saw the roof give as if the whole pack were on it, and we prepared for the worst, when, with a sudden scamper, all bounded off, and we heard nothing but their footfalls on the snow, growing fainter and fainter.

We looked at each other, too awed to speak. A dead silence followed. Then, without, we heard the barking of dogs, the tramp of horses' feet. As they approached we flung open the door and rushed out to greet a party of hunters, headed by Count Leo, my sister's betrothed. While he clasped her to his heart, his companions, after a few hurried words, pursued the pack, and we

did not see them till they had done fearful execution on our foes.

Leo had heard that we had been summoned, and, knowing that the wolves were out, gathered a party and had set out to meet us, fortunately not a moment too late.

### *THE ENERGY THAT SUCCEEDS.*

The energy that wins success begins to develop very early in life. The characteristics of the boy will commonly prove those of the man, and the best characteristics of young life should be encouraged and educated in the wisest possible manner. The following story strongly illustrates this truth:

About thirty years ago, said Judge P——, I stepped into a book-store in Cincinnati in search of some books that I wanted. While there, a little ragged boy of twelve years of age came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the door, but closed it again and came back.

"I've got sixty-one cents," said he.

"Could you let me have a geography, and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked at me with a very poor attempt to smile, and left the store. I followed and overtook him.

"And what now?" I asked.

"Try another place, sir?"

"Shall I go, too, and see how you succeed?"

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.



"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay me the remainder of the money when you can; or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the other, only not new?"

"Yes, just like the new one?"

"It will do just as well, then, and I will have eleven cents left towards buying some other books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea.

The captain, who had been below with his chart, now came up. He saw how matters stood, and with a voice that I distinctly heard above the roar of the tempest, ordered every man to his post.

"I will land you safe at the dock in Liverpool," said he, "if you will be men!"

He did land us safely; but the vessel sank moored at the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down the

gang-plank. As I passed, he grasped my hand and said:

"Judge P——, do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard of his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir: William Haverly."

"I am he," he said. "God bless you!"

"And God bless noble Captain Haverly!"—*Baptist Weekly*.

### A MONKEY'S TRICK.

In the south of France there lives a man of wealth, whose residence has around it very tall trees. The cook has a monkey, a pert fellow, who knows ever so many tricks. The monkey often helps the cook to pluck the feathers from fowls. One day the cook gave the animal two partridges to pluck, and the monkey, seating himself at an open window, went to work.

He had picked the feathers from one of the partridges, and placed it on the outer ledge of a window with a satisfied grunt, when lo! all at once a hawk flew down from one of the tall trees near by and bore off the plucked bird. Master monkey was angry. He shook his fist at the hawk, which took his seat on a limb not far off, and began to eat the bird with great relish.

The owner of the residence saw the sport, for he was sitting in a grape-arbor, and crept up to watch the end of it. The monkey plucked the other partridge, laid it on the ledge in the same place, and hid behind the window screen. When the hawk flew down after the partridge, out reached the monkey and caught the thief. In a moment the hawk's neck was wrung, and the monkey soon had the hawk plucked. Taking the two birds to the cook, the monkey handed them to him, as if to say, "Here are your two partridges, master." The cook thought one of the birds looked queer, but served them on the table. The owner of the house shook his head when he saw the dish, and, telling the cook of the trick, laughed heartily.—*Selected*.



### THE EARTHQUAKE.

Half a dozen theories have been advanced to account for earthquakes. Every good encyclopælia contains them. Serious difficulties confront all, except one. That one is, that some earthquakes are certainly caused by the opening of crevices in the rocks into which the sea flows, until it reaches the internal fires at the bottom of the crevice, when the water is suddenly converted into steam which expands or explodes with tremendous force. Of course such a phenomenon becomes worse until it has run its length. The first explosions of the steam make the crevice larger and a larger inflow of water follows, a larger volume of steam and still more mighty expansions and explosions. The great eruption and earthquake at Krakatoa last year at about this time was caused by the opening of a crack in the mountain which let the sea in upon the fires of the volcano. Steam highly heated produces enormous amounts of electricity, and this also plays an important part in eruptions and earthquakes. But beyond this one cause, nothing is certainly known about the origin of earthquakes.

What causes the crevices? The only answer is that the strata of the crust of the earth frequently move, sometimes seemingly from shrinkage, sometimes from pressure from above or below. But the real reasons for the movement are usually concealed and unknown. The strata do change their positions and the change is sometimes attended with an earthquake.

An internal movement and explosion, perhaps some miles below the surface, will be felt over a wide area. The sound and the motion of the rocks and strata radiates from a centre. So last Sunday the rumbling sound and movement did not travel from Maine to Maryland, but moved from some region down in the crust of the earth out to those States. The sound, though it seemed to be, was not really directly under us,—it came from some centre down below that may have been 200 miles to the north or east or west or south of where we were. So a shock will be felt almost instantaneously at points remote from each other. Indeed,

the difference of time at which it is felt is due very much to the character of the rocks underlying a locality and to the dip or position of the strata. So last Sunday the shock was much more severe on one side of the Hudson river than on the other, and differed in places quite near each other, because the rocks under these locations differed.

But, after all, an earthquake is a very mysterious occurrence and is terrifying. It is said pretty positively that at this latitude severe and destructive earthquakes are not likely to occur. Perhaps not. We hope not, but it seems to us that not enough is known of these catastrophes to warrant such an assertion.—*Christian Intelligencer*.

### POLITENESS.

The rules of etiquette are not always arbitrary decrees, but have their foundation, like true politeness, in Christian principle. Consideration for the feelings of others is the mainspring of the machinery of society. There is certainly nothing which adds more grace to character than these *bien-seances* of politeness. The deference to age, the courtesy to women, the respect to equals and inferiors, the little thoughtful acts that put one at his ease, the deferential listening while another speaks, the patience with the loud and wearisome talker, and a hundred other courtesies, done simply and without ostentation, naturally flow from the source of social happiness,—an unselfish spirit.

To give some examples: Do not press forward to select for yourself the best place at a public entertainment, nor proclaim with corrugated brow and loud whisper your disapprobation of a more successful pusher. At table, do not express your dislike of food nor imperil your reputation by pretending to be fond of every dish. Eat quietly a little and criticise not, as that pretty baby creature did whom Wilson had invited to dinner. She was helped to something that she evidently did not like, but she picked up her fork and separated a morsel and put it in her mouth. The hostess soon discovered that the little lady did not enjoy the



food, so she had the plate changed and something else substituted. Not a word was spoken referring to the effort. The training of the little woman by her lady mother had begun early.

Always answer a note or acknowledge a courteous act immediately on reception. It would be rudeness for you to be silent if one addressed you by speech; it is just as rude not to reply to a note or invitation, or on receiving a favor or a present. And never omit after a visit of any length to advise your entertainers of your safe arrival at your destination, and convey your thanks for their hospitality.

We recall an instance in which a person was misjudged for years, because she had neglected to acknowledge the receipt of a present. A beloved old lady, who was herself a model of good breeding, taking a fancy to a young girl who was almost a stranger to her, had sent as a small remembrance a wedding present of a prayer-book. The old lady never received one word of acknowledgment, and put down the neglect to her usual horror—"Young America!" I often heard her say, "That girl did not care a straw for the book I sent her!" Years after the dear old lady had left us forever I became intimate at the house of the young girl, now a mother of a family, and on her book-rack, hunting for a volume, I came across this prayer-book, worn with constant use. "Do you know that book?" asked she. "I think more of it than any other. Dear Mrs. ——— gave it to me, and I was so touched by her remembrance of me. So lovely in her. I have used it ever since for my own private prayers!" A few words of acknowledgment, with her warm thanks, would have pleased the giver and saved the recipient from many years of false judgment.

Sometimes we are impolite from thoughtlessness, oftener from bashfulness; but if our courtesy is based on the broad Christian Golden Rule, we shall never forget and we shall conquer our timidity by the stronger principle of duty.—*Christian Intelligencer*.

Grace makes a man honest to himself, his neighbor and his God.

### A FORTUNE MADE BY A WOODEN HAT.

Many persons upon whom fortune does not smile, or who wish to be rich very quickly, think that nowadays it is not possible for a simple man to get to the top of the tree, because all occupations are so overstocked, and there are already too many people in the world.

That this opinion is a false one, and that the right man can always do something for himself, if he has the real stuff in him and perseveres, the following true story proves:

In the year 1826 a poor journeyman turner named Muhle, in worn-out shoes, through which his bare toes projected, with a knapsack on his weary back, arrived at a little village not far from Colmar, in Alsace. In this village was an engine-factory, in which our workman had come to look for employment. But the poor fellow's ragged, miserable appearance did not tell in his favor, and the master of the factory at once sent him about his business.

Our journeyman turned away, and sadly and despondently went out at the door; but he had scarcely placed his hat on his head, when from the office within he heard the voice of the master of the factory calling him back. He returned to the factory, and the proprietor asked him: "What in the name of wonder is that kind of hat which you wear?"

"It is my own, and turned out of wood."

"What! A wooden hat! I must examine it a little closer. Where did you buy it?"

"I did not buy it; I made it myself."

"Indeed! How and where, then?"

"On the turning-lathe."

"But your hat is oval, and on the turning-lathe things are made round. Some one else must have done that for you; you could not have made that hat?"

"Yes, it is as I say," replied the poor journeyman. "I turned the hat myself."

"And how have you made it? You must be a wonderfully clever fellow to make an oval hat on a turning-lathe."

"I moved the central point, and then turned as it suited me. As I have to



walk long distances, and cannot afford to buy an umbrella, I made a hat which would serve me instead."

The manufacturer was struck, for he saw that poor Muhle had by himself discovered a difficult problem in the art of turning, which in the mechanics of the present day has become of such importance. He recognized the immense value of the discovery, and at once took the poor fellow into his employ. He soon found out that Muhle was not only a very clever workman and turner, but a real genius, too, who only required further instruction and guidance. And so it turned out. Muhle entered the business; in due time he became a partner, and after the manufacturer's death he was sole proprietor. At his death he left a fortune of millions. His wooden hat had been the first cause, and his clever head the cause of his success.

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#### GOOD WORK OR NONE.

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It is a rule that a workman must follow his employer's orders; but no one has a right to make him do work discreditable to himself. Judge M——, a well-known jurist, living near Cincinnati, loved to tell this anecdote of a young man, who understood the risk of doing a shabby job, even when directed to. He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards; use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge then went to dinner, and, coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned, the boards were all planed and numbered, ready for nailing.

"I told you, this fence was to be covered with vines," he said, angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished, there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why do you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." And he took it, and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master-builders; but the face of one caught his eye. "It was my man of the fence," he said; "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author or artist, whose work is most sincerely and thoroughly done.—*Living Age*.

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#### TELEPHONE JACK.

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Jack is a coach-dog who found his master by telephone. Some way Jack got lost and fortunately was found by one of his master's friends, who went to his office and asked by telephone if the man had lost his dog. "Yes, where is he?" was the reply. "He is here. Suppose you call him through the telephone." The dog's ear was placed over the ear-piece and his master said, "Jack, Jack; how are you, Jack?" Jack instantly recognized his voice and began to yelp. He licked the telephone fondly, seeming to think that his master was inside the machine.

At the other end of the line the gentleman recognized the familiar bark, and shortly afterward reached his friend's office to claim his property.



## OUR CABINET.

### SUNDAY EXCURSIONS.

It is pleasant occasionally to attend a well-conducted excursion. Apart from the economy, which it renders possible, there is pleasure in traveling in the society of people whom we know and respect. Of late years it has, however, become common in some localities to hold excursions on the Lord's Day, and these have proved a miserable nuisance. Along the whole line of travel the sanctity of the day is profaned, and in most instances the whole excursion becomes a piece of unmitigated rowdyism.

It might be supposed that, on account of the smaller number of trains or other means of conveyance, travel on Sundays would be especially safe, but the facts have proved the reverse. The most appalling calamities have, in many instances, befallen Sunday excursionists. One of the most dreadful of these was the recent Lake Minnetonka disaster, by which two of the most prominent families of Minneapolis were hurled into eternity. Every reader, we feel sure, can remember a number of similar occurrences. Beware, then, of taking part in these scenes of profanation. The commandment of the Lord still holds good—"Ye shall keep my Sabbaths and reverence my sanctuaries—I am the Lord!"

### DON'T WORRY!

When the late General Grant was President of the United States, there were some people who affected to believe that he designed to make himself a permanent ruler. The illustrated satirical papers, which are always ready to make fun of prominent men, represented him in the most ridiculous positions. A favorite caricature represented the President in the rôle of Julius Cæsar receiving the homage of the Senate. Of course

Grant as Cæsar was made to appear ridiculous, not to say contemptible.

It so happened that during a summer vacation the writer was one day delayed for an hour, at a little country station in New Jersey. General and Mrs. Grant, who were traveling the same way, had also failed to make the connection. Their features were not as familiar to the public then as they are at present, and they were not generally recognized. To pass the time Mrs. Grant brought out of a satchel an illustrated paper. Upon opening the paper it was found to contain a peculiarly atrocious caricature: "Bacchus as Cæsar." Surely, we thought, the President will be greatly displeased, and we shall have an opportunity of seeing the man in a ferment. Instead of this, both the General and Mrs. Grant appeared to be highly amused, and laughed heartily as they examined the details of the picture.

Was it not the best way of regarding it? It is said that a great man, some years ago, died of humiliation and grief when he saw how mercilessly he was caricatured in the papers. Would it not have been far better to smile than to weep?

There is a plague which kills more people than cholera does, and its name is "Worry." Every hour which you spend in fearful anticipation or vain repining, takes away more of your life-force than a whole day of honest labor. "A merry heart doeth good like medicine."

### THE USE OF CULTURE.

"It's a good thing," said the 'squire, talking over the proposal with his wife, "to get used to the ways of the world airly. It comes awkward to a man, after he gets grown up an' has reached the top of the ladder the Lord has set before him to climb, to be brought in company with those that



were born somewhere about the top rungs. It must take a deal of trouble to get used to servants and forms and ceremonies then. But they're the very things a man's got to know—and not only know, but be used to, if he's going to get on in the world."

"Marty is a well-behaved boy," said the mother, half-resenting the idea that any training could be better than that of Paradise Bay.

"Of course, he is, mother, and he's got good stuff in him, too. But he's like my Sunday boots. There ain't no better made boots in Albany than them; good stock and good work, every stitch on't. And they're all right for church here an' Skendoah meetin'-house, too. But you just ought to have seen them boots when I went into the governor's house to present that petition we sent up 'bout the bank. I thought they were just the meanest, awkwardest, cheapest-looking things a man ever wore. I'd had 'em blackened at the hotel; but they wa'n't used to it, you see, an' it didn't take well. They squeaked an' hollered; stuck out at the side an' up at the toes, an' were run over at the heel, till I thought every one in the room mus' be lookin' at them; an' when I sat down, I hustled 'em under my chair jest as far as I could get 'em. But there was the governor, jest as homely a man as ever looked over a stump fence, with feet as much as three sizes bigger 'n mine; great, long, flat mud-splashers, the biggest I ever saw, except Henry Clay's—I never shall forget his. As I say, the governor sat there among all them great ladies and gentlemen with jest the commonest kind of boots, not more 'n half blacked, and a patch on the toe of one on 'em; but I tell you, Martha, they looked as if they'd just grown there. They were used to it, you see—used to it. That makes the difference, Martha, whether its with men or boots."—*Our Continent.*

### A PIGEON'S LOVE.

A writer in the *Scottish Naturalist* tells a story of a pigeon, which illustrates the truth of the saying that God

tempers the wind to the shorn lamb, and the higher power of instinct prompted by parental love. Two pigeons had built their nest in the top story of the dove-cote, and had hatched their young, which came out of the egg about the middle of March, 1876. On the 16th day of March a very severe storm of snow and snowdrift set in at dusk. It must be noticed that the door of the dove-cote looked to the northwest, from whence the storm was coming; so that the snow blew right into the portal where the young pigeons were lying, only a few days old.

The storm was very severe, so much so that it was thought to be the hardest that had happened for many years, and the young brood would have no doubt perished but for the happy expedient that the father of the young pigeons adopted. He stood in the doorway, with his tail spread out to the storm and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring, and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this the young must have died.

THE GOOD OBSERVER.—It is related of Agassiz, that once upon a time he had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor; and finding himself in a quandary as to which one he should choose, the happy thought occurred to him of subjecting three of the more promising students, in turn, to the simple test of describing the view from his laboratory window, which overlooked the side-yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mould or fungus on the bricks, and evidences of "bluing" in the water, besides other details. Of course, the one that kept his eyes open and saw the most was given the coveted position. It is a very valuable habit to become a careful and attentive observer of things around us.



## SUNDAY-SCHOOL DEPARTMENT.

### FARMERS' BOYS.

The grandest product of the farm is the boys and girls. In every avenue of life where thrift, capacity and energy are required, the man who pushes to the front is the son of a farmer. He has the intelligence. There is a sort of broad common sense running through his acts. He has a constitution that can endure labors. It is a notable fact that in the colleges of our country the best students are boys from the farm. In the workshop, in the halls of legislation, at the bar, in the forum, in the pulpit, ninety-nine hundredths of the men who stand upon the summit were once boys on the farm. They went barefooted, wore patched clothes, and worked for their bread. Almost one-half of the people in this country reside in town. Where are the town boys in the race of life? Fooling, curling their hair, polishing their boots, while the rough country boy is plunging barefooted along the road to fame. With a book under one arm, and a few extra clothes in his hand, he passes the elegant home of a town boy, and he looks in on ease and luxury almost for the first time. He may be called a tramp, and be refused a crust of bread; one day he will return and buy the mortgage-covered house. Where did that boy get his noble purpose and unfaltering courage? They were born to him on the farm; they were woven into his fiber by early years of toil; the warp and woof of his life were threads of gold.—*Sanger's Journal*.

### FIVE KINDS OF PENNIES.

A boy who had a pocket full of coppers dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as *tin*?

Another boy put in a penny and looked around to see if anybody was praising him. His was the *brass* penny;

not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an *iron* penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his penny into the box he shed a tear, and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant and so miserable." That was a *silver* penny, the gift of a heart full of pity.

But there was one scholar gave his, saying, "For Thy sake, Lord Jesus. Oh that the heathen may hear of Thee, the Saviour of mankind!" That was a *golden* penny, because it was the gift of faith and love.—*Exchange*.

### MY LOT IN LIFE.

I find myself where I am, and as I am. My duty is submission. My privilege is enjoyment. Because I am sick or disabled I need not be useless or unhappy. I accept my situation as of Divine appointment, and I will try to be contented in it. Lamenting over the past will do no good.—I can not recall or change it. Complaining of the present will not mend it. It may make myself and others wretched. Anxiety about the future will not of itself make it any brighter.

My Heavenly Father has permitted things to be with me just as they are. But He knows what is best. I know he loves me. I will therefore leave all with Him. No rebellion shall be cherished in my heart, and no murmur shall escape my lips. My Saviour has promised that His grace shall be sufficient for me. He will never leave me, but be a present help in my time of need. Trusting in Him, and committing all to my Father's loving care, I will do what I can. I will make the place where my lot is cast as bright and cheerful as possible, and work and wait with patience till I am permitted to go to my Heavenly home.



### FOR A RAINY DAY.

In California the woodpecker stores acorns away although he never eats them. He bores several holes, differing slightly in size, at the fall of the year, invariably in a pine-tree. Then he finds an acorn, which he adjusts to one of the holes prepared for its reception. But he does not eat the acorn, for as a rule, he is not much of a vegetarian. His object in storing away the acorns exhibits foresight and knowledge of results more akin to reason than to instinct. The succeeding winter the acorn remains intact, but becoming saturated, is predisposed to decay, when it is attacked by maggots, who seem to delight in this special food. It is then that the woodpecker reaps the harvest his wisdom has provided, at a time when, the ground being covered with snow, he would experience a difficulty otherwise in obtaining suitable or palatable food. It is a subject of speculation why the redwood cedar or the sugar pine is invariably selected. It is not probable that the insect the woodpecker is so fond of is found only on the outside of two trees; but true it is that in Calaveras, Mariposa and other districts of California, trees of this kind may be frequently seen covered all over their trunks with acorns, when there is not an oak-tree within several miles.

PRIVATE DEVOTION is a land which floweth with milk and honey, a paradise yielding all manner of fruits, a banquet-house of choice wines. Where can we feel and lie down in green pastures in so sweet a sense as we do in our musings on the Word? Your retired periods and occasions of prayer should be to you refreshing seasons, in which, like the reapers at noonday, you sit with the Master and enjoy His generous provisions. God's reapers find it hard work to reap, but they have a blessed solace, when in one way or another they sit down and eat of their Master's rich provisions; then, with renewed strength, they rise, with sharpened sickle, to reap again in the noontide heat. To these meals the gleaner is affectionately invited—that is to say, the poor trembling stranger who has not strength

enough to reap, who has no right to be in the field except the right of charity—the poor trembling sinner, conscious of his own demerit, and feeling but little hope and little joy, is invited to the feast of love.—*Spurgeon*.

ABOUT LONG SERMONS.—Length of years and length of sermons generally go together. Mr. Spurgeon gives the following illustrations:

The peculiar danger of advancing years is *length of discourse*. Two honored brethren have lately fallen asleep, whose later years were an infliction upon their friends. To describe one is to depict the other. He is so good and great, and has done such service that you must ask him to speak. He expects you to do so. You make bold to propose that he will occupy only a few minutes. He will occupy those few minutes, and a great many more minutes, and your meeting will die out under his protracted periods. Your audience moves, all interest is gone, your meeting is a failure, all through a dear old man whose very name is an inspiration. The difficulty is, not to start these grand old men, but to stop them when started: they appear to be wound up like little clocks, and they must run down. This is a seductive habit to be guarded against when years increase: it may be wise to resolve upon being shorter as age inclines to be longer. It would be a pity to shorten our congregation by lengthening our discourse.

MADAM, can you tell me why two women stop in the middle of a street crossing to talk? "I suppose they do it for the same reason that a man rushes at the top of his speed to get across the track in front of a train of cars, and then stands and watches the train go by." The gentleman changed the subject.

"OH my dear, generous husband!" murmured the fond wife. "How grand you are! I only wish I could be you just for one day." "Why, dearest?" asked the unsuspecting man. "Because then I would buy a new bonnet for my loving little wife," artfully replied the designing creature.



## LESSON X. FOURTEENTH SUNDAY AFTER TRINITY. September 6th, 1885.

## ELIJAH TRANSLATED.—2 Kings 2: 1-15.

1 And it came to pass, when the Lord would take up Eli'jah into heaven by a whirlwind, that Eli'jah went with Eli'sha from Gil'gal.

2 And Eli'jah said unto Eli'sha, Tarry here, I pray thee; for the Lord hath sent me to Beth'el. And Eli'sha said unto him As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth'el.

3 And the sons of the prophets that were at Beth'el came forth to Eli'sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4 And Eli'jah said unto him, Eli'sha, tarry here, I pray thee; for the Lord hath sent me to Jer'icho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jer'icho.

5 And the sons of the prophets that were at Jer'icho came to Eli'sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it. hold ye your peace. And Eli'jah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jor'dan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jor'dan.

8 And Eli'jah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Eli'jah said unto Eli'sha, Ask what I shall do for thee, before I be taken away from thee. And Eli'sha, said I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Eli'jah went up by a whirlwind into heaven.

12. And Eli'sha saw it, and he cried, My father, my father, the chariot of Is'rael, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Eli'jah that fell from him, and went back and stood by the bank of Jor'dan.

14 And he took the mantle of Eli'jah that fell from him, and smote the waters, and said, Where is the Lord God of Eli'jah? and when he had also smitten the waters, they parted hither and thither: and Eli'sha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Eli'jah doth rest on Eli'sha. And they came to meet him, and bowed themselves to the ground before him.

**GOLDEN TEXT.**—And Enoch walked with God: and he was not; for God took him.—Gen. 5: 24.

## NOTES.

DATE, about 896, B. C. Ahab lived about a year after the events of the last lesson. Ahaziah, his son, succeeded him. Elijah visited him as the last public act of his ministry, while sick. 2 Kings 1: 2-17.

V. 1. *Elisha*.—Means, God his salvation. A farmer in the Jordan valley, eight years the scholar of Elijah, after his translation, Elijah's successor. *Gilgal*, not the place near Jordan where Israel encamped on entering Canaan, Josh. 4: 19, but a place of the same

name about twenty miles northwest from this 2. *Bethel*, half way between Gilgal and Jericho. 3. *Sons of the prophets*, young men studying God's word. 4. *Jericho*, thirteen miles southeast of Bethel. 6. *Jordan*, five miles east of Jericho, the chief river of Palestine. 8. *Mantle*, the sheepskin robe. 9. *Double portion*, "two parts," a large share. 11. *Chariot of fire*, marks of divine power. 2 Kings 6: 17.

## QUESTIONS.

What was Elijah's last official act? Who was Ahaziah? When did Ahab's death occur? 1. Where was Elijah now? Where is Gilgal? Who was his companion? Where was Elijah to be taken to? How was he to ascend? Why did Elijah leave Gilgal? 2. What did Eli'jah say to Elisha? Where was Bethel? Why would not Elisha leave Elijah? 3. Who met them near Bethel? What did they ask Elisha? Who told them? What did he say? 4. Where did the Spirit now move Elijah to go? What did he again say to Elisha? What was his reply? 5. Where was Jericho? Who

met them? What was said? 6. Where now did God send Elijah? 7. Who followed them? What for? 8. What did Elijah do at Jordan? 9. What did Eli'jah say to Elisha? What was Elisha's request? What did this mean? 10. Why was the request hard? On what condition would his prayer be granted? 11. What appeared now? Who parted them? How did Eli'jah ascend? 12. What did Elisha cry out? 13. Where did Elisha go? 14. What did he do? What did this prove? 15. What did the sons of the prophets say?

## REVIEW QUESTIONS. (School in concert).

How long did Ahab live after Naboth's death? What was Elijah's last official act?

Where was Elijah when he got the news of his translation? Who was with him? Why did Eli'jah want to be alone now? What

schools did they visit? What river did they cross? How? What was Elisha's last request? Was Elisha endowed with Eli'jah's spirit? What is the evidence for it? Was Eli'jah seen on earth after this?

## CATECHISM.

Ques. What believest thou concerning "the forgiveness of sins?"

Ans. That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long, but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.



## LESSON X. September 6th, 1885.

## Fourteenth Sunday after Trinity.

Elijah's work was done. He was a mighty prophet of God. Such physical, and mental, and moral strength and courage, are not met with in the Old Testament history besides. Albeit, he had marked infirmities. His fears and doubts weighed heavily upon him, at times. He was human, therefore subject to frailties.

## I.

PREPARING TO DEPART—*Verses 1-10.*

1. *When the Lord, etc.*—This verse is an introduction to the lesson. It states what is about to occur. It is like the introduction to a book or sermon.

*Elijah went with Elisha.*—The teacher and his pupil were together. Elijah as a father, Elisha as a son: the one a shepherd, the other a sheep. It was a relation like the Sunday-school teacher to his pupil. The one taught while he practiced, the other learned and practiced.

*From Gilgal.*—Elijah was superintendent of the prophetic schools, institutions like our seminaries, on a small scale. Elijah wanted to visit them and give them his counsel and blessing before his translation. There was one at Gilgal, one at Bethel, and one at Jericho.

2. *Tarry here, I pray thee.*—During his last hours on earth he wanted to be alone to commune with God. He felt that he was on the border land. *I will not leave thee.* If Elijah was near heaven, Elisha wanted to be with him for that reason. It is a great pleasure and blessing to be with the good, to catch their spirit, to be cheered and strengthened by their words. True love sticketh closer than a brother. So David and Jonathan loved each other (2 Sam. 1:26; Ruth 1:16, 17.)

3. *At Bethel*—Here idolatry had been established, but Elijah re-established the altar of God, organized a new school of the prophets, and so overcame evil with good. *Knowest thou, etc.*—God revealed the fact to the schools at Bethel and Jericho, that Elijah was to be taken away that day. Elisha, too, knew it. But just how, they prob-

ably did not know. Life's end is mysterious to us, and it is better we should not know the manner of our departure. *From thy head*—The teacher is the head of the scholar who sits at his feet. So Paul sat at the feet of Gamaliel (Acts 22:3.) *Hold ye your peace.* It was a sad theme, the loss of his beloved teacher. He could not bear to talk about it. Sometimes silence is more helpful than speech.

4-6. *As the Lord liveth, etc.*—This was a solemn form of speech in use among the Jews, like an oath. Elisha states his purpose and desire in the strongest language. Like as a child will cling to his parent to the last, so will Elisha stay with his master. *Jericho.*—This ancient town, too, had a school. Elijah must give it his valedictory and blessing. From these schools were to go out the teachers of Israel in the laws and worship of God. How important it was for them to infuse the spirit and principles taught them by their Master. "As priest, so people." As teacher, so scholar. How much lies in that.

7. *Fifty men.*—The school at Jericho was large. Many teachers were needed. Many are needed now. The cry is for more ministers. We need more in our church. Missionaries are needed. Some of these must come out of the Sunday-schools. *To view afar off.*—From the ridge east of Jericho the country beyond Jordan was visible. It was the after part of the day. The scholars knew some great event was about to take place, and so they came out to see.

8. *His mantle . . . and smote the water.*—As Moses smote the waters of the Red Sea (Ex. 17:9.) As Moses' rod was the sign of his office, so Elijah's mantle (1 Kings 19:19). This was done not for Elijah's sake, but to confirm the students in him as their divine teacher.

9. *Ask what I shall do for thee, etc.*—So far, during the last day, Elijah seemed to be in the deepest thought. Again and again he asked Elisha to leave him. At evening-time, near the goal, when all work is done for others he can do, then he turns to his pupil at his side. He will leave him a blessing too, a legacy, if he wishes. As a parent gathers his children about his bed and gives them the last token of his affec-



tion, so here *Before I be taken away.*—Memory will live. Elisha and Elijah will think of each other. But asking and giving must be done before the parting. The doctrine of praying to the saints Elijah did not teach. *A double portion of thy spirit.*—He asked not for earthly but heavenly gifts. He desired and needed the Spirit of God in full measure for the work he had to do. He it was that inspired Moses and Joshua for their work, and made Elijah the “prince of the prophets.” He regenerates the heart and sanctifies the life, and fits for duty and pleasure, life and death. Without Him we can do nothing.

10. *Thou hast asked a hard thing.*—For it was not in Elijah’s power to grant. God alone could. *If thou see me, etc.*—Privileged to see the “translation,” then he would, indeed, be owned of God as his successor in office, and God would grant his request, in response to Elijah’s prayer.

## II.

THE TRANSLATION.—Verses 11–12.

11. *Went on, and talked.*—It were delightful to have a clue to the talk. Elijah was now done with earth. His thoughts were in the heights. He was near the golden gates. “Talk to me about heaven, talk to me about heaven.” *A chariot of fire.*—No fancy of Elisha, but a living presence, like as when David heard God’s hosts over the mulberry trees (2 Sam. 5:24), and when later, Elisha was encompassed by similar heavenly visitors (2 Kings 6:17). *Whirlwind.*—A storm. *Into heaven.*—The sky, the visible heavens. It was a literal taking up of Elijah from the earth into the sky, without dying, like Enoch (Gen. 5:24.) He was taken to the Father’s house, the many mansions. There he met those who had gone before, and in whose company he visited Christ on the Mount (Luke 9:30, 31.) In the moment of his translation his natural body was displaced by a spiritual body, fit for the new home. Thus Elijah is the forerunner of those who, at the time of Christ’s second coming, shall, without dying, be changed, in the twinkling of an eye (1 Cor. 15:51, 52; 1 Thess. 4:17.)—Terry.

12. *Elisha saw.*—At first the natural eye could take in the sense, but the “translation” was a spiritual fact, and required the spirit’s eye to discern its reality and glory. *My father.*—His spiritual father. *Rent, etc.*—A sign of grief at his loss.

## III.

ELISHA FULLY ENDOWED—Vs. 13–15.

13. *Mantle*—Which Elijah had thrown on him when he called him to become a prophet. It was now the badge of his office.

14. *Where is the Lord God of Elijah?*—He was still in earth as before. He does not depart with His distinguished servants. He is with His church and people always. *They parted.*—This proved that his prayer was granted, and that God’s Spirit was upon him.

15. *The sons, etc.*—Doubtless they saw this miracle. *Spirit of Elijah doth rest.*—Thus were they satisfied that Elisha was the rightful successor of Elijah.

## PRACTICAL.

1. When the work is done God takes His servant home.

2. It is a great blessing to enjoy the society of the good near the end.

3. The best fortune is the “spirit” of the just. What would you, each one, ask, if you had the opportunity?

4. There is another world beside this. Are you ready to go?

The new reporter was sent to the school exhibition. His report read pretty well; but there were a few things in it which did not meet the approval of the local editor, such, for instance, as these: “The essays of the graduating class were good, whoever wrote them;” “the floral offerings were excessive, and, from the number received by Miss Simplegush, we judge her father owns a first-class greenhouse;” “the young lady who read the valedictory to the teachers has in her the making of a fine actress. She simulated sorrow so accurately that the writer might have been misled, had he not subsequently heard the young lady speak of this same ‘dear teacher’ as ‘a hateful old thing.’” —Exchange.



## LESSON XI. FIFTEENTH SUNDAY AFTER TRINITY. September 13th, 1885.

## THE SHUNAMMITE'S SON.—2 Kings 4: 18-37.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And he said, It shall be well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

25 So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Geha'zi his servant, Behold, yonder is that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Geha'zi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Geha'zi, Gird up thy loins and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Geha'zi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Eli'sha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Geha'zi and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

**GOLDEN TEXT:—I am the resurrection, and the life.—JOHN 11: 25.**

## NOTES.

*Date.*—About 892 B. C.

*Connection.*—After Elijah's ascension, Elisha made the city of Samaria his home. He gave counsel to the kings of Judah and Israel about fighting against Moab. By miraculously multiplying oil he aided a poor woman in distress. Then follows our lesson.

18. *Reapers*—Those who cut the grain in harvest. 19. *My head, my head*—Probably sun-stroke, for it was the hot season. 21. *Man of God*—Elisha, who had a room in the house. 23. *New moon, nor sabbath*—These were stated times of worship. 25. *Mount*

*Carmel*—A range running from the plain of Esdraelon northwest to the Mediterranean.

*Gehazi*—Servant to Elisha. *Shunammite*—A woman of Shunem, a town three and a half miles north of Jezreel, seventeen miles southeast of Carmel. 27. *Vexed*—Troubled. 29.

*Staff*—A rod, the symbol of office. *Salute*—In the east "greetings" often take up much time. Bowing, shaking hands, kissing. Inquiring after health, etc. 35. *Sneezed*—Evidence of nervous reaction, operating upon the bodily functions.

## QUESTIONS.

What miracle did Elisha do at Jericho? How did he help a widow? Where was his home after Elijah's translation? 18. Where did the Shunammite's little boy go in harvest? 19. What happened to him in the hot sun? Where did the father send him? 20. What did the mother do? How long did he live? 21. Where did the mother put the boy? 22. What did she call for? What for? 23. What did her husband say? 24. What was her command to her servant? Where was Elisha? How far was it? 25. What did

Elisha say when he saw her? 26. What did she say about her family? 27. On coming to Elisha, what did she do? What did Gehazi do? Elisha's reply? 28. What did she say to the prophet? 29. What order did he give Gehazi? 30. What did the woman say? 31. Who met them? What did he say? 32. Where did Elisha find the dead child? 33. What did Elisha do? What next? 34-35. What was the first sign of life? 36-37. Who was called? What was said? What did the mother do?

## REVIEW QUESTIONS. (School in concert).

What blessing came to a family in Shunem through Elisha? What happened to the child? To whom did the mother go in her distress? What did the prophet first do? Was the woman content? Did he go with

her? Where did he find the body of the child? What did he first do for its restoration? Did Jesus use means at any time? Was the child's spirit brought back?

## CATECHISM.

*Ques. 57.* What comfort doth the "resurrection of the body" afford thee?

*Ans.* That not only my soul after this life, shall be immediately taken up to Christ, its head, but also that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.



## LESSON XI. September 13th, 1885.

## Fifteenth Sunday after Trinity.

*Preliminary Facts.*—The sons of the prophets at Jericho searched three days for Elijah's body after his ascension, against the wish of Elisha. They accepted Elisha, and so everywhere, as Elijah's successor, endued with God's Spirit and grace. Now, at Jericho, he healed the waters; on his way to Bethel he cursed the children who mocked him, 2 Kings 2: 16-25; according to his word the Moabites were destroyed; the widow's oil was multiplied, 2 Kings 4: 1-7; and, later, a son was promised to the woman of Shunem, where he was often hospitably refreshed, on his way from Samaria to Carmel. The lesson turns on the *resurrection of the dead*.

## I.

DEATH AND ITS ATTENDANT SORROWS. 18-22.

18. *When the child was grown.*—In part, for he was still a child, v. 26. *Went out to his father to the reapers.* Children like to go out into the fields.

19. *My head.*—Severe sunstroke, or fever, or both. It is often fatal. Life is a struggle, from the cradle to the grave. "The wages of sin is death." If our nature were perfectly sound, it could not get sick, neither could it die. *To a lad.* Who was his attendant. *Carry him to his mother.* The mother is the earthly refuge of the child in its sorrows. How much the child, on out to the end, owes to the mother, for her loving ministries!

20. *Sat on her knees till noon, and then died.*—A perfect picture of the good mother, and sick child, in our day. If I forget my mother, woe is me. What a pang goes to the heart when disease gradually drives forth the spirit. Fasting, and praying, and weeping, and a sorrow that a stranger knows nothing of, enshroud the soul.

21. *Laid him on the bed.*—Life was gone now. Only the body, soul-less, dead, remained. It was a case of actual, absolute death.

## II.

RELIGION AND GOD MAN'S REFUGE. 22-28.

22. *Called unto her husband.*—Not for help. She knows that he cannot restore the child. Already, when she laid the child on the prophet's bed, v.

21, she had turned her thoughts toward Israel's God and His prophet, as the only refuge. *Send me, etc.*—She does not even tell her husband what has happened. She will not worry him. The young men and the asses were in the field. *That I may run to the man of God.*—Elisha, who had promised her a son, and Elijah, who had raised the widow's son, of Zarephath, 1 Kings 17: 19, were on her mind. God is Elisha's God, and I will ask him to supplicate for me. Jas. 5: 15.

23. *Wilt thou go to him to-day?*—On holy days it was usual to go to the prophets for instruction. *New Moon.* The first day of each month was holy, by the law. Offerings were appointed. Num. 28: 11-15. *She said, It shall be well.*—Meaning, only let me do as I wish. *Rawlinson.* What a heroine she was, to be so wrought up with sorrow, and yet so calm and self-possessed as to conceal the cause of her conduct from her husband. No fretting or splutter.

24-25. *Go forward.*—It was usual for females to ride on asses, and the driver followed, urging the animal on. *Carmel.* About 17 miles distant from Shunem, on the slope of Little Hermon. The plain of Esdraelon was to cross. *Gehazi.* The prophet's servant, a selfish, covetous man. *That Shunammite.* A familiar acquaintance, easily recognized.

26. She answered, *It is well.* The word translated "well," (*Shalom*), means *Peace*. It is a word of wide uncertain meaning, so that the woman cannot be charged with falsehood. *Rawlinson.* She would not tell the servant her inner sorrow; only the prophet will hear that. The secret burdens of the soul are for select ears. The heart does not pour out its troubles indiscriminately. Jesus had His bosom friends. So has every Christian. God first, then those most like Him.

27. *Caught him by the feet.*—Falling at his feet was first a mark of deep respect, and secondly, of deep supplication. Laying hold on the feet added strength to her prayer. Matth. 18: 29; Mark 5: 22, etc. *Thrust her away.* Gehazi was offended at her conduct. *Let her alone.* As Christ took Mary's part while anointing Him, against the attacks of Judas, so here Elisha takes the part of this stricken mother. God and



His true servants and children always side with the weak and wounded in heart, believing in Him. *The Lord hath hid it from me.* Whatever could be learned in the ordinary way, already past, was not revealed—that was not necessary.

28. *Did I desire a son?*—She does not directly tell that the child is dead. That Elisha can infer. Since she did not ask for a son, she seems to say, her grief is now greater since he died, than it was before.

### III.

#### RESURRECTION AND REUNION. 29–37.

29. *Gird up thy loins.*—Tie closer his mantle so that he could travel faster. *Take my staff.* The symbol of office and power. *Salute him not.* Salutations were very tedious. Luke 10: 1. *Lay my staff.* As Elijah's mantle was the instrument of divine power, as Moses' rod was the medium of miraculous deeds, so Elisha's staff stood in the same relation. Gehazi is hastily despatched on his mission.

30. *I will not leave thee.*—Now the prophet, after Gehazi is gone, changes his mind. The woman clings to him. Her confidence rests in the fact that Elisha is a good man. How much there is in that! A good man. A good teacher. What a power over the scholar. But more than that. She knew he was God's special servant, His prophet, and had His Spirit. She wanted the presence of the living godly man. He might be the means of helping her. So Elisha goes with her.

31. *Not awaked.*—When Elisha went, his faith and power communicated by means of the staff, was reserved. He would now do by his personal presence what he had proposed to do by means of the staff.

32. *The child was dead.*—That was the mother's witness and now the prophet's too.

33. *Twain.*—Elisha and the corpse. *Prayed unto the Lord.* Prayer to God. Elisha is not himself the source of supernatural power. At his plea power may come, not from man, but God. The prophet goes to God for help, as well as the humblest. Because he has gone to God in faith and prayer he is a prophet. Some hearts are nearer to God than others. "The effectual fervent prayer

of a righteous man availeth much." Jas. 5: 16.

34–35. *And lay upon the child, etc.*—These verses tell us of other means resorted to besides prayer. Our Saviour used means too, at times. Why He did in one case and not in another we are not informed. God could restore the life and spirit of the child apart from any human aids. But putting hand to hand, mouth to mouth, eye to eye, the living thus communicating with the body of the dead, had its lesson. The spirit of the prophet came, by faith, into the fullest communion with the Spirit of God, and into the fullest sympathy with the spirit of the departed child, and thus became the medium of its return. But he also came into fullest communion with the body of the child, since it must be permeated by the returning spirit and soul. *The child opened his eyes.* The process of resurrection was gradual in this case. At times miracles were the work of a moment. For cases of gradual recovery, see 1 Kings 18: 44–45; Mark 8: 24–25. The fact of the resurrection is important, and that we have here.

36–37. *Take up thy son . . . and she took up her son.*—How indescribably joyous! The broken family restored! Death overcome! How happy this mother! *She . . . fell at his feet.* As on Carmel she plead at Elisha's feet, now she humbly owns him God's servant indeed.

#### Practical.

1. Death comes where there is but one child as well as where there are many. Sorrow comes to all, and it may come at any time.

2. Death is often the means of great benefit to the living. It gives broader and better views of life here, and hereafter.

3. Trouble turns the heart towards the "man of God," and the Saviour, the only source of help.

4. Spiritual help centers in, and comes from, a person.—God.

5. Faith, prayer, and the use of means God has blessed, and He will bless to man's good.

6. The Shunammite's joy at the restoration of her broken family, was a foretaste of the joy of the great reunion in heaven.



## LESSON XII. SIXTEENTH SUNDAY AFTER TRINITY. Sept. 20th, 1885.

## NAAMAN THE SYRIAN 2 Kings 5: 1-16.

1. Now Na'aman, captain of the host of the king of Syr'ia, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syr'ia: he was also a mighty man in valor, but he was a leper.

2. And the Syr'ians had gone out by companies, and had brought away captive out of the land of Is'rael a little maid; and she waited on Na'aman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Sama'ria! for he would recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Is'rael.

5. And the king of Syr'ia said, Go to, go, and I will send a letter unto the king of Is'rael. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Is'rael, saying, Now when this letter is come unto thee, behold, I have therewith sent Na'aman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Is'rael had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Eli'sha the man of God had heard that the king of Is'rael had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Is'rael.

9. So Na'aman came with his horses and with his chariot, and stood at the door of the house of Eli'sha.

10. And Eli'sha sent a messenger unto him, saying, Go and wash in Jor'dan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Na'aman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Ab'ana and Phar'par, rivers of Damas'cus, better than all the waters of Is'rael? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

14. Then went he down, and dipped himself seven times in Jor'dan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now I know that there is no God in all the earth, but in Is'rael: now, therefore, I pray thee, take a blessing of thy servant.

16. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

**GOLDEN TEXT—Wash me, and I shall be whiter than snow.—Ps. 51:7.**

## NOTES.

*Late.*—Probably near 892, B. C. Jehoram was king of Israel. 1. *Naaman*—chief officer under king Benhadad. *Syria*—country lying north and northwest of Palestine, between the Mediterranean and the Euphrates river. *Leper*—One who had leprosy, a terrible disease, incurable by man, a type of sin. 2. *Captive*—taken in war and held as a slave. 5. *Talents of silver*—One equal to about \$1600. *Six thousand pieces of gold*—"Piece means shekel—Worth together, \$48,000."—*Bagster*. 9. *Elisha*—Lived in Samaria. *Chariot*—Two-wheeled wagon without seats, for two

horses. 10. *Jordan*—chief river of Palestine rises in the mountains north of it, usually muddy. 12. *Ab'ana*—rises 23 miles northwest of Damascus, in the Anti-Lebanon mountains and flows by Damascus, a clear, beautiful stream. *Pharpar*—Rises in Mount Hermon, and flows 8 miles south of Damascus, a clear stream. *Damascus*—The capital of Syria, situated beautifully on the banks of the Abana river, a very old town, Gen. 15:2, noted for its manufactures, trade, wealth, and political importance.

## QUESTIONS.

1. Who were kings of Israel and Syria now? Who was Naaman? What disease had he? Can man cure it?—What does it represent? 2. Whom had the Syrians captured? Whom did she serve? 3. What did she say to her mistress? What did she say the prophet could do? 4. Did Naaman hear what the maid said? 5. What did Benhadad send to Jehoram? What was the value of the presents? 6. What was in the letter? 7. What

did Jehoram do? Could he cure leprosy? 8. When Elisha heard what Jehoram had done, what did he do? 9. What did Naaman do? 10. What word did Elisha send to him? 11. What did he expect Elisha to do? 12. What rivers did Naaman prefer? What did he now do? 13. What argument did his servants use? 14. What then did he do? What result? 15. Where did he go now? What for? 16. What did Elisha say?

## REVIEW QUESTIONS. (School in concert).

Give the names of the leading persons in our lesson? Of what was leprosy the true type? Who only could cure it? When the prophet told Naaman how he could be healed, how did he receive the message? How

does man receive God's word? What did Naaman finally do? What must we all do if we would be saved? Was Naaman grateful? Must we be?

## CATECHISM.

*Ques.* 58. What comfort takest thou from the article of "life everlasting?"

*Ans.* That since I now feel in my heart the beginning of eternal joy, after this life I shall inherit perfect salvation, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," and that, to praise God therein forever.



## LESSON XII. September 20, 1885.

## Sixteenth Sunday after Trinity.

Naaman was the only heathen healed by Elisha. Leprosy among the heathen is then a type of their universal depravity. The healing of Naaman is a pledge to all heathen, in all time, of the power of God to heal them from sin, if they will accept the means He has provided.

## THE LEPER AND THE MAID. (1-4.)

1. *Naaman* is highly spoken of. He was "captain of the host," "a great man," "honorable," "a mighty man in valor." He had risen to the first rank in the kingdom, next to the king. *Leper*.—Having leprosy. It tainted the whole body, first rooting itself deep in the system, then coming to the surface, inch by inch taking the life. It was hereditary, but not contagious by outward contact. Among the Jews, according to the law, lepers were excluded from society. (See Lev. 13: 45, 46.) Among the heathen it was different. Naaman mingled with his family, etc. Only by divine help could leprosy be cured. It was sure death.

2. *The Syrians had gone out*.—Jews and Syrians were at enmity, and bands of Syrian raiders went out to do what harm they could. *Captive*.—Hard treatment was the rule anciently. Men were killed, or reduced to bondage. Women and children were sold into slavery.

3. *She said unto her mistress*.—The little maid was intelligent. She had been taught. She knew about her country and the prophet. Children should early learn about God and His people, and speak of them (Ps. 8: 2). She was a good servant, and tried to do what she could for those she served. So the Jews in captivity were taught to do (Jer. 29: 7). *The prophet in Samaria*.—The country, too, was called Samaria, from its capital. *Recover him of his leprosy*.—Heal him. She had heard of the miracles that he did. She believed he could cure leprosy.

4. *One went in*.—Likely Naaman, himself, spoke to the king of what the maid said, for any hope of a cure would excite his interest. *His lord*.—King of Syria. *Thus and thus said the maid*.—

Children can be impressed with God's truth, and the seed sown will bear fruit in due season. If only adults were as ready to listen, as little children, there would be more inquiring the way of life.

## THE LEPER AND THE KING OF ISRAEL.

(5-8.)

5. *Go to, go*.—Depart, go. *Letter unto the king of Israel*.—Benhadad, a heathen ruler, would write to the king of Israel, not to a subject, and he thought of Elisha only as subject of the king and ready to do his will. *Took with him*.—He went as a "captain," a "mighty man," with a great company of attendants, and many rich presents. Among the heathen prophets, presents had great power. In any event it was common to come with presents when favors were asked. *Ten talents*.—About \$16,000. *Six thousand pieces* (shekels) *of gold*.—About \$48,000. *Ten changes of raiment*.—The people were fond of changing their dresses (1 Sam. 28: 8; 2 Sam. 12: 20).

6. *The letter*.—Only part of the letter is here given. *That thou mayest recover him*.—He expected that the king of Israel would secure the services of Elisha, whom he perhaps thought of as some great magi or prophet.

7. *Rent his clothes*.—A mark of grief, a sudden outburst of deep feeling (2 Sam. 15: 32; Ezra 9: 3, etc.). *To kill and to make alive*.—Leprosy was death (Num. 12: 12). To cure it was to restore to life. *Seeketh a quarrel*.—The king of Israel sees the case from a worldly standpoint only. The divine is to him invisible. He was worldly.

8. *Elisha*.—Living in Samaria, he was told what had happened. *Wherefore hast thou rent thy clothes?*—You seem to have forgotten that God has a prophet here. I remind you of it. You ought to bear it in mind. *Let him come now to me*.—Humbly, but confidently, does Elisha thus speak. It was his duty to remind the king and the heathen of the true God. This he did. *A prophet in Israel*.—One appointed to instruct and minister in God's name. The king was disloyal to God, and therefore in ignorance and in fear. His conscience smote him.



## THE LEPER AND ELISHA. (9-12.)

9. *His horses and with his chariot.*—Naaman rode in his chariot, as being better suited to his rank. His retinue was on horses. An imposing cavalcade. *House of Elisha.*—Humble dwelling. Perhaps too humble for so great a man to enter. So he sent word in of his presence that the prophet might come forth and do him honor.

10. *Elisha sent a messenger.*—His relation to God as His prophet and His child gave him a position and character far above that of merely worldly princes. Earthly glory was nothing to him. Naaman must be taught this lesson. *Go and wash in Jordan.*—This, too, as well as sending a messenger instead of coming himself, was in the nature of a rebuke. God's way is not like man's. To wash in the muddy Jordan, when the streams of his own country were so much purer, seemed to him absurd. Besides, to go and do such a simple thing as wash, was not in accord with his idea of curing leprosy. God's way is contrary to man's imaginations. The plain, humble way of the Gospel is stumbled at by many a proud sinner. *The flesh shall come again.*—Leprosy destroys the flesh. To be healed is to get new flesh.

11. *Naaman was wroth.*—Thought he was not courteously treated. *I thought.*—He had his idea of how Elisha would do and ought to do. When man comes to God to be healed then he must take God's plan and leave his own behind. To "come out," to "stand," to "call on his God," to "strike his hand over the place;" that was Naaman's idea of how to cure him. There must be parade and show. "He scorns to be healed unless he is humored."—*Henry.*

12. *Ab'-a-na and Pharpar.*—These are beautiful streams, the first rising in the Anti-Lebanon and flowing by Damascus, the second rising on the side of Hermon and flowing eight miles from Damascus. *Damascus.*—An old town (Gen. 14: 15), beautifully situated. It owes all to its rivers. As between the Jordan and these rivers their waters are far more beautiful. *In a rage.*—His success and his position had cultivated his natural pride. Hence his conduct now.

## THE LEPER AND GOD'S WAY. (14-16)

13. *His servants came near.*—They may have heard more of the prophet than Naaman had, and so they ventured with deferential respect to argue the case. *My father.*—Their address is considerate. *Some great thing.*—That would have made demands on his time and money, and accorded with his pride and power. *How much rather.*—The means simple, the way plain. Wash and be clean. Believe and be saved. Repent and be baptized and thou shalt be saved. So is the leprosy of sin taken away. Not until the sinner will give up anything, everything, to be healed of sin, is there hope for him.

14. *Then went he down.*—The argument was effective. The disease became greater now than his pride, and he took the prophet at his word. *Dipped himself.*—Just what the prophet said. *Seven times.*—To show that the healing was the work of God, for seven is the stamp of the works of God.—*Keil. Like the flesh of a little child.*—"A new, fresh, clean skin, blooming like that of a child."

15-16. *He returned.*—Like the leper (Luke 17: 15). It took several days additional. *No God in all the earth, but in Israel.*—He was now a convert to the faith of the true God. Idols were nothing to him. *Take a blessing.*—A custom then.

*I will receive none.*—That he might know that God had healed him, and that his faith and love were due Him; not that he was healed by a man whom he had rewarded for his work. Divine grace is a free gift of God.

## PRACTICAL.

1. Leprosy is a type of sin, hereditary and incurable by man.

2. As no earthly king can cure leprosy, so no man can heal from sin.

3. When man has made trial of all earthly means then he is ready to listen to God for salvation.

4. As the leper's flesh is renewed in his healing, so the heart is renewed by divine grace.

5. Salvation is without money and without price.



## QUARTERLY REVIEW.

**LESSON XIII. September 27th, 1885**  
**SEVENTEENTH SUNDAY AFTER TRINITY.**

The Quarter's lessons embrace almost a hundred years of history. That is a long period. Consult the map of Palestine, and get clearly the line of division marking the two kingdoms into which the nation was divided. The civil, the political, the religious features of this history are to be studied. A prominent feature, too, is biography. A good many bad men, some good men, and some very wicked women, are special subjects of study.

LESSON 1. Recite from memory the subject of the first lesson. **REVOLT OF THE TEN TRIBES.** Golden Text: *He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.*

Give the date of the lesson? Who became Solomon's successor? Whose advice did he ask first about lightening the burdens of the people? Whose advice did he take? What was the result? Who became king of ten of the tribes?

LESSON 2. Recite from memory the subject: **IDOLATRY ESTABLISHED.** Repeat Golden Text: *Thou shalt have no other gods before me.* What was the capital of Jeroboam, king of the ten tribes? What did he fear the people would do? What did he do to prevent it? Where did he set up his idols? What is said of his course and conduct?

LESSON 3. What is the subject? **OMRI AND AHAB.** Golden Text: *The way of the wicked is an abomination with the Lord.* Who was king in Israel now? Where did he establish the capital? What was his character? Who was his successor? What was his character? Whom did he marry? Give her character?

LESSON 4. What is the subject? **ELIJAH THE TISHBITE.** Golden Text: *So he went and did according to the word of the Lord.* Give a brief sketch of Elijah the Tishbite? What did he prophesy to Ahab? Was the prophecy fulfilled? Where, and how, was Elijah maintained during the famine?

LESSON 5. Give the subject? **ELIJAH MEETING AHAB.** Golden text: *Ye have forsaken the commandments of the Lord, and thou hast followed Baalim.* How long had the famine lasted? Whom was

Elijah to visit? Why? Whom did he meet on the way? What was the condition of the country? What did Ahab say to Elijah?

LESSON 6. Subject? **THE PROPHETS OF BAAL.** Text? *If the Lord be God, follow him; but if Baal then follow him.* Where did Elijah meet Ahab and Baal's priests? How did Elijah propose to decide between God and Baal? Was it agreed to? Who made trial first? Describe the heathen worship. How long did it last?

LESSON 7. Subject? **THE PROPHETS OF THE LORD.** Text? *The Lord he is the God; The Lord he is the God.* What did Elijah do first? How did he guard against deception? Repeat his prayer. What was done to Baal's priests? What took place next?

LESSON 8. Subject? **ELIJAH AT HOREB.** Text? *And after the fire a still small voice.* What did Jezebel thereafter do to Elijah? Where did he flee to? What fed him? Where next did he go? Who appeared to him there? What did Elijah complain of? Where did God send him? What does work cure?

LESSON 9. Subject? **STORY OF NABOTH.** Text? *Thou hast sold thyself to work evil in the sight of the Lord.* What did Ahab covet? Did Naboth do wrong in keeping his vineyard? Who proposed to get it for Ahab? How was it done? What righteous judgment did Elijah pronounce against Ahab?

LESSON 10. Subject? **ELIJAH TRANSLATED.** Text? *And Enoch walked with God: and he was not; for God took him.* Where was Elijah when God was about to take him to heaven? Who was with him? Where did they go from Gilgal? Then? Then? Did Elijah want to be alone? What did Elisha ask? Did he obtain the blessing?

LESSON 11. Subject? **THE SHUNAMITE'S SON.** Text? *I am the resurrection and the life.* Where did Elisha often sojourn on his way from Samaria to Mt. Carmel? What happened to the son of this family? To whom did the mother go for help? Was the woman content that the prophet should send his servant with his staff? By what means was the child restored?

LESSON 12. Subject? **NAAMAN THE SYRIAN.** Text? *Wash me and I shall be whiter than snow.* Who was Naaman? What was his disease? Of what was it the type? How did he learn of Elisha? To whom did the king of Syria send him? What did he say? When Elisha heard it, what did he say? What did he direct Naaman to do? Was he cured? What did he offer Elisha?

Catechism, Ques. 47-58.



# THE GUARDIAN.

VOL. XXXVI.

OCTOBER, 1885.

NO. 10.

## INTERNATIONAL ANTHEM.

ON OCCASION OF THE FUNERAL OF THE LATE  
GENERAL GRANT, AUGUST 4, 1885.

God of the British race,  
Enrich with heavenly grace  
Our Empires twain.  
One people—we and they—  
To Christ, whom both obey,  
For brothers, sisters pray,  
Across the main.

We weep with those that weep;  
The stricken household keep,  
The people bless.  
Virtue to emulate,  
Union to cultivate,  
Strong, happy, noble, great,  
By righteousness.

Brave, generous, peaceful, free,  
Let both our nations be,  
And loving blend  
Together in the van,  
Blessing our brother-man,  
As only freemen can,  
Till time shall end.

God save the President,  
Congress and Parliament,  
God save the Queen!  
Our people bless and bind  
In one, with heart and mind,  
A joy to all mankind,  
God save the Queen!

—*Newman Hall, D.D., in Christian World,  
London.*

## ALEXANDER WILSON.

BY THE EDITOR.

In the churchyard of the old Swedes' Church, Gloria Dei, in Southern Philadelphia, there is a square marble tomb which bears the name of Alexander Wilson. Thousands are constantly passing within a few steps of that unpretentious monument without giving a thought to him whose body rests beneath. This man never led an army into battle; he held no exalted political position, and yet we do not hesitate to

say that he was a great man. "There are few examples to be found in literary history," says his biographer, "of resolution equal to that of Wilson." The historian Freeman says, concerning Belisarius: "I believe him to have been one of the greatest men in history, not because he is famous, but because he accomplished the greatest results with the more insufficient instrumentalities." In an entirely different line of life Wilson was great, because he overcame difficulties which to most men would have appeared insurmountable.

Alexander Wilson was born in the town of Paisley, on the river Clyde, in Scotland, on the 6th of July, 1766. His father is said to have been uneducated, but was a man of good, active mind. His mother was a superior woman, and though she died when her son was but ten years old he never forgot her religious instructions. Alexander was a bright boy, and his parents had determined to train and educate him for the Gospel ministry. It has been said that the Scotch peasants never dedicate less than their best to God's service, and the result has been that the ministers of the Church of Scotland have always been distinguished for learning and force of character. The death of Mrs. Wilson and the second marriage of her husband interfered with Alexander's plans of study, and in his nineteenth year we find him an apprentice to his brother-in-law, learning the trade of a weaver. He was faithful to his master, but the confinement of his employment was irksome to his active nature. For seven years he remained a weaver, but spent his evenings in study and in writing poetry. Some songs which he wrote at this time became popular, but his



poetry, it must be confessed, was not of a high order. He published a volume of "poems," but they brought him neither money nor fame. A copy of this book is still extant, with the following inscription by the author, written in 1804: "I published these poems when only twenty-two, an age more abundant in sail than ballast. Reader, let this soften the rigor of criticism a little."

It was his fondness for versification that got Mr. Wilson into the trouble that caused his removal from his native land. While he was working as a journeyman in Paisley, a violent dispute arose between the manufacturers and the weavers. Wilson threw himself into the conflict with characteristic energy, and wrote rhyming satires against the manufacturers. These poetic philippics made him very popular with the weavers, but those against whom they were directed became bitterly incensed at the author. Wilson was tried for libel and sentenced to a short imprisonment, and to burn the offensive poem in the public square of Paisley. The latter portion of the punishment was the most humiliating, and immediately afterwards Wilson resolved to emigrate to America. He worked at the loom with untiring industry for the purpose of raising the means to pay his passage, and lived so closely that for four months his expenses did not exceed one shilling per week.

When he had gathered what he thought was enough for his purpose, he started on foot for Port Patrick, crossed over to Belfast, and thence set sail for America. The ship was overcrowded, and Wilson could only obtain passage by agreeing to sleep on deck all the way. It must have been a fearful experience. Even now there are few persons who would undertake a voyage with such imperfect accommodations, but how must it have been in those days on a miserable little sailing ship, with the decks washed by every storm? At last, after many dangers, the "Swift," in which Wilson had sailed, arrived at New Castle. He had but a few shillings in his pocket, but was not dismayed. He became a peddler, and sold Paisley goods and

Irish linens. The profits were large, and he soon began to make and save money. During the winter months he taught school, and sought by every possible means to improve his mind. He had always been fond of drawing, and during this period he perfected himself in coloring and etching.

It was while Wilson was carrying his pack that he first became interested in ornithology. As he traveled along solitary roads and through long stretches of woodland, the song of the birds was to him a source of never-ceasing delight. He saw that the plumage of American birds was more brilliant than that of the songsters of the Old World, and he conceived the idea of depicting and describing them.

While teaching school at Gray's Ferry, near Philadelphia, Wilson made the acquaintance of the celebrated botanists, William Bartram and his son John. The Bartrams were enthusiasts in the study of nature. It was of John Bartram that Linnæus said that he was "the greatest self-taught botanist in the world." It is true these men were principally interested in botany, but in their long journeys through the woods they could not fail to acquire some knowledge of ornithology, and this they cheerfully communicated to Wilson. They also had some books on the subject, and from these our hero derived the scientific principles which rendered his work of lasting value and importance.

What a blessed thing it is, in any scientific pursuit, to have a sympathetic companion! "You cannot build a fire with one stick." We have known many a boy who had enthusiastically undertaken the study of a science to grow weary because there was no one at hand to appreciate his pursuits. It was, therefore, a priceless advantage to Alexander Wilson that he made the acquaintance of William and John Bartram.

It was at this time that he wrote to his friend Lawson, an engraver, of Philadelphia: "I am most earnestly bent on pursuing my plan of making a collection of all the birds in this part of North America. Now, I don't want you to throw cold water, as Shakes-



peare says, on this notion, quixotic as it may appear. I have been so long accustomed to the building of airy castles and brain windmills that it has become one of my comforts of life, a sort of rough bone that amuses me when sated with the dull drudgery of life."

Having undertaken this task, he pursued it with untiring energy. In October, 1804, he set out for the Falls of Niagara, and wading on through mud and snow, encumbered with his gun and fowling-bag, the latter of which was, of course, always increasing in bulk, he arrived safely at home, after an absence of fifty-nine days, during which he had walked twelve hundred and sixty miles. From this time forward Wilson devoted all his energy to his scientific work. The plates for his volumes were all drawn, etched and colored by himself. He traveled immense distances for the purpose of obtaining subscribers to his work and increasing his collection of birds. In 1811 he writes to his brother: "Since February, 1810, I have slept for several weeks in the wilderness alone, in an Indian country, with my gun and my pistols in my bosom; and I have found myself so reduced by sickness as to be scarcely able to stand, when not within three hundred miles of a white settlement. I have, by resolution, surmounted all these and other obstacles in my way to my object, and now begin to see the blue sky of independence open around me."

The publication of his great work was very expensive. No publisher would undertake it unless the author assured him against loss, and Mr. Wilson found that it would take all his savings to pay the preliminary expenses. In 1812 he writes: "I have sacrificed everything to publish my ornithology, have written six volumes and am engaged on the seventh, yet I have never yet received a single cent of the proceeds." At last, however, he was more than repaid for his expenditure. Honors as well as profit began to pour in upon him. He was elected a member of several learned societies, and every crowned head in Europe became a subscriber to his work. The expenses of publication had been too great to render the "Or-

nithology" very profitable, but Wilson had money enough to satisfy his modest wants, and he was content. Seven volumes had been published, and two more were ready for the press, when a short illness ended his career. Extensive journeys and frequent exposures had weakened his constitution, so that he was unable to rally from the lightest stroke of disease. Though he died, his work was not allowed to remain unfinished. The two volumes which he had left in manuscript were published after his death, and a few years later Charles Lucien Bonaparte prepared and issued four additional volumes. The whole work is a monument of genius and toil, and a brilliant ornament to the literary history of our country.

Was the result worthy of the labor and self-sacrifice which were expended upon it? In the opinion of some people, a life thus devoted to a single department of the animal kingdom might appear to be utterly wasted. But there is another way of regarding the question,—it is God's will that the knowledge of men should be increased, and those to whom He gives the ability to instruct others have no right to refuse to heed His call. The man who has received but a single talent has no more right to neglect it than he who has received ten. To labor for fame is contemptible, but every kind of toil becomes glorious when it is performed for the glory of God. Alexander Wilson recognized the talent which God had given him, and employed it to the utmost. Who can say that he did not thus bring an acceptable service to his Maker? In patience and endurance he became an example to subsequent generations. The grandeur of his literary achievements, in comparison with the apparently insignificant means by which they were accomplished, certainly justifies us in declaring him to have been a truly great man.

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MORE than half a century ago a good New Hampshire deacon, by the name of Day, living not far from the White Mountains, had seven children—six daughters and one son. They were known as his six week Days and one son Day.



## WHY DO WE PRAY AT THE TABLE?

BY PERKIOMEN.

Can any one tell why all devout minds observe the pious custom of "saying grace," of asking a "blessing," or returning thanks at the family table? Pagans, Mahommedans, Jews and Christians do, and why?

It is not solely because godly people are anxious to make a loud confession that our daily bread is the gift of God. "Every good and every perfect gift comes from Him," and still we do not pray when we drink water, or when we clothe ourselves, or when we do many other duties for which God alone provides. "We live and move and have our being in Him," for that matter. "Without Him we cannot so much as move." The farmer does not get down on his knees or fold his hands when he sows his grain or gathers his crops; nor does the good housewife engage in an act of devotion when she plants or plucks her garden; but we say,

"Wer ohn' Gebet vom Tisch aufsteht,  
Und ohn' Gebet ins Bett eingeht;  
Der ist den Ochs' und Rindern gleich,  
Und kommt nicht in das Himmelreich."

But why not? What shall we say to the frivolous man who tells us that he prays *once for all* when he harvests his crops or lays in his stock of fall supply? or what shall we say to the more serious man, who tells us that he does his praying "without ceasing," is thankful for all things, and need not simply follow a pious custom? We know of but one true answer to give to such queries, whether they come from a trifling or earnest spirit; it is this:

*Prayer at the table is a confession of the double law of sacrifice and benediction.*

If we but look about us, we may readily note a wonderful law of sacrifice, working from the lowest orders of creation up towards the highest orders. The mineral kingdom is ever "offering up," as it were, for the good of the vegetable kingdom; the latter lives on, and largely by, the former; we see, too, that the vegetable kingdom is ever "offering up" for the good of the animal kingdom; animals survive on the fruits of the fields and woods, and we

see, again, that the human family lives on the sacrifices which mineral, vegetable and animal kingdoms make for it. It is a wonderful law, but just as real as it is mysterious.

Is it very odd, then, that man should acknowledge it at a moment and in a quarter when and where it is so vividly brought to his notice as it is at his table? Man has hands and can fold them; he has knees and can bend them; he can worship, and does so. All this, creature-life below himself cannot do, or we might see each kingdom on its knees before the next lower, confessing to a sacrifice on the part of the latter in behalf of itself. In mankind can this now only be *expressed*, but it is a law that is in force all through nature, for all that.

Eating is a prerogative which man enjoys at God's permission. It was a grant conferred on him by his Maker, as we may learn by reading the first chapters in Genesis. And as eating is a privilege of God, and is only to be enjoyed by us because others live and die before, and offer up to our sustenance, this constant enjoyment acquires a *sacredness*, as it were; this is felt, and so prayer sanctifies our partaking of food.

We do not mean to say that all this is seen and carried in our minds when we sit down to our tables. We do very many things without being ready to tell the cause or reason why; still, when we come to seek for it, we always find a good foundation lying at the bottom, and this *law of sacrifice*, to our mind, lies at the bottom of our habit of praying at meal-time.

We might think, however, that if the law of sacrifice is at the root of this general custom, then "*the higher ought to make its obeisance to the next lower always*." The human family should worship nature with all her creatures. The animal kingdom should fall down before the realm of plant-life, and vegetation ought to adore the earth. Instead of this, the very reverse order of worship is practiced, we see. Is not the devout Pagan in the right, after all, when he adores Nature and her many objects which she offers to mankind? And is not the modern scientist right, too, when he would have us wor-



ship nature with all our powers, and be content with her deification?

It were hard to refute such arguments, were there not another law in force at the same time,—*The law of benediction*. The mineral kingdom is enriched by the kingdom of vegetation. We might not find coal, or jewels, or any precious stones within the bowels of the earth, had not vegetation conferred its material upon it, and so stored all these treasures therein. Water and plants are granting benediction to the mineral order, and the kingdom of plants is ever appropriating to itself a like enrichment from the animal life-plane. Nor would the animal kingdom be as well off were man not doing a constant service to it. This is a law that is also at work all through nature, just as the law of sacrifice is, and when we come up to mankind it should not surprise us to find that the human family folds its hands and bows its head in reverence, that it may acknowledge the fact of God's benediction upon the provisions that are "offered" for our sustenance. The sacrifices are, of course, made, whether we see or confess that or not, and bread will still our hunger too, whether men pray for that blessing from above or not; but it seems very natural also, that when the sacrifice receives its benediction, then alone has it a "sweet-smelling savor."

We must all eat. Why? "That we may *live*," some tell us, but if that is the sole or chief reason, some of us had better not eat, since it might be better not to live, or to *cease living*. We live by eating, and yet we do not eat *to live* solely; but we eat and live in order that we may live to the honor and glory of that still higher order of life and Being above us. Just as the mineral exists for the plant-life, and this again for the animal, and the animal for man, mankind lives for its superior, or for the Divine Being, and to so live is to be ever ready to call down the heavenly benediction upon oneself; as the mineral challenges the blessing of vegetation, the plant order the benefits of its next higher order, and the animal sphere the service of mankind. Only when this mutual interworking is seen and obeyed is there mutual harmony and peace.

Thus it is, according to our eye, that these two laws—that of sacrifice and benediction—are made for each other; the confession to which comes to the surface most plainly at the family table. Let us think of it and not observe the habit of praying at meal-times simply to comply with a long-standing custom, and so allow it to sink into a dry and useless formality.

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### PRAYER.

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We doubt the word that tells us, Ask,  
And ye shall have your prayer;  
We turn our thoughts as to a task,  
With will constrained and rare.

And yet we have; these scanty prayers . . .  
Yield gold without alloy;  
O God! but he that trusts and dares  
Must have a boundless joy.

—George Macdonald.

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### THE ELECTOR'S DREAM.

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BY THE EDITOR.

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Not far from the town of Wittenberg, in Germany, there was in the sixteenth century a castle called Schweinitz. It was even then an ancient structure. Its tower had been battered in ancient sieges, and when the massive portal opened to receive its master there was a creaking which seemed to say "I am old and crippled; why don't you let me rest in peace?"

People wondered why it was that the Prince Elector of Saxony was so fond of this gloomy castle. He had other residences which were adorned in a manner befitting his princely state; but when burdened with affairs of state, or weary of the monotony of court ceremonial, he generally retired to Schweinitz, and spent a few days with no companions but a few faithful retainers. Sometimes his friend and chaplain, George Spalatin, was permitted to accompany him on these occasions, and to him the Elector is said to have related the following remarkable dream. It is, of course, possible that this dream, as we now have it, may be to some extent legendary, but it is stated by early writers that the story was taken down in writing by



Antonius Musa from the lips of Spalatin. We therefore give the tale as we find it, and are of the opinion that it is not entirely destitute of historic foundation.

On the 30th of October, 1517, the Elector came to Schweinitz alone. He felt depressed, for dangers threatened him on every side. The Dominican monk, John Tetzel, had come to Germany to sell indulgences; and, as a recent Roman Catholic writer confesses, "he had tampered with the doctrine he was called to preach." His chief object was evidently to raise money by exciting the superstitious fears of the people, and in this nefarious work he was actively seconded by the Archbishop of Mainz, who was to receive one-half of the proceeds of his nefarious trade. With unexampled courage the Elector had forbidden Tetzel to sell indulgences in his dominions, but the worthless fellow had impudently established himself within a few miles of the boundary, and the Saxon people could not be restrained from carrying their little store to the mountebank.

In Wittenberg there was great excitement, for the professors of the university which Frederick had founded there were outspoken in their denunciations of the priestly charlatan. It was evident that a conflict was at hand, and it is not surprising that the heart of the Elector was greatly troubled.

When the Prince arrived at Schweinitz he retired to his private room, lay down on his bed, and fell asleep. Immediately he beheld a wonderful vision. He imagined himself standing with the chief officers of his court, at the gate of the castle. Suddenly the heavens opened and a young monk appeared before him, accompanied by a great multitude of saints, arrayed in white garments. The monk made a low obeisance and requested permission to write something on the door of the church at Wittenberg. This request was granted, and the Elector directed his chancellor to announce to all the German people that the monk must be permitted to write what God had commanded him. Then the monk began to write on the church door, in

characters so large that they could be read at Schweinitz. The pen which he held in his hand was small at first; but it strangely grew longer and longer until it extended over mountains and valleys. Far in the distance the Elector beheld the seven hills of Rome, and on one of them stood a lion wearing a triple crown. Nearer and nearer came the point of the miraculous pen until at last it struck the lion's crown, and it would have fallen from his head if the cardinals and priests had not run up and held it fast.

"What a remarkable pen!" exclaimed the Elector. "Where did the monk get it?" "It comes," was the reply, "from the wing of a Bohemian goose which was roasted a hundred years ago."

The answer appeared absurd, and the Elector began to laugh. "What a big goose that must have been," he may have thought, "if one feather reaches from Wittenberg to Rome." He laughed more and more; then the vision disappeared, and he awoke.

For a little while Frederick reflected on the peculiar character of his dream, then he fell asleep again. He was surprised to find that his vision had not yet ended. The monk was still writing, and with the point of his pen he gave the lion at Rome such a savage thrust that he began to roar. Such roaring had never been heard before. All the nations were terrified, and all the princes of Germany came running together to find out what was the matter. The Pope sent orders to stop the noise, and then the Elector laughed again, for the roaring came from Rome, and it seemed absurd to ask the German princes to stop it.

Once more the Elector awoke, prayed a *Pater Noster*, and fell asleep. Now he saw the princes and bishops assembled, and with one accord they threw themselves against the monk's pen and tried to break it. They might as well have thrown themselves against the Alps. The Elector now observed that the movements of the pen gave forth a sound, sweet and clear, but louder than the roaring of the lion, and all the cardinals and bishops, when they heard



the sound of the pen, put their fingers into their ears and ran to hide themselves. But from the monk's pen there grew forth a multitude of smaller pens, and they all began to write, as it were, of their own accord, until the whole world was filled with the writing.

"O, monk," exclaimed the Elector, "what is the secret of thy wonderful pen? Tell me, I pray thee, the mystery that lies hidden within it."

"My liege," responded the monk, "this pen possesses a life which is indestructible. Though wicked men roasted the Bohemian goose from whose wing it was taken, the marrow in the quill no fire could burn. The message which it conveys is from the spirit, and its words are spirit and life."

When the monk had spoken these words he vanished, and the Elector awoke. He reflected long on the possible meaning of the vision, but could not immediately comprehend it. Next day, when he heard that the monk Luther had affixed his theses to the church door at Wittenburg, the Elector was not greatly surprised. The monk whom he had beheld in his dream could have been no other than Martin Luther. He might be called a disciple of John Huss, a faithful defender of the truth, who was burned at the stake a century before; and his pen was said to have been drawn from the wing of a Bohemian goose, because the name "Huss" in the Bohemian language signifies "a goose." The lion that stood on one of the hills of Rome was Pope Leo X., for "Leo" in Latin means "a lion," and it cannot be doubted that he filled the world with his roaring. Thus the meaning of his remarkable dream gradually dawned upon the mind of the Elector, Frederick the Wise, and to the end of his life he remembered it as a premonition of the great religious conflict in which he was so prominently engaged.

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If God were to refuse to pardon, sanctify and save a poor, crying sinner, He would thereby refuse to glorify Himself: pray, then, as Jesus did. "Father, glorify thy name;" glorify it in my salvation.

## BEAUTY OF THE PSALMS—THEIR VERSATILITY.

BY REV. J. HASSLER, A.M.

Eulogy upon the Psalms of David is universal. Their moral grandeur, heavenly beauty, Divine significance, supernatural pathos and most wonderful depth and power of comfort and consolation to the depressed soul, as well as fear and terror to the wicked and ungodly—all this serves to give forth praise and eulogy upon their merit, long and loud, broad and universal!

There is no human tongue but what praises the beauty and power of the Psalms in giving comfort, light, life and guidance to every state and condition of the human soul.

Lamartine, the French poet, who traveled through the Holy Land, and gives us beautiful, pathetic and poetic descriptions of sacred scenes and places, says: "The Psalms of David are a vase of perfume broken on the steps of the Temple, shedding its odor to all humanity."

Paul Gerhart, a German poet and theologian (1607-1656), who wrote many beautiful hymns, some of which are translated by Wesley, and have a place in the Methodist and other church hymn-books, calls the Psalms "a deep sea, in which are hid the most costly pearls; a paradise of most delicious fruits and flowers."

Origen says: "The Holy Scriptures are locked with the key of David."

The Greeks called the tongue of David "the soul's anatomy," the "garden of Scripture," the "devotional epitome of the Bible."

These sweet songs of Israel constitute, in fact, a complete *monograph* of the human soul, when set in its right and proper relation to a Holy God. They reveal to us, in truth, a *faithful life-picture* of the wants, desires and feelings of the human soul, when brought into its right and proper relation to God—the relation of faith, love, obedience and a holy life.

David culls from the fertile field of a vivid imagination, from the rich nursery of poetic genius, sanctified by Divine grace, a beautiful, rosy picture of moral worth and Divine life, such as



attracts the eye, woos the soul, wins the love, and sets forth with radiant colors, with glowing zeal, with burning devotion and ardent prayer all the joys and sorrows, the hopes and fears, the desires and aspirations of the human spirit, when redeemed from the *thralldom of sin*, by a new and living way—the blood of the *everlasting covenant* in Jesus Christ!

When adversity assails, when troubles arise, when storms gather, when sin oppresses, when the wrath of God hangs over us like a dark and threatening cloud, then one or the other of David's Penitential Psalms—of which there are seven in number (6, 32, 38, 51, 102, 130, 147), such as we read, for example, in first verse of Ps. 51: "Have mercy upon me, O God, according to thy loving-kindness; according to thy tender mercies blot out my transgressions;" full of deep contrition, heartfelt sorrow, humble confession, especially as contained in verse 17: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise"—all this affords to the humble believer, to the pious soul, to the penitent prodigal returning from his ways of sin, a *most happy refuge*, a *most comforting shelter*.

On the other hand, when the sun of prosperity shines, when God smiles, when hope is buoyant, when faith triumphs, when obedience is perfect, then some of David's beautiful *Triumphant Psalms*, full of pious love, earnest devotion and ardent prayer, send forth a strain of moral eloquence, and of deep, heartfelt gratitude to God for mercies received, such as can find no parallel in any of the books of human learning, as sung by an earthly muse!

Witness, for example, the sweetly-rolling numbers of the 103d Psalm: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us

according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." "As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust."

Can anything be more lovely, more beautiful, full of ardent devotion, earnest praise, glowing gratitude, harmonious, too, at every point, with the *wants, desires, breathings and aspirations* of a grateful soul, a thankful spirit, sending forth its whole inner life of praise and gratitude to God for His goodness and mercy? This song of pious gratitude to God for mercies received, it strikes deep and long and loud upon every cord, upon every fibre of the heart's affection!

The Psalms of David are therefore of *universal character*, of *universal application*. They adapt themselves to every want, state and condition of the human soul.

Joy or sorrow, fear or hope, happiness or misery, peace or war, health or sickness, plenty or want, riches or poverty, youth or old age, life or death—all, all states and conditions of men can here find food, nourishment, comfort and repose!

In point of *versatility*, they are unparalleled, unexampled in the annals of time!

The harp of David serves one other purpose. It frequently reanimates the dead vibrations of the human soul! It tunes up anew the dead, lifeless *moral harp* of the human spirit!

How often was it, soon as David touched his harp, Saul's spirit was calmed, his heart softened, his anger departed, his will subdued and his whole *inner man* changed to peace, love and mercy! So exactly with us. Soon as we read a Psalm of David, meditate on its rich contents, or hear one sung, the heart is made better, the tear of repentance trickles down the cheek, and the very soul is moved and agitated in its inmost depths, so that speedily the lips move, the tongue begins to speak, the eye beams and a beautiful strain of eloquent prayer is sent forth to the



throne of God for pardon, mercy, and peace.

This is human experience. This is the result of daily morning or evening meditation upon the songs of the sweet singer of Israel.

The fallen and depraved spirit of man may not thus inaptly be compared to a beautiful lyre that lies unstrung, to a golden harp that is out of tune!

The cords are loose, the bow is broke, the whole instrument is defaced, its gold is tarnished, its silver is dross, and all its musical power is gone; its *notes of discord* grate upon the heart of God, and only bring music to the ear of Satan!

But when the great Divine Author of this golden harp descends from heaven to earth, to put this beautiful instrument in a complete state of repair, to restore its power of song, to resuscitate its dead spirit, to revive its broken cords, to replace its gold, and renew the bow of hope and promise by the Holy Spirit, and by the converting and sanctifying grace of God's word,—when all this is done, the *golden harp* (man's soul) *made new*, then the Songs of David suit its every cord, its every note; and a most beautiful vibration of holy praise goes forth to the great Divine Author of this moral being! David's harp reanimates the dead harp of the human soul! His words of beauty, love and power, as well as warning and admonition, thus suit the spirit of man in all ranks, states and conditions of life! This *universality* and this *versatility* prove the Songs of David to be Divine; they come from above!

Alexander the Great, it is said, kept a copy of Homer's Iliad in a "*Persian casket* of gold and pearl, as a jewel of priceless value." In the spirit of admiration for, and of earnest study in this *wonderful poem*, he slept with a copy under his pillow! The people of Rhodes engraved "*in letters of gold an Ode of Pindar*," and had it placed as an object of praise in one of their temples of worship! But what is a Pindar, a Homer, or even a Milton, in comparison to the inspired Songs of King David? One touch of David's harp is far above all "the buskined raptures" of an earthly muse, or "the splendid varieties" of the human intellect!

One is of man, *human*; the other of God, *Divine*. One satisfies the aspirations of the soul after *earthly fame* and *earthly good*; the other satisfies the longings of the immortal spirit after *God* and *heaven* and *eternal life*, and seeks for *real possession* of that *blessedness* which the redeemed of *all ages* shall enjoy with Christ in the realms of glory!

Oh! that the time would return when ministers of the gospel would expound a Psalm of David *prior* to the delivery of the sermon! Blessings innumerable would follow. Devotion would be increased; the mind would be filled with "forms of sound words;" the distressed would be consoled, and the wayward admonished, and led upward in the pathway of life.

The good old custom of our Scotch divines, preaching *first* on a Psalm of David, even if it did take thirty minutes, more or less, to unfold the moral beauties of some excellent Psalm—all this before the sermon—this, *to-day*, is reviled and set aside. And yet the moral good and spiritual blessings of such a custom extend even down to the present generation. Seldom, if ever, were these Scotch descendants, thus trained and educated, led into the meshes of infidelity. They ever held sacred the laws of the Sabbath, and ever practiced the deep meaning of David's words: "The law of the Lord is *perfect*, converting the soul; the statutes of the Lord are *right*, rejoicing the heart; the commandment of the Lord is *pure*, enlightening the eyes: more to be desired are they than gold, yea, than fine gold; sweeter also than honey, and the honey comb; moreover by them is thy servant warned; and in keeping of them is great reward."

The time was when our Pilgrim Fathers and our great-grandfathers had the children to commit to memory *many of the Psalms*, along with *John's Gospel* and the *whole* of the Catechism. But, alas! *to-day*, many of our American youth can hardly tell *where* the Ten Commandments are found in the Bible; many know *them not by heart*; they know nothing of the *beauty of the Psalms*; can repeat none of them by memory; and, if put to the test, can hardly say *off of the book* six verses of John's Gospel!



Oh! what a sad commentary on the religious training of our American youth! What a reflection on the moral defects of the Sunday-school work! What a wide, open, moral field to the inroads of vice, immorality and the more destructive power of infidelity itself! "Oh! Tempora!" "Oh! Mores!"

There is no hope for the perpetuity of our government, and no hope, even, for the growth and progress of the church, unless the youth of the land are more deeply indoctrinated in *Bible truth*, are taught to know and study the *Psalms*, and are made to feel the binding force of the moral law!

Loose morals come from loose principles of faith and duty; and the stability of that land will ever give way where the youth are *uneducated in Bible doctrine*, and grow up in ignorance of the *beauty of Bible poetry*, and of the *power of Bible history*!

Here, under the gloomy vision of this discouraging outlook for the future, David's prayer, in David's psalm—the sixty-third—comes with deep significance, and with *personal*, as well as *national*, application.

"God be merciful unto us, and bless us, and cause His face to shine upon us."

"That thy way may be known upon the earth, and thy saving health among all nations."

"Then shall the earth yield her increase; and God, even our own God, shall bless us."

"God shall bless us, and all the ends of the earth shall fear him." Amen!

Fort Loudon, Pa.,  
Aug. 10, 1885.

### A LITTLE CHILD'S LETTER TO GENERAL GRANT.

BY MARGARET SIDNEY.

It was a hot June day. All the windows of the long room in the old stone mansion were open, yet not a breath of air seemed to enter. The children leaned back in their chairs yawned, stretched their little feet, fanned themselves with their aprons or the covers

of their well-worn books, and doubtless, if they had been other than city dwellers, would have dreamed of clear, cool, purling brooks under green willows.

But they were city dwellers, and poor ones at that, coming from overcrowded tenements, and rickety houses long since fallen to the foreign element stranded upon the charity of a great metropolis. So, after all, the intense heat of this June day was quite as bearable as if endured in noisy court or blazing street before their dwellings.

They were glad of this retreat, and fond of their teacher, good Miss Jones, placed over them by the sweet pity of a noble woman who counted as her own row after row of brown-stone houses in the city's midst, and unlimited bank credit.

"It's most dreadful hot," piped out Daffy Griggs suddenly.

All the children turned to stare at the back row of desks. Before the end one sat the owner of the voice.

Miss Jones smiled indulgently. "Children," she said kindly, "you may all put aside your books, and rest a few moments." Then she rang a little bell on her table, and, when a tidy housemaid appeared, she gave an order that caused to appear, as if by magic, a tray with a great pitcher of cool milk and a half-dozen cups.

"Number one row of children can come to me," said Miss Jones, pouring out the cool, foamy liquid. How good it looked! And how every boy and girl wished his or her seat was just in front of the teacher's table! Daffy stood on her tiptoes, and brought her hot little face over earnestly to the delightful tray, her anxious eyes betraying mental calculations as to the supply holding out to the back row.

"There will be all you want, dear," said Miss Jones, with a smile for her. Then she turned back to the line of pink-aproned girls and blue-bloused boys waiting for their cups.

Daffy, breathing freer, had nothing now to do but to watch the line manipulating the milk cups, and to talk with her neighbors, which last, finding it ran faster away with the time, like a sensible child, she soon decided to do. So she sat down, and, beginning to swing her feet back and forth to help



the ideas to flow, she opened up conversation with the boy on the next chair.

"Nobody ever was so hot as I am," she said, waving the corner of her pink apron violently.

"Pshaw!" said the boy, with no disposition toward a *tête-à-tête*; "there have been lots and lots of folks hotter'n you every minute."

"Who?" asked Daffy, who was nothing by nature if not literal.

"Yes, lots an' lots," repeated the boy, "an' they don't make any fuss about it as you do. General Grant for one."

"Who's General Grant?" asked Daffy, stopping the feet-swinging, and full of content that now she had some one to talk to.

The boy turned around in his chair and looked at her in astonishment.

"Well, I wouldn't be such a little know-nothing as you are for anything!" he exclaimed. "Never heard of General Grant!"

"What did he do?" asked Daffy eagerly, with no thought as to the insinuations on her intellect.

"Well, he saved our country, for one thing," said the boy coolly. "But then, perhaps, you don't know as you've got a country. Ever heard of the United States?"

Yes, Daffy had heard about them, recalling many mornings when the big classes out around the teacher's table had been going over their geography lessons. And dimly she had a feeling that somehow she, too, could lay claim to this unknown expanse lying midway between the land of imagination and the four walls of the school room. But why the country was saved, or who the man was who had saved it, she never had heard. And full of curiosity over this great news, she slipped from her chair, and besieged the boy with questions thick and fast.

"Oh! now, see here," said Tom Caseby, "I ain't going to set up for a history teacher. You don't know the first thing—you're a regular dunce."

"Tell me the first thing," said Daffy with directness. "What did the man do?"

"Then you'll want to know the second thing and the third thing," declared the boy in great impatience. "Do go back to your own chair."

With that he gave the aspirant for knowledge a slight push to intimate that his part of the conversation was over. But Daffy, noticing no suggestions to that effect, still demanded, "What did he do?"

"Gracious!" exclaimed the boy, "you're a nuisance! There was a war. There, now, keep still."

"What for?" asked the child, her gray eyes widening, and drawing nearer to him.

"The North and the South got to fighting, and Grant won ever so many battles, and everybody who wasn't killed went home, and it's liberty and union forever'n ever now, and Grant's sick and dying—and that's all I know," rattled off the boy before he drew breath. "There now, go away, and let me alone."

It was all a whirl in Daffy's little brain. Only one thing out of the rush of words could she comprehend. The country, and she in the country, had been saved from some terrible peril, and the man who had saved her was sick and dying. Fearful words! and she had never thanked him, nor told him how sorry she was for his suffering on those hot summer days. Slowly she drew away from the boy's chair, then turned and looked at him.

"I shall write to him," she declared, "a letter all myself, and tell him I'm sorry."

It was now the boy's turn to look amazed—which he did so thoroughly that Daffy could not complain of lack of attention now. But in a moment his mood changed and he broke into a shrill laugh.

"Ho—ho! that's a good one! He has thousands and thousands of letters every day,—he'll never look at yours."

"Row Number 5," called Miss Jones' clear voice. The boy, choking back his desire for further amusement, started to obey. Daffy, who had forgotten all the prospective pleasures of the milk-treat, followed slowly, coming up as most of the cups were filled.

"Here, Daffy, you shall have yours first," said Miss Jones, bending over the small figure to hand a generous cupful. "You have been a very patient little girl."

Daffy put up her hand instinctively



for the cup, and opened her thirsty little mouth, but just as suddenly closed it and lifted her gray eyes.

"Has he got any?" she asked earnestly,—“nice, cool milk, poor man?”

"Who?" asked the teacher, in wonder. "Here, child, drink your milk first, and then tell me what you mean."

"But I want him to have this," cried Daffy. And she put her hands behind her, and clasped them tight; it was such a temptation to seize the cup. "He saved the country, and I never gave him anything; and he's sick and hot, and dying."

"Whom do you mean, child?"

"General Grant."

There was a commotion at once all over the room. Many a child was on the point of following Tom Caseby's example, and a mild sort of tittering broke out here and there. But Miss Jones set down the cup on the table, and gently drew the little girl up within her arms.

"My dear child," she cried, while something shone in her dark eyes, "General Grant has everything to make him happy and comfortable."

The light broke over Daffy's face, till the little hot cheeks shone with delight. Still she did not offer to touch the cup of milk.

"I'm going to write him a letter, teacher, and tell him I'm sorry," she whispered, putting the small mouth close to the kind ear. "Please, may I?"

Miss Jones hesitated, but only for a moment. Then she said: "Yes, dear; it shall be sent to-day."

That night from New York City post-office went out a letter to the sick hero,—a letter from a child, poor and ignorant, to the greatest man in the country; a man full of honors, recipient of tributes from all sections of a grateful land, rich in gifts and loving messages from crowned heads. In among thousands of letters directed to General Grant went the poor little letter; and in the hero's hand at last it lay. He read it, and he turned to his son.

"This must be answered. I would not disappoint that little child."

Verily, the sick and dying hero had become greatest in that hour when he turned aside from earthly honors to

make happy the heart of "one of the least" of those for whom he saved our country.—*Sunday-School Times*.

### THE STORY OF CATHERINE.

Peter the Great, the Emperor who in a few years changed Russia from a country of half-savage tribes into a great European nation, was one day visiting one of his officers, and saw in his house a young girl who attracted his attention by her beauty and graceful manners. The girl was a prisoner named Martha, and she was living as a sort of servant and house-keeper in the family of the Russian officer. She had been taken prisoner when the town she lived in was captured. Nobody knows, even to this day, exactly who she was, except that she was a poor orphan who had been brought up by a village clergyman; but it is generally believed that her father was a Livonian peasant.

Martha's beauty and the brightness of her mind pleased the Emperor so much that after a while he made up his mind to marry her, in spite of her humble origin. Peter was in the habit of doing pretty much as he pleased, whether his nobles liked it or not, but even he dared not make a captive peasant girl the Empress of Russia. He therefore married her privately, in the presence of a few of his nearest friends, who were charged to keep the secret. Before the marriage took place he had Martha baptized in the Russian Church, and changed her name to Catherine.

Now Peter had a bad habit of losing his temper and getting so angry that he fell into fits. As he was an absolute monarch and could do whatever he liked, it was very dangerous for anybody to go near him when he was angry. He could have a head chopped off as easily as he could order his breakfast. But he was very fond of Catherine, and she was the only person who was not in the least afraid of him. She soon learned how to manage him, and even in his worst fits she could soothe and quiet the old bear.

Peter was nearly always at war, and in spite of the hardships and dangers of the camp and battle-field, Cather-



ine always marched with him at the head of the army. The soldiers wondered at her bravery, and learned to like her more than anybody else. If food was scarce, the roads rough and the marches long, they remembered that Catherine was with them, and were ashamed to grumble. If she could stand the hardships and face the dangers, they thought rough soldiers ought not to complain.

Catherine was a wise woman as well as a brave one. She soon learned as much of the art of war as Peter knew, and in every time of doubt or difficulty her advice was asked and her opinion counted for as much as if she had been one of the generals. After she had thus shown how able a woman she was, and won the friendship of everybody about her by her good temper and her pleasant ways, Peter publicly announced his marriage, and declared Catherine to be his wife and Czarina. But still he did not crown her.

This was in the year 1711, and immediately afterward Peter marched into the Turkish country at the head of forty thousand men. This army was not nearly large enough to meet the Turks, but Peter had other armies in different places, and had ordered all of them to meet him on the march. For various reasons, all these armies failed to meet him, and he found himself in a Turkish province with a very small number of troops. The danger was so great that he ordered Catherine and all the other women to go back to a place of safety. But Catherine would not go. She had made up her mind to stay with Peter at the head of the army, and was so obstinate about it that at last Peter gave her leave to remain. Then the wives of the generals, and finally of the lower officers, wanted to stay also. She persuaded Peter to let them do so, and the end of it was that the women all staid with the army.

Everything went against Peter on this march. The weather was very dry. Swarms of locusts were in the country eating every green thing. There was no food for the horses and many of them starved to death. It was hard for the Russians to go for-

ward or to go backward, and harder still to stay where they were.

At last the soldiers in front reported that the Turks were coming, and Peter soon saw a great army of two hundred thousand fierce Moslems in front of his little force, which counted up only thirty-eight thousand men. Seeing the odds against him, he gave the order to retreat, and the army began its backward march. As it neared the river Pruth a new danger showed itself. The advance guard brought news that a great force of savage Crim Tartars held the other bank of the river, completely cutting off Peter's retreat.

The state of things looked hopeless. With two hundred thousand Turks on one side and a strong force of Crim Tartars holding a river on the other, Peter's little army was completely hemmed in. There was no water in the camp, and when the soldiers went to the river for it, the Tartars on the other shore kept up a fierce fight with them. A great horde of Turkish cavalry tried hard to cut off the supply entirely by pushing themselves between Peter's camp and the river, but the Russians managed to keep them back by hard fighting, and to keep a road open to the river.

Peter knew now that unless help should come to him in some shape, and that very quickly, he must lose not only his army, but his empire also, for if the Turks could take him prisoner, it was certain that his many enemies would soon conquer Russia, and divide the country among themselves. He saw no chance of help coming, but he made up his mind to fight as long as he could. He formed his men into a hollow square, with the women in the middle, and faced his enemies.

The Turks flung themselves in great masses upon his lines, trying to crush the little force of Russians by mere numbers. But Peter's brave men remembered that Catherine was inside their hollow square, and they stood firmly at their posts, driving back the Turks with frightful slaughter. Again and again and again they fell upon his lines in heavy masses and again and again and again they were driven back, leaving the field black with their dead.



This could not go on forever, of course, and both sides saw what the end must be. As the Turks had many times more than Peter, it was plain that they would at last win by destroying all the Russians.

For three days and nights the terrible slaughter went on. Peter's men beat back the Turks at every charge, but every hour their lines grew thinner. At the end of the third day, sixteen thousand of their brave comrades lay dead upon the field, and only twenty-two thousand remained to face the enemy.

Toward night on the third day a terrible rumor spread through their camp. A whisper ran along the line that *the ammunition was giving out*. A few more shots from each soldier's gun, and there would be nothing left to fight with.

Then Peter fell into the sulks. As long as he could fight he kept up his spirits, but now that all was lost, and his great career seemed near its end, he grew angry, and went to his tent to have one of his savage fits. He gave orders that nobody should come near him, and there was no officer or soldier in all the army who would have dared enter the tent where he lay in his dangerous mood.

But if Peter had given up in despair, Catherine had not. In spite of Peter's order and his anger, she boldly went into his tent, and asked him to give her leave to put an end to the war by making a treaty of peace with the Turks if she could. It seemed absurd to talk of such a thing, or to expect the Turks to make peace on any terms when they had so good a chance to conquer Peter, once for all, and to make him their prisoner. Nobody but Catherine, perhaps, would have thought of such a thing, but Catherine was a woman born for great affairs, and she had no thought of giving up any chance there might be to save Peter and the empire.

Her first difficulty was with Peter himself. She could not offer terms of peace to the Turks until Peter gave her leave, and promised to fulfill whatever bargain she might make with them. She managed this part of the matter, and then set to work at the

greater task of dealing with the Turks.

She knew that the Turkish army was under the command of the Grand Vizier, and she knew something of the ways of Grand Viziers. It was not worth while to send any kind of messenger to a Turkish commander without sending him also a bribe in the shape of a present, and Catherine was sure that the bribe must be a very large one to buy the peace she wanted. But where was she to get the present? There was no money in Peter's army chest, and no way of getting any from Russia. Catherine was not discouraged by that fact. She first got together all her own jewels, and then went to all the officers' wives and asked each of them for whatever they had that was valuable—money, jewels and plate. She gave each of them a receipt for what she took, and promised to pay them the value of their goods when she should get back to Moscow. She went in this way through the camp and got together all the money, all the jewelry, and all the silver plate that were to be found in the army. No one person had much, of course; but when the things were collected together, they made a very rich present, or bribe, for the Grand Vizier.

With this for a beginning, Catherine soon convinced the Grand Vizier that it was better to make peace with Russia than to run the risk of having to fight the great armies already marching toward Turkey. After some bargaining she secured a treaty which allowed Peter to go back to Russia in safety, and thus she saved the Czar and the Empire. A few years later Peter crowned her as Empress of Russia, and when he died he named her as the fittest person to be his successor on the throne.

Thus the peasant girl of Livonia, who was made a captive in war and a servant, rose by her genius and courage to be the sole ruler of a great empire—the first woman who ever reigned over Russia. It is a strange but true story. — *Harper's Young People*.

In doing the Lord's work, we may expect the Lord's smile.



## OUR CABINET.

### TENDENCY OF SCIENCE.

There has been a very general notion among uneducated people that the tendency of modern science is to deny the immortality of the soul. This is a mistake. Natural science cannot, of course, treat of the things which are spiritually discerned. We are enveloped in a material body, and cannot expect to behold the spiritual world until we die; but the fact that science does not treat of spiritual things does not indicate that it denies their existence. There are some scientific writers who are infidels, but there are others no less eminent who are firm in their faith in supernatural realities. In fact, in the judgment of the profoundest thinkers, the system of nature, as revealed by modern science, furnishes an irresistible argument for the existence of the spiritual as its crown and completion. Human life would be utterly meaningless unless it reached its full development in a higher sphere. It would, therefore, be contrary to all analogy to deny the immortality of the soul. We need not fear that any discoveries will be made which will invalidate our Christian faith. On the contrary, it will be found that the Lord is using human science for His glorious purposes, and that it will at last be found to bring a new tribute to the King of Kings. "In the day of the Lord it shall be seen."

### CURIOUS BOOKS.

There is in existence a book, printed about 1790, which bears the following title:

"The Birth, Life and Death of Judas Iscariot, etc.; also the Life and miserable Death of Pontius Pilate, etc. Collected from the writings of Josephus and other ancient historians."

As not one of the incidents in this book is mentioned by Josephus, we should like to know the names of the

other ancient historians to whom the author refers. Almost the entire book is a tissue of absurdities, as a sketch of the contents of the first part of the book will show:—

"There lived at Joppa a rich Jew, Maccabeus, and his wife Bernice, who dreamed that her child, when born, should betray his Lord. They resolved to kill the child, but, deterred by his beauty, put him into a box and threw it into the river. The child is saved by the king of an island called Iscariot, who brings up the child with his own son. Judas kills the son, flies, steals apples, kills his own father, and marries his own mother, to whom he becomes known by a mark. He repents, reforms, joins Jesus Christ, betrays Him and hangs himself."

This miserable book is but a specimen of a class that was common enough a century ago. There is, for instance, a "Life of Cain," in which we are told with great minuteness where Cain got his wife, and how the death of Abel resulted from a quarrel between the wives of the brothers. Such books were gotten up by unscrupulous publishers to be sold by peddlers, who were then much more numerous than they are at present. We can imagine such a hawk-er offering his wares in some country homestead. He would, perhaps, say: "Don't you want to read the Life of Judas Iscariot? You have seen his name in the Bible, but this book tells you all about him." Then the fellow would go on to prate learnedly about "Josephus and other ancient historians," until he had made his sale, perhaps laughing in his sleeve at the credulity of the purchaser.

It is true that books of this kind were not original with their publishers. They were generally based on older compilations of a similar character, some of which were very ancient. It is believed that some of them came into existence in the monasteries, possibly a thousand years ago. The monks were engaged in teaching, and some-



times in teaching composition, they directed their most promising students to prepare an imaginary life of some prominent personage in scriptural or ecclesiastical history. The best of these exercises were preserved in the library of the convent, to be found and read when the circumstances of their composition had been forgotten. There had been no intention to deceive, but it was a bad thing to tamper thus with sacred history, and there can be no doubt that these monkish "compositions" were the source of many of the legends which subsequently cursed the Church.

### THE GRAVE OF MIFFLIN.

When we honor our great men we honor ourselves. Though the objects of our veneration have passed forever beyond our praise or censure, we show the world by the reverence which we accord to their memory that we appreciate the principles they defended and the triumphs they achieved. We thus present ideals to future generations, and quietly express the hope that they may not fall below these brilliant examples. In foreign cities we meet at almost every step statues or monuments of distinguished men, and every child can therefore indicate the places which are most interesting to visitors. A new country like ours cannot, of course, possess such a profusion of monuments, but it is certainly not too soon to cherish the few that we possess, or to indicate the places that deserve them.

Lancaster, Pennsylvania, is an old town, and contains many objects of historic interest. One of these is the tablet in the front wall of old Trinity Church, on South Duke St., which indicates the locality of the grave of Governor Mifflin. It bears the following simple inscription:

"In perpetuation of the memory of Thomas Mifflin, Esq., Major-General of the Revolutionary Army of the United States, and late Governor of the State of Pennsylvania. A distinguished patriot and a zealous friend of Liberty. Died January 19th, 1800."

Here we have the tomb of a man whose memory our country should re-

joice to honor. Though of Quaker origin he was not deterred by the peace principles of his sect from actively espousing the cause of American independence. There was not a single Pennsylvanian, except Benjamin Franklin, who occupied so many positions of trust and honor during our Revolutionary struggle. He was a delegate to the Congress of 1774, and occupied a prominent position in that distinguished body. Subsequently he was a brilliant officer in the army, covering the retreat after the disastrous battle of Long Island. For some time he was a member of the Board of War, and was then elected a member of the Continental Congress. It was to him, as President of the latter body, that Washington resigned his commission. He was also a framer and signer of the Constitution of the United States. After the war he was, almost without opposition, elected for three terms to the Chief Magistracy of Pennsylvania, and the routine of executive business which he established has been maintained to the present day.

Authorities differ slightly with regard to the date of Governor Mifflin's death. Drake's "Biographical Dictionary" gives it as January 21, Appleton's "Cyclopædia" says January 20, but according to the inscription on the tablet it was January 19. This is, indeed, a trifling variation, and may seem hardly worth mentioning, but, after all, strict historical accuracy is no trifle.

According to a tradition current some thirty years ago, Governor Mifflin died in a house on North Queen St., Lancaster, near where the post-office is now situated. In 1853 the old house was still standing, and was occupied as a boarding-house. The writer boarded there for some time, and distinctly remembers its appearance. Two large rooms on the second story, separated by folding-doors, were once occupied as the state apartments. These rooms were not very grand, but, no doubt, in their day, when occupied by a brilliant company, their appearance was sufficiently dazzling.

So we pass away, and soon our names and labors will be forgotten. Here and there, perhaps, isolated facts concern-



ing us may remain for a while, like crumbling reefs rising from the ocean of Time, and our successors may possibly take note of them, either to be avoided, or to guide the voyager to the haven.

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### THE FINAL TEST.

St. Augustine says: "The three last articles of our faith constitute the final test of the true Christian. Even the devils believe in the great facts of the life of the Son of God, but they can never believe in the forgiveness of sins, the resurrection of the body and the life everlasting."

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### ALEXANDER II.

The following anecdotes of the late Emperor of Russia are taken from Mr. Hare's "Studies in Russia":

A young poet had written a most scurrilous poem, in which he had described and libeled not only the Empress, but also the Grand Dukes and Duchesses. Some one, the censor of the press, went and told the Empress.

"The man had better be sent off to Siberia at once," he said; "it is not a case for delay."

"Oh, no! said the Empress; "wait a little, but tell the man I desire to see him at six o'clock to-morrow evening."

When the poor man was told this he felt as if his last hour had come, and the Emperor must intend himself to pronounce a sentence of eternal exile. He went to the palace, and was shown through all the grand staterooms, one after another, without seeing any one, till at last he arrived at a small, common-place room, at the end of them all, where there was a single table with a lamp upon it, and here he saw the Empress, the Emperor, and all the Grand Dukes and Duchesses whom he had mentioned in his poem.

"How do you do, sir?" said the Emperor. "I hear you have written a most beautiful poem, and I have sent for you that you may read it aloud to us yourself, and I have invited all the Grand Dukes and Duchesses to come, that they may have the pleasure of hearing you."

Then the poor man humbly prostrated himself at the Emperor's feet.

"Send me to Siberia, sire," he said; "force me to become a soldier; only do not compel me to read that poem."

"Oh, sir, you are cruel indeed to refuse me the pleasure, but you will not be so ungallant as to refuse the Empress the pleasure of hearing your verses, and she will ask you herself." And the Empress asked him.

When he had finished she said: "I do not think he will write any more verses about us again. He need not go to Siberia just yet."

A nobleman had entered into a conspiracy against the Emperor, and was sentenced to Siberia. His eyes were bandaged, and he was put into a dark carriage, and for seven days and nights they traveled on and on, only stopping to take food. At last he felt that they must have reached Siberia, and, in the utmost anguish, he perceived that the carriage stopped, and the bandage was taken off his eyes, and . . . he was in his own home! He had been driven round and round St. Petersburg the whole time; but the fright quite cured him.

Alexander II., the liberator of the serfs, the man who was able, by his individual act, to benefit a greater number of the human race than any one who ever lived, met with a more frightful end than any of his predecessors; but the sympathy and grief of Christendom followed him to the grave, in which he lies with the hair of hismorganatic wife, Princess Dolgorousy, cut off after his death, upon his breast. His sarcophagus is covered with a pall, inscribed simply, "His Imperial Majesty Alexander II."

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THE editor of a religious paper remarks: "We recently hired a colored man to beat a carpet for us. He had what seemed to us a villainous face, and we watched him somewhat closely. We were not surprised when he brought in a bill of four dollars. 'But, sir, this is too much. You surely would not cheat a preacher!' 'Ah, brudder,' said he, 'you must remember dat I'se a preacher too.'"



## OUR BOOK TABLE,

MY LADY POCAHONTAS: *A True Relation of Virginia. By Anas Todkill, Puritan and Pilgrim, with notes of John Esten Cooke. Boston: Houghton, Mifflin & Co., 1885.*

Mr. Cooke has gathered all that is known concerning the first settlement of Virginia, and out of these materials has constructed an interesting narrative. He has very rarely allowed his imagination to supply the deficiencies of history. The reputed author is a companion of John Smith, who took part in the struggles at Jamestown, and whose name is mentioned in a number of the old "relations."

With all the excellence of this book we object to the fact that its true character is not distinctly stated. The ordinary reader will be likely to suppose that it is a genuine historical document, whereas it is rather an historical romance. It may be said that intelligent people will make this discovery for themselves, but we do not like false pretenses, whether in literature or anywhere else.

FOLLOWING CHRIST: *A Manual for Church-Members. By the Rev. Joseph B. Stratton, D.D. Philadelphia: Presbyterian Board of Publication. Price, 75 cents.*

This book claims to be a guide to religious living. It discourses on such subjects as "True Conception of Religious Living," "Rule of Religious Living," "Public Worship," "Private Prayer," etc. The instruction conveyed by the author to the reader on these themes appears to be ample and judicious, and we do not doubt that the book will be found useful by Christian people.

TRACTS: THE MODERN HERESY. *By the Rev. S. E. Wishard, D.D.* THE MONEY QUESTION. *By Rev. David R. Breed, D.D.* THE PRESBYTERIAN MINISTER. *By the Rev. D. W. Fisher, D.D.*

EVENING REST. *By J. L. Pratt. Boston: D. Lothrop & Co.*

This is a very good story for young folks. It appears as a number of the "Young Folks' Library," which appears as a monthly publication, of which each number constitutes a separate volume. The subscription price is \$3.00 per year, or 25 cents per number. We cannot get over the surprise, expressed on a former occasion, that so much reading-matter should be furnished at so small a price.

THE CENTURY ILLUSTRATED MAGAZINE.—We failed to notice the August number of "The Century," because, at the time when our last number went to press, it had not reached us. We need only say that it maintains the high rank which this periodical has

held since its foundation. The articles on the history of our Civil War, which have been published in successive numbers of this magazine, are of special value, and will furnish precious material to the future historian of our great national conflict.

ST. NICHOLAS FOR SEPTEMBER has a long and varied table of contents, one of the most attractive features of which is a fanciful tale by Frank R. Stockton, entitled "The Battle of the Third Cousins;" "A Great Financial Scheme," by Sophie Swett; "Spiders of the Sea," C. F. Holder. Henry Frederic Reddall writes an interesting article on "Nicknames." The number is well supplied with poems and verses.

Of the serials, "Sheep or Silver?" is concluded; while both "Driven Back to Eden," by E. P. Roe and "His one Fault," by J. T. Trowbridge, are evidently working to the satisfactory conclusions, next month, which no well-regulated serial should be without.

The illustrations are especially noteworthy this month.

THE SEPTEMBER CENTURY.—Of greatest public interest among the contents of the September CENTURY are General Grant's article on "The Siege of Vicksburg," the forcible frontispiece portrait, after a photograph taken when General Grant was President (with which is given a fac-simile of his first signature on the army pay-account as "General Retired") and a communication from General Grant, dated Mt. McGregor, June 22, which is printed with "Memoranda on the Civil War," and in which he withdraws what was said by him in THE CENTURY of last February in regard to the conduct of "General Lew Wallace and General McCook at Shiloh."

Wendell Phillips Garrison, in an illustrated paper, describes the Prudence Crandall persecution of 1833, and the encouragement given by William Lloyd Garrison to the brave school-mistress who wished to educate "young ladies of color." The article is very suggestively entitled "Connecticut in the Middle Ages."

Other articles are Lieutenant Schwatka's paper on "The Great River of Alaska," Mr. Howell's "Panforte di Siena," Miss Alice Maud Fenn's "Among the Red Roofs of Sussex," Edmund C. Suedman's "The Twilight of the Poets," and George W. Cable's "The Silent South."

The short story of the number is a war story by Mrs. Burton Harrison, entitled "Crow's Nest."

Poems are contributed by Owen Innsly, Dora Read Goodale, Amanda T. Jones, and in "Bric-à-Brac," by Mrs. Helen Jackson (H. H.), Miss Jennie E. T. Dow, Frank Dempster Sherman, John Vance Cheney and others.



## SUNDAY-SCHOOL DEPARTMENT.

### GENERAL HARRISON'S TEMPERANCE.

A public dinner had been given him on one occasion. At the close of the dinner one of the gentlemen drank his health. The general pledged his toast by drinking water. Another gentleman offered a toast and said, "General, will you not favor me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said, in the most dignified manner, "Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"—*Youth's World*.

### MAKING ALLOWANCES.

That is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which, were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature actions which our tastes or our principles condemn; or we are pained by something which a friend says or does. Let us have patience not only, but also let us be tolerant, since we cannot know all the difficulties with which another must contend; nor can we estimate the weights with which another is handicapped in the race of life.

### "A MAN IN CHRIST."

The Apostle says, "I knew a man in Christ." And this was no unimportant knowledge, for "if any man be in Christ, he is a new creature." "A man in Christ" is a man redeemed, pardoned, blessed, saved; a "man in Christ" is a man who is not of the world, who is chosen out of the world, and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the world to him. The life that he now lives is by faith of the Son of God, who hath loved him and gave Himself for them. "A man in Christ" may be unknown, yet he is well known. He may be surrounded by enemies, yet he possesses an Almighty Friend. He may be a pilgrim and a stranger on the earth, yet there is for him a city that hath foundations, and a home beyond the flood. "A man in Christ" is a branch of an undying Vine! He partakes of eternal life; he drinks from the fountain of Divine vitality, and the life that he now lives is by the faith of the Son of God.

"A man in Christ" is a partaker of a heavenly calling; a member of a celestial brotherhood; an heir of God and a joint heir with Jesus Christ to an inheritance incorruptible, undefied, and that fadeth not away. Blessed are they whose fellowship is with the Father, and with his Son Jesus Christ and with one another. Are you a man in Christ? Do you know Him in the power of His resurrection life? Do others know you as "a man in Christ?"—*Selected*.

### BISMARCK'S FAITH.

Said Prince Bismark in the speech at Ferrières: "If I were not a Christian I would not serve the king another hour. If I did not obey my God and put my trust in Him, my respect for earthly rulers would be but small. I have enough to live upon, and as a private man I should enjoy as much consideration as I desire. Why, then, should I exhaust myself with unwearying labor



in this world? Why expose myself to difficulties, unpleasantness and ill treatment? If I had not the feeling that I must do my duty before God and for his sake? If I did not believe in a divine government of the world which had predestined the German nation to something great and good, I would abandon the trade of diplomacy at once, or rather I should never have undertaken it. I do not know whence my sense of duty should come except from God. Titles and decorations have no charm for me. The confident belief of life after death—that is it—that is why I am a royalist; without it, I should by nature be a republican. All the steadfastness with which for these ten years I have resisted every conceivable absurdity has been derived only from my resolute faith. Take this faith from me, and you take my country too. How willingly I would leave it all! I am fond of country life, of the fields and the woods. Take away from me my belief in my personal relation to God, and I am the man to pack up my things tomorrow, to escape to Varzin and look after my crops.”—*Selected.*

**THE RIGHT USE OF SUCCESS.**—The *Advance* discloses it in the following contrast: Too often the fact that a man is growing rich is first announced to his neighbors by a wider spread and a finer show in his style of living. His wife and daughters begin to resemble the lilies. They neither toil nor spin, but Solomon in all his glory was not arrayed like one of them. Next come a coach and span. Then, of course, a new house. The old one was ample. There is no increase of family. But without a grander mansion how is the world to know that the man has made a fortune? So architects and painters and decorators in due time install the household in a palace fit for a duke, and they take their rank among “the upper ten.” But there was a merchant, not a thousand miles from Chicago, or a thousand years ago, who disclosed in a different fashion the fact of his growing wealth. He fell to reflecting, “What shall I do with this new capital? It is not mine. To what use

would the real owner have it put?” He thought of some kind of hospital. He thought of a public library. Plan after plan was turned over in mind. But at last, as a good Providence would have it, he chanced to see the need of a college in Florida. Fortune-seekers rejoice in an “opening.” Here was an opening to a Christian philanthropist. Promptly he entered it with a gift of \$50,000. Others joined him with as much more. So is founded an institution that will stand as a fount of blessing long after he shall have passed beyond the stars. This is his way of betraying the secret of his success in business. Which strikes you, reader, as the nobler and more Christ-like?

**A VERY NEAR MAN.**—At Richfield Springs one day, General Buckner heard some military sceptics criticising General Grant’s military ability. “Why, Hooker was as brave as Grant,” said one man excitedly. “But Grant was a very near man,” said Buckner. “And McClellan was a great strategist,” said another scoffer. “But Grant was famous for his nearness,” said Buckner. “He may not have been brave, but he was always near.” “What do you mean by nearness?” said another scoffer, petulantly. “Why, when I looked around at Fort Donelson for some one to surrender to, Grant was right there handy; and I notice, when General Lee surrendered at Appomattox, Grant was the nearest general to take his sword. Oh, he was near, Grant was.”

**MR. MOODY** tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side. A passer-by was so puzzled that he had to turn-back with—

“What in the world do you keep a lantern burning for? You can’t see!”

“So folks won’t stumble over me,” was the reply.

We should keep our lights brightly burning for others’ sake, as well as for the good of being “in the light ourselves.”



## LESSON I.

## EIGHTEENTH SUNDAY AFTER TRINITY. October 4, 1885.

## ELISHA AT DOTHAN. 2 Kings 6: 8-23.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master: how shall we do?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 ¶ And Elisha said unto them, This is not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

**GOLDEN TEXT: Fear not: for they that be with us are more than they that be with them. 2 Kings 6: 16.**

## HOME READINGS.

M. Elisha at Dothan.....2 Kings 6: 8-23.  
T. Elisha and the prophets.....2 Kings 6: 1-7.  
W. Joseph's brethren at Dothan.Gen. 37: 12-28.  
Th. Complete safety with God....2 Chron. 32: 1-8.  
F. No separation from God.....Rom. 8: 28-39.  
Sat. Render good for evil .....Rom. 12: 10-21.  
S. God's children preserved.....Psa. 55: 1-23.

## NOTES.

*Date.* About 890 B. C. Dothan, twelve miles north of Samaria, and Samaria, are the centres of the lesson. Jehoram was king of Israel. Benbadad II. was ruler of Syria. 8. *Syria*—The large country northwest and north of Palestine, between the Mediterranean Sea and the river Euphrates. *Israel*—The kingdom of the ten tribes. 12. *Elisha*—Prophet, son of Shaphat, when called, a farmer, followed Elijah, taught by him, saw him translated, after-

wards did many wonders, was prophet forty or fifty years. 13. *Spy*—Search. *Dothan*—In the valley of Jezreel, twelve miles north of Samaria, celebrated as the place where Joseph was sold into Egypt. 14. *Compassed*—Surrounded. 19. *Samaria*—So called after the former owner of the site; built on a hill in the centre of a basin, six miles north of Shechem. 23. *Bands*—Raiding parties.

## QUESTIONS.

8. Who was king of Syria? Against whom did he war? Who were his advisers? 9. Through whom were their plans defeated? How? 10. How often did the king of Israel save himself? 11. How was the king of Syria affected by this? Whom did he suspect of treachery? 12. What did one of his officers say? 13. What did the king resolve to do? Where was Elisha? 14. What was done to capture Elisha? 15. What did Elisha's servant see early around Dothan? How was he affected? 16. What did Elisha say to reassure him? 17. How was his serv-

ant enabled to see their friends? What does this teach about the spiritual world? Whom does God send to guard us in times of danger? 18. What happened to the hosts of Syria? 19. Where did the prophet take his enemies? By what means? 20. When he had them in Samaria, what did he ask God to do? 21. What did Jehoram, the king of Israel, want to do to the Syrians now? Did Elisha agree to it? 22. What did he order to be done? Was this a Christian spirit? 23. What effect had this on the Syrians?

## REVIEW QUESTIONS. (School in Concert.)

Give date of lesson? The two places of the lesson? The king of Syria? Of Israel? Which one was warring against the other? Who defeated him in his efforts? What did the king of Syria resolve to do? Did he succeed? How was he defeated? Whither was

he taken? What did the king of Israel propose to do? What did the prophet say? What effect had kind treatment on the enemy? Give a passage from the Old Testament, and from the New, on guardian angels?

## CATECHISM.

Ques. 59. But what doth it profit thee now that thou believest all this?

Ans. That I am righteous in Christ, before God, and an heir of eternal life.



## LESSON I.

October 4th, 1885.

## Eighteenth Sunday after Trinity.

Date. About 890 B. C. Syria, a heathen country, north of Palestine, was at war with Israel. At this time the strife was carried on by raids, which kept society in constant dread. Benhadad ruled Syria. Jehoram was king of Israel, over the ten tribes.

The lessons of this Quarter cover a period of about 200 years; from Elijah's translation, to the death of king Hezekiah in Judah; that is, from about 895 to 700 B. C. A large territory is covered by these lessons. They embrace Israel, Judah, Syria, Assyria, and Chaldea; and Babylon the prophet sees, coming upon the historic stage. The first four lessons cover a period of triumph for Syria over Israel, Moab, and Judah, in part. Israel was in great distress during in this time.

## I. A MYSTERY SOLVED. (8-12.)

8. *Warred Against Israel.*—By raiding companies. This kind of warfare was common during our civil war. Benhadad did not send a large body of troops at one time. Raiding parties are often more destructive to property, and cause heavier losses, than the main body of the army does. They are also a great terror to the inhabitants where they go.

9. *Man of God.*—Elisha, sent of God, and furnished by Him with spiritual gifts. *Sent unto the king of Israel.*—From Dothan, where he now was, on a mission to that place. The prophet had his home in or near Samaria; but he went out on visits, as occasion required. He was not an ascetic, but one who mingled freely with the people, interesting himself in both church and state, which were united in one government. *Beware that thou pass not such a place.*—The prophet gave notice of danger, to the king, so that he might guard against surprise. How often does God warn us against going into places of danger! And how frequently do we neglect the warnings! Let us be on our guard.

10. *Saved Himself there.*—By sending spies. God's prophet served the nation, as well as religion, and so the king's troops were able to baffle the enemy and to save life and property.

If divine counsel is followed, good will result. This is always the case. We save ourselves not by hearing, but by doing.

11. *Sore troubled.*—Because he was defeated in his purposes and plans to injure Israel. He was fighting against God. How could he do anything? Let us be on God's side, not against Him. His enemies shall not prosper.

12. *One of His servants said.*—Perhaps this was Naaman, the Syrian leper, whom God had healed through Elijah by sending him to wash in Jordan. Certainly, the knowledge of God, and of his prophets, had often reached Syria. *Thou speakest in thy bed-chamber.*—The most secret place. Nothing is hid from God. He knoweth all, even what we do in secret. True, the prophet could not see with his natural eyes, into the king's bed-chamber, but God could. We can hide nothing from him. See, and read carefully, Ps. 139: 1-12.

## II. GUARDIAN ANGELS. (13-17.)

13. *Go and spy where he is.* One would think that if the prophet had revealed to him the secret doings of king Benhadad, the same Power would certainly take care of him; and that the king ought to have thought of that. But he goes on as if he were dealing only with man, and not with God. *Dothan.*—The region where Joseph was sold into Egypt. Gen. 37: 17. On the caravan road from Gilead to Egypt.

14. *Great host.*—An army came out against one man. But the king felt that Elisha was no ordinary person. Night is the time for secret work.

15. *Servant . . . was risen early.*—The connection implies that there was a sense of trouble brewing, and that made the servant rise early and reconnoitre. *A host.*—The town hedged in by a multitude to take an unarmed man. *Alas! my master.*—The servant was full of dread. He did not live very fully in the realms of faith and communion with God. Hence he was moved by earthly, fleshly fear.

16. *Fear not.*—Elisha had done no wrong. His conscience was at peace. He believed that God would take care of him. *They that be with us are more.*



—Whether Elisha saw the angels before he spoke is of no moment. He knew that God's ministering spirits are round about His people all the while. That the angels are the guardians of God's people is taught in many passages in the Old and in the New Testaments. Ps. 104: 4; Ps. 91: 11, 12; Heb. 1: 14; Matt. 18: 10, etc. The good angels are our defenders; the bad try to destroy us. 1 Pet. 5: 8.

17. *Open his eyes that he may see.*—Not his natural, but his spiritual eyes, the eyes of faith. The angels are spiritual beings, their bodies are spiritual, refined, ethereal, and not visible to natural sight. The Spirit lifts the human spirit into the realm of the spiritual world, so that it becomes as real to the human spirit as earthly objects do to the natural eye. Rev. 1: 10, etc. *The mountain was full.*—There is no numbering the angelic host. Jude 14, etc. *Horses and chariots of fire.*—The symbols of God's power and glory, especially of His guardianship and deliverance for man. In Gen. 32: 2, we are told of the hosts that were ready to rescue Jacob. God makes revelations of His protecting and judging power as well as of His mercy and kindness to man. *Round about Elisha.*—As a wall of protection. God will protect His servant.

### III. LOVE TO ENEMIES. (18-23.)

18. *Smite this people . . . with blindness.*—The same as in Gen. 19: 11. The sight was confused, and the mind bewildered. So Saul, Acts 13: 11. If they had been utterly blinded, they could not have followed Elisha to Samaria.

19. *This is not the way.*—Elisha practiced a stratagem upon them. They were not on the way to his house. That was in Samaria. He led them to that city; but, meanwhile, they did not know who was leading them, or whither they were going. *I will bring you to the man*—Whom you are seeking. He showed himself to them in Samaria, not as an enemy, but as a friend.

20. *Open the eyes, etc.*—Now they were in his town, at his home, and he had led them to the place. The stratagem turned out to their benefit. *Behold they were in the midst of Samaria.*—

How astonished they must have been! Now the scales fell from their vision. Their minds were clear. For the moment they expected the worst.

21. *Shall I smite them?*—That was sometimes done to captured foes. They expected this treatment.

22. *Thou shalt not smite them.* To have killed them would have been to make void the miracle. To spare and treat them well, would teach them a lesson from God, and inspire confidence in His prophet. The king of Israel had also a lesson to learn from this event. He did not own and worship the true God as he ought to have done. *Set bread and water before them.*—Treat enemies with kindness. That is the rule of the Gospel. Elisha taught and practiced the same lesson. This shows how the Old Testament and the New are one in fact.

13. *Bands of Syria come no more.*—The raiding warfare was stopped for the time, though later, war on a large scale ensued.

### PRACTICAL.

1. God knows the thoughts and doings of the good and of the evil.
2. Communion with God, as in the case of Elisha, is a means of special strength and wisdom.
3. God's people have more defenders than enemies.
4. We are to treat enemies kindly.
5. We are to pray for our enemies.
6. Love is stronger than hatred.

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A MINISTER (Presbyterian), laboring as a missionary in one of the States, had the following conversation with a woman, whom he was trying to convert:—"Is your husband at home?" "No," she replied, "he is coon-hunting. He killed two whopping big coons last Sunday." "Does he fear the Lord?" intervened the minister. "I guess he does, 'cause he always takes his gun with him." "Have you any Presbyterians around here?" said the minister, coming to the point. "I don't know," was the reply, "if he has killed any or not. You can go behind the house and look at the pile of hides, and see if you can find any of their skins."







## LESSON II.

October 11, 1885.

## Nineteenth Sunday after Trinity.

Benhadad came with all his forces and besieged Samaria. The famine was awful. Women were devouring their own children. The infatuated king, Jehoram, laid all the blame on Elisha, and vowed that his head should be struck from his shoulders before night. Unmoved by the impious threat, Elisha calmly foretold, that the next day the people of Samaria should be reveling in plenty. The prediction was literally verified. The Syrian host was seized, in the night, with a panic, and fled in haste to the fords of the Jordan. The people of Samaria, entering their deserted camp, found provisions in abundance, and ate and drank to their heart's content.—*Blaikie.*

## I.

## A PROPHECY OF ABUNDANCE. (1-10.)

1. *Elisha said.*—A reply to King Jehoram that God would, in a day's time, provide food in abundance for the famished city. See Chap. 6: 33. He spoke in the name of God—*Word of the Lord*—And it was God's word he uttered with due solemnity. *To-morrow.*—In one day the promise will be made good. *A measure of fine flour.*—About a peck and a half. *Shekel.*—About 55 cents. What a change from \$44 for an ass's head, and \$2 75 for a pint of dove's dung! *In the gate.*—Favorite places for marketing and business in the east. What a promise of help this was! If God helps the wicked in their extremities, will He not also aid the pious?

2. *A lord.*—A captain, high in position, like a prime minister to the king. *On whose hand.*—The king, especially when infirm, leaned on the arm of a court officer. *Windows in heaven.*—This sneering officer ridiculed the promise of Elisha. He likely referred to the fact related in Gen. 7: 11, and mocked at the idea of such supplies being at hand to-morrow as Elisha spoke of. So there are mockers still. Let them mock. Ps. 2: 4. *Thou shalt see, etc.*—Thus the wicked. *Dives saw Abraham afar off*, but he himself tasted not of the good things Lazarus had. We forfeit all unless we take God at

His word. Unbelievers always try to ridicule God's sayings and doings.

3. *Four leprous men.*—Separated from society, dwelling outside the gate. Num. 5: 3; Lev. 13: 46. So the lepers to-day, at Jerusalem, dwell at the gates of the city.

4. *We shall but die.*—However desperate the case of man or woman, none has a right to take his life, or, needlessly throw it away, as they concluded to do. Life is God's gift, and we are to use it in His fear.

5. *Uttermost part of the camp.*—Lying nearest the city.

6. *A noise of chariots, etc.*—God caused a great noise, as of armies coming on to the attack, to be heard by the Syrians. They felt themselves no match for the hosts that seemed to be marching against them. It was useless to stand and be killed or captured. *Kings of the Hittites.*—A number of powerful tribes dwelling at the north of Palestine, well armed, strong in chariots of war. *Kings of the Egyptians.*—Tribes in Northern Africa. These the Syrians believed were coming upon them, hired by the king of Israel. The unconverted are like the Syrians. Oftentimes they hear the coming roar of judgment and wrath, and they are ready to flee, and leave all their wisdom, and riches, and pleasures behind.

7. *They arose and fled.*—The Spirit of the Lord struck terror into the hearts of these besiegers. No thunder, or sword, or destroying angel came upon them at all. *Left their tents and horses.*—Probably so that the coming enemy might be deceived, and made to believe that they had not fled.

8. *Did eat and drink.*—For they were nearly starved. Then they saw how they could enrich themselves. *Hid it.*—Lest others should deprive them of their gatherings. How the desire for riches moves man, even though in the greatest distress!

9. *We do not well.*—There was some sense of justice and mercy left even in these desperate lepers. The rudest and most wretched still have dregs of conscience. So they were moved by nobler impulses, and they proposed to make their good fortune known, else some punishment should overtake them.

10. *Porter.*—Watchman. *Horses*



ted.--In war, then, the animals were arranged around the camp as the first line of defense. These the lepers came upon first,. *Tents as they were.*—Full of provisions.

## II.

### THE PROPHECY VERIFIED. (12-17)

12. *The king rose.*—Called by his servants he got up when he heard that the Syrians had fled. He hoped now it was true. Sometimes he seemed to rise above the narrow boundaries of selfishness and unbelief; then again he was hard and cruel. *I will now show you what the Syrians have done.*—Jehoram supposed the Syrians were practicing a piece of strategy—that they withdrew a short way, leaving the camp full of victuals, which, when the Samaritans took possession of, they could readily fall upon and slay them, and also take the city. See Josh. 8: 3-19. Examples occur in history.

13. *Behold, they are as all the multitude.*—Staying in Samaria was certain death. To go out and reconnoitre could, at the worst, only prove fatal, and nothing worse than their present case. So the servant argued with the king. How frequently servants argue as wisely as kings might! Despise not the wisdom of the humble, but learn where you may.

14. *Go and see.*—A reconnoitring party is sent out to discover the truth of the report made by the lepers.

15. *Unto Jordan.*—On the way towards Damascus. *The way was full of garments.*—In starting, soldiers load up about all they specially value. But, in their fright and flight, they wearied of their loads, and cast off this and that. So, in religion, Paul exhorts Christians to lay aside every weight. Heb. 12: 1.

16. *The people went out.*—When the report was confirmed, then the gates of the city were opened, and the people went in haste to the camp the Syrians had left full of good things. *Spoiled.*—Took what was there—helped themselves. *According to the word of the Lord.*—There was such an abundance in the camp that the starving people not only ate what they wanted and laid up some besides, but it had the immediate effect of bringing down the prices of victuals. This was just as Elisha

had said, *viz.*, there should be plenty, and eatables would be cheap.

17. *The king appointed the lord . . . the people trode upon him.*—This was the courtier who mocked when Elisha promised plenty of food to the famishing Samaritans, in twenty-four hours. He was likely at the gate for the purpose of collecting revenue on the provisions found in the Syrian camp. As Elisha said, he saw the plenty with his eyes, but that was all. He did not eat of it. See verse 2. He showed His great mercy in saving even the wicked city from starvation. But he showed His justice and judgment, too, in destroying the mocking unbeliever. Prov. 16: 5, etc.

### *Practical.*

1. Elisha is calm when others are in fear and despair.

2. When all other resources fail, God can deliver. He can supply food even in the desert.

3. Infidels may scoff; God's word is true.

4. No enemy can stand when God goes forth to the fight. He can dismay the stoutest hearts.

5. If you have good news, tell it abroad for the benefit of others.

6. All enemies, the infidel too, shall be punished at last.

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In a family where there are two boys, one of them brought home a worthless cur, to the disgust of the rest of the members. At last the eldest sister offered him fifty cents if he would give the dog away. He assented, and pocketed the coin. When night came, promptly by curiosity, she asked the little fellow to whom he had given the dog, and was told with charming *naïveté* "Oh, I've given him to Jack!"—his younger brother.

An unbelieving heart is a hard heart, it is unmoved by the threatenings of God, the sufferings of the Son of God, and the sweet invitations of Divine mercy; until God soften it, it is like adamant, harder than flint.

If you can part with all for Christ, depend upon it, Christ will never part with you.



## LESSON III.

TWENTIETH SUNDAY AFTER TRINITY. Oct. 18th, 1885.

## JEHU'S FALSE ZEAL. (2 Kings 10: 15-31).

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thy hand. And he gave him his hand and he took him up to him in the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal: and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search and look that there be

here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

## GOLDEN TEXT :

Blessed is the man that walketh  
not in the counsel of the ungodly.—  
Psa. 1:1.

## HOME READINGS :

M. Jehu's false zeal.....2 Kings 10: 15-31.  
Tu. Jehu anointed.....2 Kings 9: 1-10.  
W. Jehu's reign.....2 Kings 9: 11-26.  
Th. A zeal leading to death.2 Kings 10: 1-14.  
F. Pretended zeal.....Matt. 23: 1-33.  
S. Blind zeal.....Rom. 10: 1-13.  
S. The ungodly shall perish.....Psa. 1: 1-6.

## NOTES.

*Date.* 884 B. C. Elisha sent one of the sons of the prophets to assist Jehu, King of Israel, after he had, at Damascus, anointed Hazael to be King of Syria. Jehu went at once from the fortress of Ramoth-Gilead to Jezreel, slew Jehoram, the king of Israel, and Jezebel the wicked queen-mother as had been foretold. He also slew all of Ahab's royal blood he could find, entered on his reign in Samaria, and ruled twenty-eight years.

15. *Rechab*—The Rechabites were a wandering tribe, noted for their faithfulness to

the precepts of Jehonadab their ancestor. See Jeremiah xxxv. 18. *Jehu*—An officer of Jehoram, noted for his furious driving. *Baal*—The male god of the Phœnicians. 21. *House of Baal*—Temple of Baal built by Ahab. 22. *Vestments*—Robes for the priests. 26. *Images*—Smaller idols, some were worshiped, others were merely for adornment. They were made out of wood or stone. 29. *Jeroboam*—The first king of the ten tribes who also introduced idolatry in Israel.

## QUESTIONS.

15. What prominent person did Jehu meet on his way from Jezreel to Samaria? Tell briefly of him? What did Jehu do on meeting him? What pledge did he ask and receive from Jehonadab? 16. What did Jehu ask him to witness? What honor did he confer on him? 17. What did king Jehu do on his arrival in Samaria? Who had commanded the destruction of Ahab's house? Why? 18. What did Jehu say about Baal? 19. What direction did he give about a sacrifice to be given Baal? What was his intention?

21. Did the worshipers of Baal respond? 22. What was ordered for the Baal worshipers? 23. Were all others excluded? 24. How did Jehu guard against the escape of the idolaters? 25. At what point did Jehu order them to be slain? Who did it? 26. What more was done? 27. What finally? 28. Did this root Baal out of Israel? 29. What did he fail to do? Ought he to have put away these golden calves? 30. What reward did God promise him for what he had done?

## CATECHISM.

*Ques.* 61. Why sayest thou that thou art righteous by faith only?

*Ans.* Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and that I cannot receive and apply the same to myself any other way than by faith only.



## LESSON III. October 18th, 1885

## Twentieth Sunday After Trinity.

Great political changes took place in the Bible lands soon after the last lesson. Hazeal slew Benhadad and became king of Syria; Jehu was anointed king of Israel, and slew his predecessor, Jehoram, and all the house of Ahab; he also slew Ahaziah, king of Judah; and the latter's mother, Athaliah, siezed the throne and reigned six years in Jerusalem. See 2 Kings, chaps. 8, 9.

Jehu, the subject of this lesson, was a man of action rather than of words. Cool, calculating, crafty, resolute, intense, aggressive, when decided on a line of action. He followed his purpose with unrelenting hand, nor was he easily moved with the cry for mercy. He halted not at difficulties, and his work was thoroughly done. His character is coarse, harsh, bloody. The finer feelings of mercy, love, patience, are wanting in his public career. But he must not be too severely judged. He lived in an age of turbulence and great wickedness in high places. With a sense of loyalty to God and devotion to his country, he fulfilled his mission. He saved his nation from utter moral decay. He rid it of the most pestilential royal house in its history. He did a good temporal work; nor did it lack elements of moral worth. Still he came short. God told him so. He rewarded him according to his deeds.

## I.

## AHAB'S HOUSE DESTROYED. (15-17.)

15. *Departed thence.*—From the slaying of Ahab's kin at the shearing-house on his way from Jezreel to Samaria. *Jonadab, the son of Rechab*—During the idolatrous times of Ahab, he was true to Jehovah, held in honor by the people for his virtues, and in favor with Jehu. Jeremiah tells us, Chap. 35, that he was at the head of the Rechabite tribe that lived under very strict rules. Three hundred years later than Jehu's time, Jeremiah holds up this tribe as worthy of imitation amidst the general moral decay. *Saluted him.* Paid him respect, as one deserving.

*Is thine heart right?*—Do you approve of my work given me of God? Jehu was anxious to know whether so noted

a pietist as Jehonadab endorsed his mission. *It is.*—He approved. *Gave him his hand.*—The pledge of friendship. *Into his chariot.*—Thus giving Jehu whatever weight of influence he had as he rode into the gates of Samaria. This was doubtless no small matter in the circumstances.

16. *My zeal for the Lord.*—Jehu was engaged of God as His executioner of the false, reprobate, and utterly criminal house of Ahab. He did not seek this work; but having been called to it, he entered upon it with determined purpose. He was in the line of duty, and God approved of his work (30). In continuing the worship of the golden calves at Bethel and Dan, he sinned (v. 31). Jehu ought to have been animated by purer impulses. He wanted to be seen of men. He wanted the endorsement of the pious Jehonadab. He has had many imitators since.

17. *Slew all that remained unto Ahab.*—Thus God's word by Elijah was fulfilled, which he spoke at the time of Naboth's murder. 1 Kings 21: 21-24.

## II.

## BAAL WORSHIPERS DESTROYED. (18-28.)

18. *Jehu gathered all the people.*—Jehu was not, like Elijah, known for his opposition to idolatry. Hence he was not suspected as to his purpose. *Ahab served Baal a little.*—Spoken in irony. *Jehu shall serve him much.*—It was not, in the eyes of the people, so much a religious as a political revolution through which they were passing. Hence it was easy enough for the priests of Baal to accept Jehu's words as true.

19. *Call unto me all the prophets of Baal.*—He must be rid of them all, else they might stir up opposition to his reign. Besides, they had no claim on his clemency because they were criminals in the eyes of the law. *Jehu did it in subtlety.*—In Rom. 3: 8, we learn that we must not do evil that good may come. Jehu dealt falsely, which was wholly unjustifiable. If he was doing God's work, there was no need of resorting to falsehood. God does not need its aid to carry out His purposes.

20. *Solemn assembly.*—A great religious festival.

21. *All came.*—The object was to extirpate them at one blow. *Come into*



*the house of Baal.*—Built by Ahab, 1 Kings 16: 32. At Baalbec are the ruins of a temple 1,100 feet square.

22. *Vestry.*—Rooms for the priests in which the robes were kept. Ezek. 42: 14.

23. *The worshipers of Baal only.*—He wanted no servant of God slain. To exclude such was only in keeping with custom. Those of another religion had no privileges while worship was engaged in. Hence there was no suspicion of foul play here on the part of Jehu. If any worshiper of God entered Baal's house, Jehu rescued him. So God rescues us in mercy to our infirmities.

24. *Fourscore men.*—But armed, enough to slay multitudes shut up in the temple and unarmed.

25. *Made an end of offerings.*—That is, just as all was ready to burn the sacrifice. Jehu furnished the sacrifices. The priests did the rest. At this point Jehu said: *Go in and slay them.* *City of the house of Baal.*—The inner part of the house of Baal, the most sacred place, where the Baal idol was.

26. *Images.*—Small wooden idols, which they burned.

27. *Image of Baal.*—This was of stone, and was *broken*, while the images were of wood, and were *burned*. *A draught-house.*—A repository for all kinds of filth. Thus the priests, the temple, the idols, and the site of the temple, were all rased to the ground. Baal was mingled with the dust.

28. *Thus Jehu destroyed Baal.*—How fearful was the judgment of God visited upon Ahab, his house, and the idoltary which he cherished! Jehu did right in destroying it; but the manner of his work is not to be commended.

### III.

#### CALF-WORSHIP ALLOWED. (29-31.)

29. *From the sins of Jeroboam . . . Jehu departed not.*—Who had set up golden calves, as symbols of Jehovah, and Jehu left them stand because they served to restrain the people from desiring to go to Jerusalem to worship. This he perpetuated, at Bethel and at Dan, two centres of worship for his kingdom. These calf symbols were forbidden by the second commandment. Jehu ought to have destroyed them too.

But he had satisfied his ambition, swept away Ahab's house, and now felt secure in power. He subordinated faith and love to God to his own ambitions. He served God as far as it suited him. That was the rock on which he fell. Follow not his or any similar example.

30. *Because thou hast done well.*—God gave him a temporal reward for his work—four generations, embracing over a hundred years, sat on the throne he established.

31. *Jehu took no heed to walk in the law of the Lord.*—God praises and rewards him for his deserts. He blames him for his sins. God is impartial, just. A man's work may be approved in whole or in part, and the man himself faulted.

#### PRACTICAL.

1. Ahab's and Jezebel's crimes are punished at last. God fulfils His word.

2. Jehu is God's executioner. God finds a suitable instrument to punish evil.

3. God approved of Jehu's zeal, but not of his duplicity.

4. Jehu's conduct shows that man may be zealous as long as his own honor is also promoted, and that then his zeal may cool off. He rooted out Baal, but he cherished the calves.

5. We learn that God will reward us for the good we do, but will punish us for our sins.

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HINTS TO SUPERINTENDENTS.—The way to keep others quiet is to keep quiet yourself.

Do your best, keep up with the times, and don't be disturbed if somebody happens to find fault.

Watch for the beginnings of disorder, and be ready to nip them in the bud.

Keep genial. Keep sweet.

Avoid gushing words and ways.

Avoid too much singing at anniversaries and on other public occasions. Two verses given with spirit are better than five languidly rendered. Much singing, like much study, is a weariness to the flesh.

Do not talk unless you have something to say. Do not offer your school chaff when it is hungering for wheat.



LESSON IV. TWENTY-FIRST SUNDAY AFTER TRINITY. Oct. 25th, 1885.

THE TEMPLE REPAIRED.—2 Kings 12: 1-15.

1 In the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the Lord all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the Lord.

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, *that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set

it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord.

10 And it was so, when they saw that *there was much money* in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money *that was* found in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair *it*.

13 Howbeit, there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

GOLDEN TEXT:

I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122: 1.

HOME READINGS.

M. The temple repaired.....2 Kings 12: 1-15. +  
Tu. Worship of God restored..2 Kings 11: 13-21. +  
W. The temple erected.....1 Kings 6: 1-38. +  
Th. House of God ravaged.....2 Chron. 12: 1-12. +  
F. The temple purified.....Matt. 21: 1-16. +  
S. Temple typical of Christ..John 2: 13-25. +  
S. The place of worship.....Psa. 122: 1-9. +

NOTES.

*Date.* 878 B. C., the beginning of Jehoash's reign in Jerusalem. Ahaziah, the former king of Judah, was slain by Jehu at the time Jehoram and Jezebel were slain. Ahaziah's mother usurped the throne, destroying, as she supposed, all the heirs. But Josheba, sister of Ahaziah and wife of Jehoiada the high-priest, saved the life of Jehoash, then one year old, by hiding him in one of the priest's rooms about the temple. Jehoiada placed the young king on the throne of Judah when he was but seven

years old, and the grandmother was deposed and slain. Our lesson tells of Jehoash's work in repairing the temple.

1. *Jehoash*—Son of Ahaziah and grandson of Athaliah. *Zibiah*—Of Beer-sheba, a city of Judah, and mother of Jehoash. 2. *Jehoiada*—High-priest, uncle by marriage, of Jehoash, his friend, teacher and counsellor. 4. *House of the Lord*—Temple built by Solomon about one hundred and fifty-five years previous.

QUESTIONS.

1. When did Jehoash begin to reign? How long did he reign? Where? Give his mother's name? Her native place? 2. What did Jehoash do as king? Who instructed him? 3. What did he allow to remain? What is meant by high places? What was the divine command concerning them? Deut. 12: 2-5. 4-5. What did the king say about the breaches in the temple? What moneys were to be devoted to the repairs? Who were to take charge of the money and work? 6. What had been done in twenty-three

years? 7. Was the king satisfied? 8. What two things were taken out of the hands of the priests? 9. What plan did Jehoiada adopt to raise money? 10. What did the king do to raise funds? 2 Chron. 24: 9. Did the people respond? 2 Chron. 24: 10. 11. What was done with the money put into the chest? 12. To whom was it distributed? How is verse 13 reconciled with 2 Chron. 24? 14. Was there full confidence in those who had the management of affairs?

REVIEW QUESTIONS. (School in Concert).

What was the condition of God's house at the beginning of Jehoash's reign? How came this about? What command did the king make concerning God's house? To whom

was the work entrusted? Was it attended to by the priests? What steps were then taken? With what success? How did those managing the repairs carry out the trust?

CATECHISM.

*Ques.* 62. But why cannot our good works be the whole or part of our righteousness before God?  
*Ans.* Because that the righteousness which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law; and, also, that our best works in this life are all imperfect and defiled with sin.



## LESSON IV.

October 25, 1885.

Twenty-first Sunday after Trinity.

## I.

## WORSHIP IN HIGH PLACES. (1-3)

1. *Forty years reigned he in Jerusalem.*—Jehoash was declared king at seven years of age, by Jehoiada, the high priest. Of course, this child was a ruler, only in name. Jehoiada taught and counseled him, not only before he was made king; but for many years afterwards. Jehoiada was, in fact, the ruler as long as he lived. During this period of Jehoash's reign matters went well enough; after his death the king wavered and fell into wrong ways.

2. *Did that which was right.*—Carried out the laws of good government. *All his days wherein Jehoiada the priest instructed him.*—It was a blessed thing for Jehoash that he was instructed by so good a man, instead of his wicked father and mother. That he became an orphan early was a blessing. So it often is. The training of early life is of the first character for the child. Let the teachers make a note of that.

3. *High places were not taken away.*—When Israel entered Canaan the heathen worshiped on the hills, in groves, designated high places. Israel, in the worship of God, followed this example; but they were in constant danger of falling into heathen forms of worship. The divine command (Num. 33: 52) was to destroy these places, and refrain from worshiping in the midst of associations consecrated to idolatry. Every loyal Jew, whether ruler, priest or citizen, ought to have carried out God's commands. Jehoash tolerated these high places. *The people still sacrificed, etc.*—Neither priest nor king set his face thoroughly against this bad habit. It is vain to compromise with sin, evil habits. Sooner or later they will win.

## II.

## GATHERING GIFTS. (4-10.)

4. *Jehoash said to the priests.*—It was a pious impulse; he was moved thereto, perhaps, by a sense of gratitude for the preservation of his life, and for the pious nurture given him in the courts of the temple; he took steps to repair God's house. The priests ought

to have first moved in the matter. But, sometimes, the ministers are too slow, hesitate, fear the work, or something else. *All the money of the dedicated things.*—This was of three kinds. (a) The half-shekel poll-tax of every one over twenty years of age. Ex. 30: 13-14. (b) *The money that every one is set at.*—Money paid by those making vows. Lev. 27: 1-8. (c) Free-will offerings. Jehoiada brought up the young king in the law of the Lord; now he is taught a lesson by the youthful monarch on putting God's temple into proper condition.

5. *Let the priests take it to them.*—That is, take charge of it. *Every man of his acquaintance.*—In 2 Chron. 24: 5, we see that the priests were to go out and make personal application of such as they knew, or became acquainted with, for gifts for repairing the temple. The ordinary revenue, they were to use as usual for their support, and the surplus was to be devoted to the repair fund. Churches will get old and decay; only the heavenly temple needs no renovating.

6. *The priests had not repaired.*—They did not push the matter; or, they were poor collectors; or, the people would not contribute. There was a decided lack of interest. How slow the work of God sometimes goes! Men will not lay hold on it. They will not contribute. The reason is, their love and faith need revival. "Wilt thou not revive us again," etc. Ps. 85: 6. Church work is usually slow work, but it is a pity that church-men, of all men, should be slow at it.—*Henry.*

7. *Then Jehoash called.*—He was specially zealous now to repair God's house. Later he was careless of his faith. Was he eager to beautify God's house, while he lacked the power of love in his soul? *Receive no more money.*—Since the priests had failed to go on with the work, the king now relieved them both from collecting and repairing the temple.

8. *The priests consented.*—Having, from whatever cause, failed to do the work, they were willing another plan should be devised.

9. *Took a chest.*—The money put into it was to be for repairing. The other expenses were to be provided for in the



regular way. *Beside the altar.*—In the court of the temple. Where sacrifices were offered for sins, there, hard by, gifts of money for church purposes were to be offered too. The sacrifices of prayer and praise and alms are offerings acceptable to God (Acts 10 : 4–31). The money given into the box was beyond recall. What we give to God must not be taken back. Every man as he purposeth in his heart, so let him give. The chest on the right hand might indicate the rule the Saviour laid down,—Let not thy left hand know what thy right hand doeth.—*Henry.*

10. *There was much money.*—The people contributed freely, because there was confidence that it would be well spent. *King's scribe and the high priest.*—Due account was kept of the gifts. This is important.

### III.

#### THE REPAIRING OF THE TEMPLE.

(Verses 11–15.)

11. *Gave the money . . . into the hands of them that did the work.*—Now the overseers of the work got the money and paid it out, as was agreed upon. How much was contributed, and how much the workmen got per day, or for the whole work, we are not told.

13. *Howbeit there were not made for, etc.*—In 2 Chron. 24 : 14, we are told that vessels, etc., were made out of the money. Here we are told the contrary. The contradiction is only apparent. The meaning is, that the repairs went right on to completion, and that the vessels were made out of the surplus of money given.

14. *They gave that to the workmen.*—They paid the workmen, and then furnished the temple. *They reckoned not.*—It was plain from the character of the men and the manner they did business that all was well and faithfully done. It is worth while to have such a character. After all, a good name is more precious than gold. An upright man is of great service, and his character influential for good in any community.

#### PRACTICAL.

1. Jehoiada and King Jehoash. Here is wise instruction and good fruit.

2. God's house ought to be in good repair. The church ought to be good and beautiful. So our spiritual house ought to be in good repair.

3. Ministers and people ought to work together for the good of the church.

4. The house of God is a proper place to which to bring your gifts. Let prayers and alms be offered together.

5. Faithfulness in doing business is one of the first virtues.

### NORWEGIAN HEAD-DRESSES.

The most common head-dress of the Norwegian women consists of a simple kerchief of cotton, sometimes of silk, embroidered at the corners. It is doubled, folded over the head, and tied under the chin. In sunny weather it is allowed to project over the forehead, so as to shield the face from the sun. The corner, which hangs down behind, shows the embroidered pattern and protects the neck and the back of the head.

In the neighborhood of Bergen, however, more elaborate head-dresses are seen. The patterns are various, but they are all more or less picturesque. In most cases they consist of a crown of white dimity held out by a light but stiff board. Both the kerchief and the red tape by which it is tied hang down the back almost to the waist. In keeping with this is the blue bodice, over a white blouse, and held in its place by red and yellow shoulder-straps. Still more characteristic and imposing are the bridal crowns worn in some parts of the country, particularly in the Bergen province, and in Thelemarken, where the primitive customs of the country are still preserved, though in other parts they are rapidly disappearing before the inevitable advance of civilization. These crowns are very elaborate and, on the whole, uncomfortable-looking erections. They are profusely decorated with inexpensive gems; but, tawdry as they often are, they are sacredly preserved as heirlooms, and are very proudly shown by their possessors to their children and grandchildren as titles of honor, if not to nobility.



# THE GUARDIAN.

VOL. XXXVI.

NOVEMBER, 1885.

NO. 11.

## OUT OF SIGHT.

When the hillsides are flushed with the pink  
of the laurel,  
And green are the meadows where lambs  
are at play,  
'Mid snow-drifts of clover, and blush-blooms  
of sorrel,  
There's beauty broadcast on the fair sum-  
mer day.  
In the distance the mountains are purple  
and hoary :  
And nearer, the valleys are sweet in the  
sun,  
Earth turns a new leaf in the brilliant old  
story,  
Which ever is telling, and never is done.

But alway, my heart in the midst of the  
splendor,  
Goes roving afar from the beauty I see,  
And thought, with affection ineffably tender,  
Flits swifter than pinion of bird or of bee.  
To pause in the clefts never trodden by  
mortal,  
To climb to the heights where the morn-  
ing is born,  
To rest, like a pilgrim at ease, in the portal  
Ajar for the lark soaring up from the corn.

There, swinging their censers, and lighting  
the altars  
In gloom or in grandeur, built only for  
God,  
Where winds are the minstrels, and moun-  
tains the psalters,  
Sweet, sweet are the flowers which sprinkle  
the sod.  
There, facing the sky when the tempest is  
over,  
And strong with resistance to whirl and  
to shock,  
The pine to the sun lifts the look of a lover,  
With head heaven-tossing, and roots in  
the rock.

Brave beauty, alone for the Lord and His  
angels ;—  
How quiet and soothing the lesson it  
brings ;  
A heart-chord struck out from the best of  
evangels,

A strain for the soul which in solitude  
sings.  
No child of the Father should ever be dreary,  
Nor slip from the blessing, the gladness,  
the light,  
For God and the angels will never grow  
weary  
Of guarding and keeping what blooms  
out of sight.

—Margaret E. Sangster, in *S. S. Times*.

## EARLY CHRISTIAN SYMBOLS.

BY THE EDITOR.

The visitor to the museums of Europe is surprised to behold a multitude of symbols and emblems gathered from the tombs and places of worship of the early Christians. They are not works of art in any proper sense of the term, though, in many instances, rude representations of objects in the kingdom of nature. The Church in its early history had neither time nor money to devote to those ornamental decorations which are ordinarily the accompaniments of wealth and luxury. It had to struggle for existence, and if there were a few men of wealth among the professors of the faith of Christ they no doubt applied their superfluous means to relieving the wants of the suffering multitude of their brethren.

It cannot be doubted that the early Christians regarded the art of the heathen world with just suspicion. It had for ages been the vehicle of idolatry, and its cultivation might have been a means of leading Christians back to the superstitions which they had renounced in baptism.

The case was different as regards symbols and emblems, which were found to be of great value in the communication and preservation of Chris-



tian truth. Reading was a rare accomplishment, and signs appeared to be necessary to enable catechumens to grasp the lessons of their faith. If object-teaching is regarded as valuable even now, how doubly precious it must have been in the dark ages of ignorance.

At first, it is true, symbolism was chiefly cultivated by the curious, half-heathen sects, which were known by the general name of Gnostics. The teachings of these sects are imperfectly known, but it is certain that they supposed themselves possessed of mystical knowledge which was entirely beyond the reach of other men. It was "knowledge falsely so called," according to the teaching of the Scriptures, but many thousands were ruined by its influence. The Gnostic sects, which in some respect, resembled modern secret societies, represented their strange doctrines by emblems which were intelligible only to the initiated. Some of these were engraved on gems and were probably employed as badges of membership. These gems are still occasionally found, and are sometimes called *abracadabra*, because this curious word appears upon them. It is believed to be a corruption of a Hebrew phrase, which means: "Thou art our father."

With these Gnostic emblems we have here nothing to do, because they are not properly Christian. The following are some of the symbols which were most commonly employed by the ancient church, and which appear on ancient monuments in innumerable varieties.

*The Cross*—This is probably the oldest, as it certainly is the most impressive of Christian symbols. It is true that it occasionally appears in the religious symbolism of various heathen nations before the Christian era. In Egypt the goddess Isis was frequently depicted with a cross in her hand. Probably, in this case, it is meant to represent a key. It was "the key of the Nile," with which the goddess was supposed to open and shut the inundations. Even in Central America the cross may be found on the ruins of prehistoric cities, but in the latter instance we cannot even venture a con-

jecture with regard to its origin and significance.

If the early Christians found the symbol of the cross already in use, they at any rate gave it a higher and holier significance. To them its meaning was so exalted that they beheld it everywhere in nature, as well as in Grace. Some of the Church Fathers took special delight in pointing out its analogies. The bird that flies heavenward spreads its wings and thus forms a cross; man does the same thing when he extends his arms in prayer. The husbandman's plow, the sailor's mast, the soldier's trophy, and thousands of other objects suggest the form of the chief emblem of our faith. The cross, therefore, soon came to be regarded with superstitious reverence, and as early as the second century it was generally believed to be especially offensive to the spirits of darkness. It was not only employed in religious service but in daily life, as a sort of charm to protect Christians from the power of the evil one. Thus early was this beautiful emblem prostituted to the service of superstition.

The cross has been variously represented. One of the oldest forms is that of the letter T, which is called the *crux ansata*. The Greek cross has all its arms of equal length; the Roman represents the arm on which it rests as longer than the rest.

The monogram of Christ is of unknown origin, but it was adopted by Constantine and placed on the standard of the empire, instead of the Roman eagle. It consists of the initial letters of the name of Christ, the Greek characters X and P. The latter appears to be laid upon the former. On opposite sides, may generally be found the letters Alpha and Omega, constituting one of the grandest titles which our Lord was pleased to apply to Himself.—*Revelations* 1: 8.

Clement of Alexandria, in the second century, advised Christians no longer to bear upon their signet-rings the images of the gods, or such heathen emblems as swords, bows or goblets. "Let them bear," he says, "the Dove, the Fish, the Ship driven by the wind, the Lyre, the Anchor, or the Fisherman." These may, therefore, be re-



garded as among the oldest of Christian emblems.

*The anchor* in its general form so closely resembles the cross that it became, at an early period, a favorite Christian emblem. The Greeks placed it on the coins of maritime cities to indicate that they had a safe harbor. What was more natural than that it should be adopted by Christians as a symbol of redemption, and the hope of everlasting life. In this sense it is employed by the author of the epistle to the Hebrews, when he speaks of Christian hope as "the anchor of the soul."—*Hebrews 6: 19.*

*The ship* is an emblem which frequently appears on ancient monuments. It is not so easily interpreted as some of the other symbols, but probably generally represents the Church as the ark of safety. On a beautiful antique gem there is a representation of a ship pushed along by a large fish. In this instance the fish certainly means Christ and the ship His Church. On a tombstone of the third century the ship is depicted as sailing away from a light-house. Here the ruling idea is probably the rapid flight of time, or the longing of the soul for eternity.

*The Lyre* frequently appears on ancient monuments, but its religious meaning is sometimes uncertain, as even the heathen employed it as an emblem of Apollo. In a Christian sense it has sometimes been explained as typical of the harmony of Christian worship, but we would rather understand it as signifying the soul of man which like, the lyre, remains mute until its chords are struck by its Master's hand.

*The Golden Candlestick*, which was one of the chief ornaments of the temple of Solomon, was frequently depicted on the walls of the Roman catacombs. As it was represented on the triumphal arch of Titus, who brought it with him from Jerusalem when the city was taken, its form was no doubt familiar to the early Christians, and it was probably employed by them as a symbol of Christ as the light of the world.—*John 8: 12.*

The vegetable kingdom furnished a number of beautiful emblems. The most important of these were the Olive, the Vine and the Palm.

*The Olive* has ever since the deluge been an emblem of peace and glad tidings. It is also an evergreen, and this renders it suggestive of eternal life.

*The Vine* is typical of our Lord, who Himself says: "I am the vine and ye are the branches." It is often found carved on the altars of early churches, and is thus of sacramental significance.

*The Palm*, we need not say, has been the accepted emblem of triumph. Even the saints in glory are represented in the Scriptures as bearing palms in their hands.—*Revelations 7: 9.*

The animal kingdom supplied a large number of appropriate symbols. Of these the Lamb is the most impressive and the Fish most frequently found on ancient monuments.

*The Lamb* is explained by the words of John the Baptist: "Behold the Lamb of God which taketh away the sin of the world." *John 1: 29.* In the Apocalypse the Lord is also represented under the symbol of a lamb.—*Revelations 5: 6.* It is a remarkable fact that the Greek church, since A. D., 692, has forbidden the representation of Christ as a lamb, and in fact allows Him to be represented only in human form.

*The Fish* was extensively employed by the early Christians because its meaning was not readily understood by their heathen persecutors. It is believed to have been used because, in Greek, the letters composing the word were the initials of a phrase signifying "Jesus Christ, Son of God, Saviour."

The series of symbols of this kind might be considerably extended. The *Dove* is, of course, the emblem of the Holy Spirit, and the *Hart* represents the Christian soul which crieth after the Lord "as the hart panteth after the water-brooks."

Our Lord Himself is frequently represented as the Good Shepherd, gathering His sheep around Him. Sometimes He appears as Orpheus, who with sweet music draws the beasts of the field to His side. We have, however, no room to consider this branch of our subject. "The history of the Middle Ages," says Victor Hugo, "is written in symbolism." We might go back further and say: "The faith and life



of the Church are nowhere more completely portrayed than in its beautiful symbols."

### EVOLUTION AND ADVOLUTION.

BY PERKIOMEN.

The now common word "Evolution" comes to us over the old Latin bridge, which so many words cross in order to reach us. It is built up of two parts: of *e* (from) and *volo* (to fly). In the language of the modern scientist, Evolution means, constant process of "flying from an" original atom.

But if there has ever been such a process of "flying from" something, there must, at the same time, have been a "flying to" something. That would be best expressed by the term "Advolution." We do not hear this word so frequently, but any one can see, that it is just as proper a term, as the other. It is even of more importance to us, since we should be more concerned to know, *whither* we and all things are going, than *whence* we and all things have come. If we are not to think of our destiny, we need not care much about whence we have come, either. If we are all simply going to dust, then, we need not care either, whether we have come from the monkey or from anything still lower in the scale of being.

St. Augustine once said: "Thou! O, God, hast made me after Thee, and my soul is restless until it rests in Thee!" He thought of Evolution and Advolution, at the same time. And that is true Science, we should say, or "exact knowledge." Granted, then that Science is correct in teaching such a "flying from" something, is it too much to believe also the Science of the Gospel that there is a process of "flying" toward a final goal? If we must believe the Gospel of Science, ought we not to believe the Science of the Gospel too? Mr. Herbert Spencer tells us:—"Evolution has an impassable limit." And just that fact, the Gospel teaches us too. The Son of God, is the Model or the TYPE, which mankind is to reach. We are to attain to the fullness of stature as it is in Him.

Then let men talk of "Evolution"

as much as they like "Advolution" is for us the greater term. St. Paul was ever "flying from" the low and sinful state, toward the high mark set for us and for all men in Christ Jesus. That is what the Christian life means.

But if the Gospel doctrine of "Advolution" is true for us, then, the Gospel of modern Science is not so self-evident, we think. If "water never ascends beyond its original level," it seems very hard to think that mankind came from an original atom, but is yet to reach a goal that is so very much higher. Give us rather the glorious Gospel of the Son of God.

### THE RAPID TOURIST.

*A Bit of Satire.*

BY THE EDITOR.

One summer day, at half past ten,  
I strangely took a notion,  
That I would do like other men,  
And cross the Atlantic ocean.

You know in distant lands they say  
That all our Yankee nation  
Can never find another way  
To spend a long vacation.

The "Gaelic" was to start at noon—  
But I'm no idle dreamer—  
I bustled round, and none too soon  
I jumped on board the steamer.

I fear I cannot tell the tale  
Which still my spirit harrows:  
I must confess my lips grew pale  
Before we passed the Narrows.

And all the way across the sea  
The world grew black and blacker;  
I didn't take a thing but tea  
And now and then a cracker,

Let others like it, if they can;  
The thing's a *grand fiasco*.  
I didn't feel like half a man  
Until we got to Glasgow.

I left the ship and took the train,  
And did not waste a minute;  
To try to see the town was vain,  
I could not well begin it.

In Edinburg I stopped to dine;  
Then went to Melrose Abbey.  
I didn't think that building fine;  
In fact 'twas rather shabby



But why they let such ruins stand  
I'm sure I can't discover ;  
I'd like to sweep them from the land  
Before a day is over.

'Twas very tiresome, I confess,  
To see such useless lumber ;  
And so I caught the late express,  
And spent the night in slumber.

But when I woke at last, the train  
Had reached the London station ;  
To be in such a place, 'twas plain,  
Was quite a grand sensation.

I paid a native half a crown  
To show me all the city ;  
Just then a fog came settling down,  
Which was a direful pity.

In fact it grew too dark that day  
To see the people's faces ;  
But still we groped our onward way  
To celebrated places.

I do not know their names 'tis true,  
But then myself I flatter,  
I finished them—I put them through—  
And so it doesn't matter.

That night at half past ten, I think,  
I took the boat at Dover ;  
On board I didn't sleep a wink,  
But wished the thing was over.

The boat kept bobbing here and there,  
And played such dreadful antics,  
The British channel, I declare,  
Was worse than two Atlantics.

I landed at Calais, and ran  
To catch a train that waited.  
I much dislike to change my plan,  
And hate to be belated.

We traveled fast, but with a glance  
Your eye the landscape traces ;  
And thus I was assured that France  
Is much like other places.

But Paris is the place for me,  
For though the men are sinners,  
They have a curious knack, you see,  
Of cooking first-rate dinners.

Yet after all I did not care  
To hear their French palaver ;  
Two days at most I lingered there,  
And then set sail from Havre.

The ocean's perils soon were past,  
We met with no disaster ;  
Though tourists often travel fast,  
I'm sure I traveled faster.

We safely reached New York, and then  
I thrilled with proud emotion ;  
For I had done like other men,  
And crossed the Atlantic ocean. —

### GETTING RUTTY.

BY REV. I. E. GRAEFF.

Said a lady member of a congregation belonging to one of the leading English denominations,—“When our late pastor first came into our parish, he was constantly reminded by some of our people that his predecessor had done so and so. For a while he tried to gratify his prompters by doing as much as possible as Dr. R— had done. Soon, however, he came to the conclusion that he was not bound to slavishly follow the methods of anybody, and therefore he took his own course. Now he is gone and we are looking around for another pastor, and when once we get one he will no doubt have to pass through the same ordeal as the one who has just left, for our people are just as much wedded to the peculiar habits of the now departed Doctor, or even more so, than they were to those of the Doctor who preceded him.”

This shows how apt people are to get into ruts and thus to lose the freedom which properly belongs to the human mind. Animals do the same things in the same way from generation to generation ever since their species are known, and that they should do this was no doubt designed by the Creator. But even brutes do occasionally break away from fixed routine and adapt themselves to pressing emergencies. And, as regards manhood, this is evidently endowed with a capacity for personal self-government that does not hold in the animal world. Man has reason, he has language, he has history ; he grows in knowledge, in experience and in self-helpfulness. One generation profits by the experience of the generations that have gone before, and so there is progress in the life of mankind. Of course there is much that is fixed in all this, and much that in principle can never be changed or superseded. Still the most fundamental of all fundamental principles in social life is enforced in a



free and not in a stiff, slavish, mechanical way, wherever it is properly understood. Intellect is therefore high above mere instinct in the matter of personal action and responsibility, and if man rises not to a sense of this superiority, it is because he is degraded and has fallen from his original state.

Lately a lawyer was interviewed, as the papers had it, who was prominent in the Confederate cause during the late Rebellion. He criticised the Confederate leaders severely, especially some of them, and held them responsible for the failure of the great revolt. It is hardly necessary to say that, when men take to criticising, they are apt to err seriously and to do great injustice. So this Southern politician may have done. Yet what he was reported to have said may be used to good purpose. He charged the chief leaders of the rebellion with mechanical adherence to the routine of the text-books and military academy, without either genius or common sense enough to apply the dogmas and methods of academic training in a practical way. General Grant he recognized as about the only soldier of the war who had broken away completely from this treadmill style of carrying on great military campaigns, and who had applied in a masterly degree on the practical arena the theoretical training he had received at the academy. This praise of the renowned commander of the national forces may also be overdrawn. Yet one thing is clear and cannot be denied—General Grant was not a mere theorist, but a man of action, who knew how to strike at the right time and in the right place. That is what secured to him the position of leader of the great armies of the Republic against the mighty forces of the Confederate revolt, and that secured to him also the universal admiration of the civilized world. All great warriors have been more or less of this practical type. And not in war only, but in other spheres likewise, action combined with good judgment and sound sense is the guarantee of success. Technics and tactics will do very well in their place, but woe to him who goes out into battle and does not know how to turn these into living forces for victory over all that may oppose.

Yet action without judgment and good sense is a dangerous thing. It takes a genius, or at least a man of more than ordinary ability, to make a great military captain. And this same principle rules in all spheres of life. Some have will-power enough and bravery also, but for want of other qualities equally essential they fail in great endeavors. What moral and intellectual failures men do make of themselves by breaking away blindly and capriciously from the dogmas and the customs of their day, without having the power of grasping and putting in the place of these a new and better order of things! To abandon what is old, or technical, or taught by the schools, just to be odd, or progressive and free, as the notions may happen to run and the times favor, is simply showing oneself very often supremely shallow and weak. He that can't fully and fairly appreciate the culture of the past and the present in all that is fundamental and necessary, is not the person who can safely be trusted with marking out a new rut for the endeavors of the wise and the prudent to run in. If people generally knew how to be progressive without being violently and fanatically destructive, and how to be conservative without holding on blindly to worn-out dogmas and usages, there would be a vast deal more of the genuine good-will and peaceful harmony in this world for which the human race is evidently created. The true and the great, who come up nearest to this high standard in their mental and moral make-up, are the master minds who rule the world and help it onward and upward in its progress. And happy are they who are ready to be led and instructed by such master minds, both in their private personal lives and in their public pursuits and endeavors.

But is it not better to do a thing in one fixed way all the time and thus become expert and ready in doing it rather than aim at variety of action and fail? Doing a thing in one and the same way is not necessarily being rutty. A farmer may cultivate his acres to-day very much in the same method he did twenty-five years ago, and yet his tilling may be far more effective because it is more intelligent.



A merchant may be decidedly conservative in adhering to the business methods and principles of his early days, and still may be far from being one of those fossils who has failed to discover that the business world is not just now what it was in the days of his early manhood. A lawyer, if he is a genius, may now, as did some in days gone by, mark out new courses for legal proceedings instead of remaining bound helplessly and hopelessly to the fixed routine of the courts no matter what the issues of the times may demand; and if he is but endowed with ordinary calibre but good sense and fair energy, he may yet get beyond the pitiful servitude of riding technical hobbies in a blind way and getting perhaps a poor living at doing that sort of mechanical drudgery. Physicians are a necessity in modern society. No one will deny that they should be men of broad culture and thorough technical training. But when all this is said and done, the patient is to be pitied who happens to fall into the hands of one of these disciples of the medical fraternity who is orthodox, learned, and exact to a nicety, but has little or no judgment in the use of his remedies in each particular case. And the minister of the gospel who never gets beyond the text-books and the learned methods of the seminary, may preach very able sermons but will hardly be much of a success in the more practical pursuits of the pastoral life.

Now to keep from getting rutty is just to avoid, as much as possible, the danger of running into one-sided, narrow, slavish habits in anything and everything. To do this is a hard and heavy task for most people, but it is a task that will bring a rich reward if it is bravely and wisely met and carried through. And it is not given to one class and condition of men—all may and ought to aim at reaching its beneficent rewards.

To begin life right is a matter of the greatest importance. Those who have the means to get a thorough classical education, or who find it at all in their power to reach this degree of liberal culture, are criminally foolish if they do not lay themselves out for it. Education for education's sake is an old

idea, which often comes to no proper practical fruit; but it is a good idea nevertheless, and, if only apprehended and enforced in a live way, will always be a power of immense value to the individual and the public. Only a small number however, comparatively, reach this high grade; and still smaller is the number of those who, having gone through the full curriculum of the course, ever get beyond the elementary routine of the recitation-room. Such is the partial success of all human effort; but for that reason effort cannot be given up or the high aims of liberal culture abandoned. After this it is possible to go forward to specific training for any particular pursuit or profession with proper effect.

The life of women, as it used to be for the great body of the sex and as it is still for very many even in this advanced age, is much bound to slavish routine. There is a possibility of getting rid of much of this narrowness where there is a will. Let young girls and ladies seek proper culture and acquire intelligent habits, and neither housewifery nor the duties of some other pursuit will be so apt to keep them altogether in the galling ruts of perpetual drudgery. And so merchants, and farmers, and physicians, and the whole category of men and women in every pursuit and relation of life: let them strive after enlarged views and generous habits in the true manly sense, and getting rutty will not be so common a thing and so great an evil.

When the late war first started, U. S. Grant was a modest tanner in Galena, Ill. He soon got into the service of the Government and commenced a remarkable career. His early training now gave him the power to move intelligently in what he undertook. Instead of being timid and hesitating, he made a great stir by his dashing movements and daring adventures. There was angry and loud talk among his superiors about his seeming disregard of authority and his unreliableness, but before the critics could do anything to stay him in his course seriously he struck some fresh blow and achieved some new signal victory. By and by the critics, if they spoke at all, especially after the conclusion of the famous



Vicksburg campaign, they spoke in subdued tones or whispered it softly behind the curtain. Finally this silent man reached the highest pinnacle of military power, and organized the measures under the enforcement of which this wicked rebellion against the genius and usages of modern civilization was brought down into the dust. And all this our great American Chieftain did, not because he had pleasure in the cruelties of bloody warfare, or an unholy ambition for power and military glory, but because the fire of patriotism and the love of popular liberty was burning in his great heart. Hence it was that friend and foe did homage together at his formal obsequies, and the whole civilized world halted in its course to pay a tribute of respect to his memory.

We can't all be as General Grant was. Many have not the gifts and thousands will never have the opportunities. It is not intended that every one shall rise to fame. It is, however, intended that every one shall become wiser, and better, and happier, in his or her person and calling, whatever this calling may be. Aim and work for that wisely and faithfully, and the course of life cannot and will not be a failure.

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### *A FAMOUS SCHOOL.*

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BY THE EDITOR.

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The Allentown Seminary was founded in the Spring of 1848. Its founder, the Rev. Christian Rudolph Kessler, was a native of Davos, in Switzerland, and was at that time but twenty-five years of age. He had previously, for a short time, been pastor of churches in Virginia, and assistant pastor of Salem's Reformed Church, Philad'a. As we remember him, he was of short stature, with strongly marked features and light-colored hair and beard. He was a man of great physical strength, and created the impression of being much older than he really was. Even at that time he showed some symptoms of the pulmonary disease which caused his early death.

Mr. Kessler's earliest purpose in com-

ing to Allentown, was to establish a training-school for teachers. If his original plan could have been carried out, his institution would have become a Normal School of a superior order.

It was, however, soon found that the time for such a school had not yet come, and almost immediately it was changed to a boarding-school, in which capacity it became famous and influential.

The old Livingston mansion, built by some of the magnates who founded Allentown, had been for some time unoccupied, but still showed traces of its former grandeur. Around it was a park, with magnificent old trees. Altogether it was well suited to accommodate the incipient institution. In the parlor of the old mansion, the school was opened on the first of May, with four pupils. At first, its prospects were very discouraging, and many a man might have given up in despair. Mr. Kessler was, however, no ordinary man. He not only possessed a high degree of self-confidence, but carried out his plans with extraordinary energy and devotion. We never knew a man who possessed, in so great a degree the faculty of turning aside the weapons of his enemies. It had, for instance, been said that his knowledge of the English language was imperfect, and that his methods of instruction were too foreign to meet the requirements of an American school. This objection was met by extensively advertising the German language as the specialty of the institution. Parents were informed that at this school their sons, who were accustomed to speak English, might acquire the German language without difficulty; while at the same time boys of German extraction would here be taught English more rapidly than elsewhere. This advertisement was exceedingly successful. Boys of both classes were gathered in large numbers, and though it was sometimes comical to watch their attempts at conversation, the result proved all that the principal of the school had promised.

Vacations were fully utilized in the work of advertising the school. Not only were the pupils enlisted in the cause, but the principal made frequent excursions to New York, Philadelphia and Baltimore. On such occasions, he announced in the papers that on a certain day he might be found at a promi-



ment hotel, "where he would be happy to consult with parents concerning the education of their sons." He at the same time published as references the names of eminent men of the city, who could vouch for his scholarship and personal integrity. It is said that after such an advertisement he received large numbers of visitors, and it was nothing unusual for him to secure a dozen students by a day's work.

The Boarding Department was entirely in charge of the wife of the principal. She was a woman of remarkable physical vigor, and did not hesitate to assume responsibilities. To an almost incredible extent, she relieved her husband of the external cares of the institution, leaving him free to attend to its internal management. There can be no doubt that much of the success which attended this educational enterprise was due to the untiring labor of Mrs. Kessler.

When the writer became a "day scholar," during the second term, there were but sixteen pupils; but before he was ready for college the number had increased to nearly two hundred. Not long afterwards, the health of the principal began to decline so rapidly, that he was compelled to place the management of the school in other hands. He died on the 4th of March, 1855. The grounds and buildings of the Allentown Seminary are now occupied by Muhlenberg College, a literary institution under the care of the Lutheran Church. The "Seminary boys" are, however, not entitled to the honor of being enrolled on the list of the alumni of the latter institution. They belong to an earlier generation, and it is not surprising that their locks are turning gray.

An unexpected meeting of two old schoolmates recently suggested a long talk concerning this famous school, and indirectly became the occasion of the present article. Together they looked over a series of catalogues, extending from 1849 to 1852, and tried to recall the names and faces of their companions of the olden time.

It was surprising to find how many of these had already passed away from earth. The great Civil War played sad havoc among our comrades a few years

after they left the school. There for instance, was Walter Scott B—, who was first on the roll, both in name and in scholarship. What a brilliant young man he was! We younger boys thoroughly admired him—even to his name, which to our unsophisticated imagination, suggested some connection with the celebrated Scotch poet. For thirty years we had not heard his name. Then we saw it on the monument erected in memory of the graduates of Lafayette College, who sacrificed their lives for their country. Alas! He was but one of many.

A smile passed over the features of the friends when they saw in one of the time-stained catalogues, the name of Theodore C. F—. He was "a fellow of infinite jest," who aspired to nothing more exalted than to amuse the school, and who, when it came to the worst, could take a whipping with imperturbable good humor. Sometimes, however, when the blows fell thick and fast, he would howl like a red Indian. It was not crying by any means, but simply howling; in this way, he generally succeeded in disgusting the teacher and abridging the performance.

"Theodore," said his teacher one day, "if you venture to give me another of your absurd answers, you shall have a sound whipping. Now answer this question seriously: Where was William Penn born?" "In Quakertown," was the ready reply. Then the blows of the rattan began to fall on Theodore's back; but the teacher could not help laughing, and the punishment was not very severe.

Thus, one by one, the friends, as they examined the ancient catalogues, recalled the companions of their youth.

The history of many of them can, of course, no longer be traced, but the names of others are well known in all the land. Some of them are ministers in the Lutheran and Reformed Churches, while others are lawyers or physicians. Not a few of the most prominent citizens of Philadelphia received their early training at this famous school. When the educational history of eastern Pennsylvania comes to be properly written, a prominent and honorable position should be accorded to the Allentown Seminary.



## THOMAS PAINE.

BY AURELIAN.

A friend desires us to give him some information concerning Thomas Paine, whom he has frequently heard mentioned as an enemy of Christianity. We cannot respond to his request more satisfactorily than by writing a brief sketch of the career of this unfortunate man.

Thomas Paine, generally called "Tom Paine," was born in England in 1736. He was married there, but was separated from his wife, by whose fault it would now be impossible to say. Having attracted the attention of Dr. Franklin by several spirited pamphlets, the latter induced him to come to America at the beginning of the Revolution. Here he produced his most successful work, "Common Sense," which in discussing the issues of the hour struck a popular chord, and was circulated in hundreds of thousands of copies. His services were fully appreciated by Congress, and he received considerable sums of money as substantial testimonials. At the close of the Revolution he returned to Europe, and at the beginning of the French Revolution was called to a seat in the French Assembly, where he narrowly escaped the guillotine for advocating the banishment of the French king.

In France infidelity was then rampant, and under its influence Paine wrote the tirade against Christianity which he called "The Age of Reason."

"It is a book," says Dr. Linn, "which contained nothing new but its bold and indecent manner." In the present day of scientific inquiry, when Christianity is constantly called upon to meet and withstand far more powerful attacks, such a volume would probably fall dead from the press; but in the times of our fathers the audacity of the attack attracted attention which it did not deserve. The whole community was thrilled with horror, and the unfortunate book dragged down its author to infamy.

When Paine returned to America he found that his services in behalf of liberty were almost forgotten. In fact he was treated with almost universal contempt. During his absence he had

become somewhat intemperate, and the color of his nose gave evidence that the interior of the temple was dedicated to Bacchus. This circumstance was not suffered to pass unnoticed, and some one composed a song, which became immensely popular, beginning:

"Tom Paine is come from far, from far;  
His nose is like a blazing star."

So universal was the contempt and execration expressed by all classes for the author of the "Age of Reason," that a writer of considerable reputation—Thomas Paine, of Massachusetts—had his name changed by act of Assembly to Robert Treat Paine, Jr., "because Thomas Paine was no longer a Christian name."

Before his death Paine made application for a burial place to the Quakers, from which sect he was descended, but was refused—a circumstance which pained him deeply. He died in 1809, and was buried in an open field near New Rochelle, N. Y. On this occasion some one proposed for his epitaph a couplet which we offer as our best judgment on the career of this unfortunate man:

"There lies Tom Paine who wrote in liberty's  
defense,  
But in his "Age of Reason" lost his "Com-  
mon Sense."

## THE SKEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a great deal about heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men, were really Christians according to the account given us in the Gospels concerning Christ, what would be the state of society?"



He remained silent for some time in deep thought, and then was constrained to say:

"Well, if all men were really Christians in practice as well as in theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer. Will you do the same?"

"O, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels—what then would be the state of London and of the world?"

He seemed more perplexed, and remained a long time silent, the reader doing the same. At length he said, "You have certainly beaten me, for I never before saw the two effects upon society. I see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, dirty chair with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared-for; now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.—*Standard of the Cross.*

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#### A HINT FOR TEACHERS.

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Anthony Trollope, in his interesting autobiography, in giving advice to a young novelist says, that "in order to make his readers intimately acquainted with his characters, so that the creatures

of his brain shall be to them speaking, moving, living human creatures, he must himself know these fictitious personages; and he can never know them unless he can live with them in the full reality of established intimacy. They must be with him as he lies down to sleep and as he wakes from his dreams."

Is not here a suggestion to the Sabbath-school teacher? She is endeavoring to portray, not fictitious characters, but real men and women; above all, she is endeavoring to portray the Lord Jesus Christ, so that He shall seem a real, ever living, ever helpful friend to those dear boys or girls who weekly hear the truth from her lips. To succeed in doing it she must herself have much of their company and know them intimately.

What an opportunity we had in the study of the Acts to make Paul a real live hero to our boys, as we followed him in his labors—so abundant; as we heard him sing praises, with his feet fast in the stocks, with his back all raw and blood-stained from the heavy lashes.

She could almost catch the words of the psalm he sang with Silas in that dark and loathsome dungeon, and know well what were the "comfortable words" with which he "comforted" the Philippian disciples when he left them with their new found faith, that he might carry the good tidings to Thessalonica. Happy that teacher who has made her scholars *intimate* with Paul.

And even a more blessed work will it be to make them intimate with Jesus. How far off He seems to some of the darkened minds we have to teach. Is not that too often because He is not real and near to us? If we walk with Him daily and talk with Him when we rise in the morning and go to bed at night, and "*know Him well*," if He is real, and near, and present to us, I think God will help us to make Him real, and true, and be present to some of those young lives who need Him so much.—*The Christian Intelligencer.*

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If we believingly refer our cause to God, He will kindly undertake and work our deliverance.



*BABY-LAND.*

How many miles to Baby-Land?  
 Any one can tell;  
 Up one flight,  
 To your right—  
 Please to ring the bell.

What can you see in Baby-Land?  
 Little folks in white,  
 Downy heads,  
 Cradle-beds,  
 Faces pure and bright.

What do they do in Baby-Land?  
 Dream and wake and play,  
 Laugh and crow,  
 Shout and grow;  
 Jolly times have they.

What do they say in Baby-Land?  
 Why, the oddest things;  
 Might as well  
 Try to tell  
 What a birdie sings.

Who is the queen of Baby-Land?  
 Mother, kind and sweet,  
 And her love,  
 Born above  
 Guides the little feet.  
 —GEORGE COOPER.

*"BOGS."*

During a series of meetings recently held in London, we noticed a well-dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady, who was on the platform in the choir-seats, if she knew her.

"O yes," was the reply, "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply, "a bog."

Still mystified, we repeated the question: "A bog?"

"Yes, a B O G, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds and all sorts of reptiles."

"Well, that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh; she has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called any body a bog to their faces; we have never spoken of any particular persons to others as being bogs, but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "B O G," from rising to our lips. We pass the word along; it is a good one.  
 —*Words and Weapons.*

THE head has its reasons, but the heart has its reasons also, and sometimes the reasons of the head are overruled by the reasons of the heart. Perhaps it would be well if the reasons of the heart would prevail oftener than they do; for, after all, the heart is nearer to the ruddy life than is the logic-weighting brain.—*S. S. Times.*

Conviction leads us to the cross, and from thence love leads us to the throne.



## OUR CABINET.

### *A SOCIALIST PIC-NIC.*

The Socialists of Chicago held a picnic some time ago which was intended to be a demonstration of their peculiar theories. They had a procession and carried banners with the inscription, "Our Children Cry For Bread." At this picnic no less than fifty kegs of beer were consumed, and it has been suggested that under such circumstances it is not surprising that their children cry for bread. It takes all the family can raise to pay for beer.

### *AN INTERESTING FACT.*

According to the historian Benton, the Rev. Abraham Rosenkrantz, the first pastor of the German Reformed Church, of the city of New York, was married to a sister of the Revolutionary General Nicholas Herkimer, "the hero of Oriskany." This is a fact which has not been generally known.

### *OUR GERMAN GOVERNORS.*

From 1808 to 1848 the Governors of Pennsylvania, with two exceptions, were men of German descent. There is a popular impression that they were illiterate and consequently unworthy of the exalted position which they occupied. This is a great mistake, as will be readily confessed by every one who has carefully studied the annals of our State. Simon Snyder, the first of the series, had been a poor apprentice in his youth, but he was a hard student and not only acquired much general information, but became familiar with several branches of science. He was an eminent member of the convention which formed the Constitution of Pennsylvania, and for several years speaker of the House of Representatives and member of the State Senate.

Joseph Heister had been an eminent officer in the Revolution, and had

suffered greatly as a British prisoner. He was an excellent surveyor, and presided with great dignity as Speaker of the State Senate.

John A. Shultze was educated at Columbia college, N. Y., under the care of his uncle, the celebrated Dr. Kunze. He was a man of high culture, and wrote German and English not only correctly but with classic elegance. In early life he was a Lutheran minister, but illness deprived him of the use of his voice, and he subsequently devoted his attention to political matters.

George Wolf was one of the most acute politicians of his time, and served in Congress with distinguished ability. We know little concerning his personal history, but we know from extant documents that he was master of an elegant English style, even quoting the Latin classics with taste and accuracy.

Joseph Ritner had probably less school-learning than any one of his predecessors, and had worked his way up from the humblest beginnings. The text books which he studied were mostly German, and he never acquired a complete mastery of the English language. He may have occasionally committed an error in the use of a word, but most of the stories which have been related at his expense cannot possibly be true. We have read dozens of manuscript letters, written by Governor Ritner, in confidence to intimate friends, and we must say that we have never detected an error in his spelling. The funny story which went the rounds of the papers some time ago, which represented him as spelling Centre with an initial Z, is therefore certainly false. Governor Ritner was somewhat diffident in public, but we have been assured by those who knew him well, that he was in fact a man of extensive information and of excellent judgment. As a patron of education he holds a prominent position, being generally regarded as the father of our common school system.

Governor Francis R. Shunk had been successively a teacher, surveyor,



and soldier before he entered the service of the State. He sealed his letters with a seal bearing as a device a flight of stairs with the inscription "*Ich ersteige*"—I ascend—which indicated his purpose to surmount the difficulties that confronted him. He loved the language of his fathers, and wrote it with considerable fluency. He was one of our best governors, and has, we believe, escaped the charge of illiteracy.

If the German governors were men of intelligence and ability, how can we account for the unfavorable popular impression to which we have referred?

The answer to the question is easy.

The long ascendancy of the German element in the politics of Pennsylvania was distasteful to a party of ambitious politicians who employed ridicule as one of their most effective weapons. It was part of a settled plan to represent the German statesmen as hopelessly ignorant. If one of these was so unfortunate as to commit an error in English grammar it was at once trumpeted abroad with fanciful exaggerations. A funny story is sure to be remembered and repeated, whether true or false, and thus our German governors have been made to suffer, from that day to this. There can, however, be no doubt that they maintained their position with ability and dignity, and that as a class they were fully equal to their predecessors or successors.

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### "IS GOD HERE?"

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A young man had been extremely profane and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But not until a few months ago did he become victor, when the glowing evil was set before him, by a little incident, in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit he ejaculated the single word "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter, as

laying her dolly hastily down, she sprang from her seat on the floor exclaiming, as she looked eagerly and expectantly about the room, "Is Dod here?"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?"

"'Cause I thought He was when I heard you speak to Him."

Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly, "Call Him again, papa, and I dess He'll surely come."

O how every syllable of the child's trusting words cut to his heart! The still, small voice was heard at last. Catching the wondering child up in his arms he knelt down, and for the first time in his life implored of God forgiveness for past offences and guidance for all his future life, thanking Him in fervent spirit that He had not "surely come" before in answer to some of his awful blasphemies. Surely "surely a little child shall lead them."—*Pacific*.

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### OUR BOOK TABLE.

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ST. NICHOLAS FOR OCTOBER.—This is the twelfth and last number of the current volume. "Garden of Girls," "The Griffin and the Minor Canon," "How Science Won the Game," "Historical Girl," and "Pulcheria of Constantinople," are some of the stories in this number. In the "From Bach to Wagner" series, Agatha Tunis writes, about Mendelssohn, "Driven back to Eden"—the two serial stories are concluded.

THE CENTURY MAGAZINE FOR OCTOBER.—In the October CENTURY, the space commonly taken up with the War Series has been devoted to articles and illustrations relating in a timely and important way to the life and services of General Grant. "Memoranda of the Civil War," is also kept up.

"Riverside Park," the resting-place of General Grant, is the subject of a paper by William A. Stiles, which is illustrated with several drawings by Alfred Parsons and Harry Fenn.

Other illustrated articles of the October number are Lieutenant Schwatka's second and concluding paper on his explorations in Alaska; Mrs. Lizzie W. Champney's description of "The Haunts of American Artists," and Mr. Howells's "Tuscan Cities"



## SUNDAY-SCHOOL DEPARTMENT.

*THE FORTUNATE ISLES.*

BY JOAQUIN MILLER.

You sail and you seek for the Fortunate  
Isles,

The old Greek Isles of the yellow-bird's  
song?

Then steer straight on through the watery  
miles,

Straight on, straight on, and you can't go  
wrong.

Nay, not to the left; nay, not to the right;  
But on, straight on, and the Isles are in  
sight—

The Fortunate Isles, where the yellow-  
birds sing

And life lies girt with a golden ring

These Fortunate Isles they are not so far,  
They lie within reach of the lowliest door;  
You can see them gleam by the twilight  
star;

You can hear them sing by the moon's  
white shore.

Nay, never look back! Those leveled grave-  
stones

They were landing steps; they were steps  
unto thrones

Of glory for souls that have sailed before,  
And have set white feet on the fortunate  
shore.

And what are the names of the Fortunate  
Isles?

Why, Duty, and Love, and a large content.  
Lo! these are the Isles of the watery miles,  
That God let down from the firmament.

Lo! Duty, and Love, and true man's trust,  
Your forehead to God and your feet in the  
dust;

Lo! Duty, and Love, and a sweet babe's  
smiles,

And these, O friend, are the Fortunate  
Isles.

*THE SWITCHMAN AND HIS CHILD.*

On one of the railroads in Prussia a  
switchman was just taking his place in  
order to turn a coming train, then in  
sight, on to a different track, to pre-  
vent a collision with a train approach-  
ing in a contrary direction. Just at  
this moment, on turning his head,  
he discovered a little son playing on  
the track of the advancing engine.

What could he do? Thought was  
quick at such a moment of peril! He  
might spring to his child and rescue  
him; but he could not do this and turn  
the points in time, and for want of that  
hundreds of lives might be lost. Al-  
though in sore trouble, he could not  
neglect his greater duty; but, exclaim-  
ing in a loud voice to his son, "Lie  
down!" he went to his post and saw  
the train safely turned on its proper  
track. His boy, accustomed to obedi-  
ence, did as his father had commanded  
him, and the fearful heavy train thun-  
dered over him. Little did the passen-  
gers dream, as they found themselves  
quietly resting on that turnout, what ter-  
rible anguish their approach had that  
day caused to one noble heart. The fa-  
ther rushed forward to where his boy  
lay, fearful lest he should find only a  
mangled corpse; but, to his great joy  
and gratitude, he found him alive and  
unharméd.

The circumstances connected with  
this event were made known to the  
King of Prussia, who the next day sent  
for the man, and presented him with a  
medal of honor for his heroism.

The boy was saved from a horrible  
death. What was it that saved him?  
Prompt obedience to his father's com-  
mand! He did not hesitate; he did  
not wait to ask why the command was  
given; he simply heard and obeyed,  
and was saved!

Dear reader, if you are still unsaved,  
you may learn a lesson from this simple  
tale.

God not only tells men how they  
may be saved, He not only invites  
them to come to Him, and even be-  
seeches them, through His servants, to  
be reconciled to Him, but God also  
commands! "And this is His com-  
mandment, that we should believe on  
the name of His Son Jesus Christ."  
(1 John iii. 23.) Just as the switch-  
man, in that moment of fearful peril,  
commanded his son to do that which  
alone could save him from death, so  
God, in infinite compassion, commands



you to believe in Jesus—to trust in Him as your Saviour because there is no other way by which you can be delivered from the awful punishment of sin. “The wages of sin is death”—eternal death, but Jesus died—“the just for the unjust,” and, therefore, “whosoever believeth in Him shall receive remission of sins.” (Acts x. 43.)

Dear reader, have you obeyed God’s command? or, are you still among those who ask questions, and make objections, and find difficulties in the way?

If the switchman’s son had waited to ask his father why he commanded him to lie down, before he obeyed, he would in all probability have been dashed to pieces before he could have got his question answered, and, dear reader, remember that while you are delaying to obey God’s great command, death and judgment are rapidly following you.

God has an answer for all your doubts and difficulties and questionings; and that answer is, the Cross. There God has met and settled every claim that justice had against us, and He now proclaims a free pardon of all sin, and the gift of eternal life to every child of Adam who truly believes in Jesus. Hear God’s voice, and obey God’s command, “that your soul may live.”

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### AN OLD HORSE.

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Mr. Henry Shaw, better known as “Josh Billings,” is responsible for the following story: “A young fellow had just graduated from college, whose father was a minister. The old man said, ‘Now you’ve been to a heap of trouble, and it’s cost a good deal of money and time, what ye goin’ to do?’

“‘I am going to be a veterinary surgeon.’

“‘A what?’ said the father.

“A veterinary surgeon—a horse doctor. The horse is one of the noblest animals in the world, father, and he hasn’t many friends. I am going to study him, and see if I can’t help him. I believe it is as good a business as preaching.’

“‘So, in spite of all his father’s talking, the boy studied up all the old horses he could find; read up on each

case; practiced what he could, and in a year was quite an adept. Then the parish made his father a present of a horse. The parson was greatly delighted. The people had paid a good price for the horse, and the old gentleman was anxious to have the judgment of his son on the animal. Taking him into the stable, he asked his boy to look him over, which he did carefully, shaking his head at every examination. At last he said, ‘Father, the poor horse doesn’t amount to anything.’

“‘Why, my son, the old horse is quite as good an animal as the one on which our Master rode when on earth.’

“As he said this, the boy had just finished examining the horse’s mouth in order to determine his age. The old man repeated his sentence, ‘Just as good a horse as the one our Master rode into Jerusalem.’

“‘Father,’ said the boy, ‘it’s the same one!’”

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### TOM’S GOLD DUST.

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“That boy knows how to take care of his gold-dust,” said Tom’s uncle, often to himself and sometimes aloud.

Tom went to college and by every account they heard of him he was going ahead, laying a solid foundation for the future.

“Certainly,” said his uncle; “that boy, I tell you, knows how to take care of his gold-dust.”

“Gold-dust! Where did Tom get gold dust? He had not been to California. He never was a miner. Where did he get his gold dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as though they were. Take care of your gold-dust, and lay up something for old age—for time as well as for eternity.”

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SOME make mountains of duties, and trifles of sins; such souls are under a deception.



LESSON V. TWENTY-SECOND SUNDAY AFTER TRINITY. Nov. 1st, 1885.

DEATH OF ELISHA.—2 Kings 13 : 14-25.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O, my father, my father! the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thy hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wrote with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael, king of Syria, died; and Benhadad, his son, reigned in his stead.

25 And Jehoash, the son of Jehoahaz, took again out of the hand of Benhadad, the son of Hazael, the cities, which he had taken out of the hand of Jehoahaz, his father, by war. Three times did Joash beat him, and recovered the cities of Israel.

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+ + + + + + + + + +	GOLDEN TEXT.—He being dead yet speaketh.—Heb. 11 : 1.	+++++	
		Themes.	Daily Readings.
		M. Death of Elisha.....	2 Kgs 13: 14-25.
		T. Covenant with Abraham..	Gen. 15 : 7-18.
		W. Promise to Isaac.....	Gen. 26 : 1-12.
		Th. Covenant with Jacob.....	Gen. 28 : 1-15.
		F. Coven't fulfilled in Christ.	Luke 1 : 68-79.
		Sat. Resurrec'n of Dry Bones..	Ezek. 37 : 1-14.
		S. Reward of faith.....	Heb. 11 : 1-13.
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NOTES.

*Date.* Elisha died about 833 B. C., aged ninety years, eighteen years after last lesson. The place of the lesson was Samaria. The lesson belongs to the kingdom of Israel. Hazael, king of Syria, reduced Israel by war, taking nearly all their territory from them east of the river of Jordan. Israel was in a very low state. When Jehoash, the grandson of Jehu, began to reign, he needed the counsel of the aged prophet Elisha, of whom nothing has been noted since the anointing of Jehu,

forty-five years previous. Here the lesson begins.

15. *Bows and arrows*—Chief weapons in war then. 18. *Window*—Balcony enclosed by lattice-work. *Aphek*—Town on the road to Damascus, six miles east of Lake Galilee. 20. *Moabites*—Descendants of Moab, a son of Lot, living southeast of the Dead Sea. 22. *Hazael*—Once a general in the Syrian army, murdered the king and seized the throne. 24. *Benhadad*—Son and successor of Hazael.

QUESTIONS.

14. Who was sick? Who visited him? How did the king show his grief? How did he address him? Why did he call him father? 15. What did Elisha direct the king to do? 17. What did the shooting signify? 18. What more was the king told to do? 19. Why was Elisha displeased? What kind of spirit did the king show by striking only thrice? Was this a hopeful sign for the work before them? 20. What happened now? Who invaded the land? 21.

What wonderful fact occurred in Elisha's tomb? How came the body of the man to be put into Elisha's tomb? What lesson did this resurrection teach in relation to Elisha's prophecy? 22. What was Israel's condition during Jehoahaz's reign? 23. For whose sake was God merciful to Israel? 24. By what event was Israel relieved? 25. How often did Jehoash beat Benhadad? Whose word was fulfilled thereby?

REVIEW QUESTIONS. (School in Concert.)

When did Elisha die? Where? How old was he? Who visited him before his death? What did Elisha tell Jehoash to do? What more was he to do? Why was Elisha dis-

pleased? What happened to the man thrown into Elisha's sepulchre? How often did Jehoash smite Syria? On whose account did God show Israel mercy?

CATECHISM.

Ques. 63. What! do not our good works merit, which yet God will reward in this and a future life  
Ans. This reward is not of merit, but of grace.



## LESSON V.

November 1, 1885.

Twenty-second Sunday after Trinity.

The moral and political condition of the kingdom of the ten tribes of Israel at this time was very low. Jehu tolerated worship in the high places, whose tendency was to sap the life of the nation. Jehoahaz, his son, followed in the same line of his father, and did evil in the sight of the Lord. Astarte, the female divinity of the Phœnicians, was worshiped, though Baal had been destroyed. The principle of heathen worship was winked at. Syria, its northern enemy, was making inroads upon the national territory. Jehoash, grandson of Jehu, imbibed the spirit of his fathers, and followed in their steps. Meanwhile, Elisha lived in the capital. The heart of this godly man must have been sore troubled at the immoral and heathenish practices around him. His words and life were a constant protest. There is no estimating the good influences of this man of God in the midst of the general religious apostasy around. Things would probably have been far worse but for him.

## I.

## ELISHA'S LAST PROPHECY. (14-19)

14. *Elisha was fallen sick*—The prophet was old, about ninety years. For sixty years, or more, he served God as a prophet. In chap. 9: 1-3, where we are told he sent one of his disciples to anoint Jehu to be king, we have the last record of him. For forty years, or more, there is nothing recorded of his doings. We are not to suppose that he was silent all this time. In his intercourse with the rulers and the people he pointed them to God and to their duty. But now he is old, worn-out and sick. Though he raised the Shunammite's son to life, he must now himself pass the way of all the earth. *Joash, the king . . . wept over his face.*—A sense of great loss overcame him. Elisha had had his grandfather anointed king. He expected and needed his counsel and prayers, who had so often aided Israel. *O, my father! my father!*—A spiritual father he was; and as a father to the nation. The king uses the same words which Elisha used of Elijah when he was about to depart. *The*

*chariot, etc.*—Elisha was more to Israel than chariots and horsemen. His loss would be felt more than the loss of these.

15. *Elisha said, etc.*—The king was tender and earnest. The prophet now gives his parting words. He tells him of the future by signs and symbols, easily understood. This dying counsel ought to make a deep impression. *Take bow and arrows.*—Sometimes war was declared by a messenger, sometimes by a message, sometimes by shooting an arrow into the enemy's country. Jehoash understood the symbol well.

16. *Put thine hands upon the bow*—Get ready to shoot. *His hands upon the king's hands.*—Representing that by God's blessing upon his efforts they would succeed. Of himself the king can do nothing. This lesson of trust in God's help must still be learned. Napoleon said that Providence favors the strongest battalions. But the flames of the Russian capital, and the snows and cold of the Russian winter, humbled him and decimated his magnificent army. God puts His hand upon us when we take His word and set it against His enemies. He will make it sharper than a sword.

17. *Open the window eastward.*—Syria had rent much territory east of the Jordan from Israel. Here war was to be made to recover it. *Shoot.*—In that direction; a declaration of war. *The arrow of the Lord's deliverance.*—God pledged His aid through Elijah in the war, and He would make it a success. The Syrians could not stand against God. *Till thou have consumed them.*—In the battle of Aphek he would utterly rout them.

What a word of life and hope is this of the dying prophet! There is in him the spirit of victory over God's enemies.

18. *Take the arrows . . . smite upon the ground.*—In good earnest, to kill and to destroy. *He smote thrice and stayed.*—Thrice, indicated the number of victories he would gain. He had more arrows; more ammunition; and he ought to have used them all, showing the intention to fight in real earnest. But the king's hand lacked nerve. His heart was not enlisted. He was satis-



fied with half-way work. So it is often with us. How slow, slack, indifferent. We begin, and stop short of completing the work. He that begins a work for God must go on until God tells him to stop.

19. *The man of God was wroth.*—The lack of zeal and faith in the king stirred the dying prophet's soul. How short-sighted the king was, in the mind of the prophet, that he should stop with a limited victory when God was ready to grant him a full complete one! *Shalt smite Syria but thrice.*—It is said (Mark 6: 5, 6), that Jesus could do no mighty work in one city, "because of their unbelief." God cannot do for man what He would, without his co operation.

## II.

## ELISHA LIVING, THOUGH DEAD.

(Verses 20-21.)

20. *Elisha died.*—Enoch was translated. Moses passed away on Mount Nebo, and no man ever saw his grave. Elijah went up in a fiery chariot to heaven. Elisha met his end in earth by the common course of nature. But he entered joyously into the same glory. Blessed are the dead who die in the Lord, Rev. 14: 13. *They buried him.*—The great Jewish historian, Josephus, says, he was given a magnificent funeral. Tradition says he was buried near Samaria. *Bands of the Moabites.*—Children of Moab, a son of Lot, living southeast of the Dead Sea in the hill-country, a war-like people. *Coming in of the year.*—In the spring, just at harvest. These raiding bands went out to forage. They lived off the industry and thrift of others.

21. *Spied a band.*—Of raiders just referred to. *Cast the man into the sepulchre of Elisha.*—In their haste to get away, some Israelites who were burying a man, when they saw the raiders, just threw the body into Elisha's grave near at hand. *Touched the bones of Elisha.*—Which were not in a box, but swathed, as was the custom of burying, so that the bodies were readily brought in contact. *He revived.*—Not by any power in the bones of Elisha, but by the act of God, using the bones of Elisha as a vehicle of

His power to revive the dead, Just what the object of the miracle was we are not told. It would have the effect of confirming the words of Elisha, of assuring the king in his work, of comforting the Israelites in their faith in Jehovah, of assuring all of man's immortality of which this resurrection was a direct pledge. This proves nothing in favor of the relics of saints, and of their misuse in the Roman Church, for it was not the bones of Elisha, but God's power that caused the man to live. Neither the Jewish, nor the Christian Church dug up the bones and encased them in gold and silver and gave them to the people to kiss in order to gain God's favor, for which there is neither precept nor example in the Scriptures.—*Bahr.*

The word of God is like the bones of Elisha. "My words are spirit, and they are life."—*Jesus.* Good books, because representing the spirit of good men, impart life and hope. Read them.

## III.

## PROPHECY FULFILLED.

(Verses 22-25.)

22. *Hazael.*—Successor of Benhadad II. Murdered his king, and as king conquered all east of Jordan belonging to Israel.

23. *The Lord was gracious.*—How kind and merciful is God. He bore long with Israel. For Abraham's, Isaac's and Jacob's sakes, and because of His promises, He was loath to reject them. But it is possible for a nation as well as an individual to go too far. The day of grace may be sinned away. In 721 B. C., Israel's hour came, and God disowned them. They were led away captives. How dreadful it is to commit the unpardonable sin!

24. *Benhadad.*—This was the third of his name.

25. *Jehoash. . . took again . . . the cities.*—Three times, as Elisha said, he was victorious. No more. He may have repented when it was too late. Better *before*, than after it is too late.

The dying words of Elisha were fulfilled. God is true. Heed His Word.



## PRACTICAL.

1. Saints must die as well as sinners. Death is no respecter of persons.

2. Israel wept over Elisha dying; they had better wept over their sins more while he lived.

3. The best protection of church and state are the godly people in them.

4. God directs means to be used to strengthen the faith of men in Him and His word.

5. Elisha's power does not cease with his death; after death power comes forth through him.

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THE UNSEEN HAND.

"Thank you very much; that was such a help to me," said a sick woman as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain, even by laying a hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by.

"I did nothing to help you, dear. I wished to be of use, but I only stood behind without touching you at all; I was so afraid of hurting you."

"That was just it," said the invalid, with a bright smile; "I knew you were there, and that if I slipped I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear nor feel you. I knew I was safe all the same, because you were ready to receive me into your arms if needful."

The sufferer paused a moment, and then, with a still brighter smile on her face, she added:

"What a sweet thought this has brought to my mind! It is the same with my heavenly Friend, 'Fear not, for I will be with thee,' is the promise, and thanks be to God, I know He is faithful that promised. I can neither see, hear nor touch Him with the mortal sense; but just as I knew you

were behind, with loving arms extended so I know that beneath me are 'the Everlasting Arms.'"—*Cottager and Artisan*.

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GOD KNOWS.

How often the lips unconsciously utter the truth which the heart denies! It was a dry season, and there was danger of the crops perishing for lack of rain, when a stranger traveled a country road, in the heat of the day. As he passed along, a man working in a field close by stopped work to exchange salutations. "A dry season!" he said, in response to the traveler's remark. "Ay, and God knows when we shall have rain!" God knows—yes—*God knows!* When we are crushed to the earth by a grief which we can hardly bear, when our souls are crying out for the strength which seems denied, when our way is blocked before us so that we cannot advance a step farther, when everything and everybody seem to be working against us,—God knows. This truth, sometimes uttered carelessly by the lips of the flippant, or spoken bitterly by the tongue of the blasphemer, has been the comfort of God's saints in all time. "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." For He knows, and He has provided for it all.—*Sunday-School Times*.

The religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health; they go in with reluctance, and are glad when they get out; but religion to a true believer is like water to a fish; it is his element; seemingly his native element; he lives in it, and he could not live out of it.—*Rev. John Newton*.

THE Christian is called to be a wrestler now, he shall be a conqueror by-and-by: this accounts for his inward conflicts: "We wrestle."



LESSON VI. TWENTY-THIRD SUNDAY AFTER TRINITY. Nov. 8th, 1885.

THE STORY OF JONAH.—Jonah 1: 1-17.

1 Now the word of the Lord came unto Jo'nah  
2 the son of Amit'tai, saying, Arise, go to Nin'-  
3 eveh, that great city, and cry against it; for  
their wickedness is come up before me. But  
Jo'nah rose up to flee unto Tar'shish from the  
presence of the Lord, and went down to Joppa;  
and he found a ship going to Ta'shish: so he  
paid the fare thereof, and went down into it,  
to go with them unto Tar'shish from the pre-  
4 sence of the Lord. But the Lord sent  
out a great wind into the sea, and there  
was a mighty tempest in the sea, so that  
5 the ship was like to be broken. Then  
the mariners were afraid, and cried  
every man unto his god, and cast forth  
the wares that were in the ship into the  
sea, to lighten it of them. But Jonah  
was gone down into the sides of the ship;  
and he lay, and was fast asleep.  
6 So the shipmaster came to him, and  
said unto him, What meanest thou, O  
sleeper! arise, call upon thy God, if so  
be that God will think upon us, that  
7 we perish not. And they said every one to  
his fellow, Come, and let us cast lots, that we  
may know for whose cause this evil is upon us.  
So they cast lots, and the lot fell upon Jo'nah.  
8 Then said they unto him, Tell us, we pray thee,  
for whose cause this evil is upon us; What is  
thine occupation? and whence comest thou?

what is thy country? and of what people art  
9 thou? And he said unto them, I am an He-  
brew; and I fear the Lord, the God of heaven,  
which hath made the sea and the dry land.  
10 Then were the men exceedingly afraid, and  
said unto him, Why hast thou done this? For  
the men knew that he fled from the presence  
11 of the Lord, because he had told them. Then  
said they unto him, What shall we do unto  
thee, that the sea may be calm unto us? for the  
12 sea wrought, and was tempestuous. And he  
said unto them, Take me up, and cast me forth  
into the sea; so shall the sea be calm unto you:  
for I know that for my sake this great tempest  
13 is upon you. Nevertheless the men rowed  
hard to bring it to the land; but they could not;  
for the sea wrought and was tempestuous  
14 against them. Wherefore they cried unto  
the Lord, and said, We beseech thee, O Lord,  
we beseech thee, let us not perish for this man's  
life, and lay not upon us innocent blood: for  
thou, O Lord, hast done as it pleased thee.  
15 So they took up Jo'nah, and cast him forth into  
the sea: and the sea ceased from her raging.  
16 Then the men feared the Lord exceedingly,  
and offered a sacrifice unto the Lord, and made  
17 vows. Now the Lord had prepared a great  
fish to swallow up Jo'nah. And Jo'nah was  
in the belly of the fish three days and three  
nights.

GOLDEN TEXT.—Arise, go to Nin- evenh, that great city, and cry against it.—Jonah 1: 2.		Themes.	Daily Readings.
		M. The Sign of Jonah.....	Matt. 12: 38-46.
		T. Jonah's Prayer.....	Jonah 2: 1-10.
		W. Presence of God.....	Ps. 139: 1-12.
		Th. The Tempest Stilled.....	Luke 8: 22-26.
		F. Wonders in the Deep.....	Ps. 107: 21-31.
		Sat. Sin Found Out.....	Josh. 7: 10-26.
		S. Jonah's Rebellion.....	Jonah 1: 1-17.

NOTES.

*Date.* About 800 B. C. Jonah, son of Amittai, of Gath-hepher, near Nazareth, in Galilee—began to prophesy about 823 B. C. Jonah was a missionary to the heathen, as well as a prophet in Israel. He taught the heathen that God was a merciful Father and judge to both heathen and Jews. The book of Jonah is specially a foreign missionary book. Jesus *twice* quoted from this book. Math. 12: 40; 16: 4. Thus it has the highest endorsement.

2. *Nineveh*.—Capital of Assyria, on the river Tigris. 3. *Tarshish*.—Likely Tartessus, a Phœnician port in southern Spain. *Joppa*.—Sea-port on the coast of Palestine. 17. *Great fish*.—In Math. 12: 40, our Lord used a Greek word of a broad meaning, applying to any large fish. It was not a whale, but likely a white shark, which are plenty in the Mediterranean, sometimes 36 feet long, with very large throats. They have been known to swallow men and animals whole.

QUESTIONS.

*Verse 1.* What came to Jonah? 2. Where did God want him to go? What was he to do? Why? 3. What did Jonah decide to do? What does "presence of the Lord" mean here? Where was he going? 4. How did God defeat his plan? 5-6. What did the sailors do? Did Jonah pray too? What did the sailors call on him to do? Did the heathen believe in God's power over wind and wave? 7-8. How did they find out the cause of the storm? What did they say to Jonah

when they knew he was the cause of the storm? 9. Did he tell them the truth? 10. What effect had his confession on the sailors. 11. What did they ask him now? 12. What was his answer? 13. What did the sailors try to do? 14. When they could not get to land, what prayer did they offer. 15. What was done to Jonah? What followed? 16. How were they affected? What did they do? 17. What happened to Jonah? How long was he in the fish.

REVIEW QUESTIONS. (School in Concert).

Who was Jonah? To whom was he a missionary? Was he willing to go when God called him? Why not? How did he propose to set the call aside? Whither did he resolve to go? What overtook him? Did

the sailors regard the storm an ordinary one? How did they expect help to reach them? Will men pray in times of great danger? How was the source of the trouble discovered? What was done with Jonah? Can man flee from God?

CATECHISM.

*Quest. 64.* But doth not this doctrine make men careless and profane?  
A. By no means; for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.



## LESSON VI. November 8th, 1885.

## Twenty-Third Sunday After Trinity.

The book of Jonah is a chapter of sacred history. Jonah was a prophet, but this book contains no prophecy. It deals with facts. It tells what took place. Christ confirms the truth of this history, by twice quoting from it. Matt. 12: 40; 15: 4.

Our lesson tells of Jonah being sent of God to Nineveh; of his refusal to go; of his attempted escape by flight and of the punishment of his sin.

Some parts of Jonah's character are clearly set forth in this lesson. He illustrates the mind of the Jews towards the heathen, (a) in grudging God's mercy to them, (b) in showing wrath rather than love towards them, (c) in refusing to preach repentance to the Ninevites.

Jonah's preservation in the fish's belly and his deliverance, are types of Christ's death and resurrection.

1. *The word of the Lord came.*—By angel, Gen. 22: 11; in a vision, Isai. 1: 1; by a voice, I Kings 19: 13; by the Spirit moving upon Jonah's spirit, 2 Pet. 1: 21. In any one of these ways the word of the Lord could come to Jonah. God's word comes to us now, also. We have it in the Bible, it is read and preached to us, and His Spirit applies it to our consciences.

2. *Arise, go.*—His work, as a prophet, was to be extended. At home, he may not have been listened to. There was another field of labor open. *That great city.*—Nineveh was of immense size. (See next lesson.) A great heathen capital. The heathen are part and parcel of the human race, Acts 17: 26. God would save them, too. Jonah is to go out as a foreign missionary. God called him to this work, and he had no right to set the call aside. *Their wickedness has come up before me.*—We are not to suppose that God is indifferent to the sins of the heathen. In Noah's time, He punished them; Sodom and Gomorrah He destroyed. The Old Testament is full of God's mercies and of His judgments toward them. Our Saviour said that the Gospel should be preached to all nations, Matt. 28: 19; Matt. 16: 15. God teaches in the Old and in the New Testament, that the heathen are sinners, that He has pro-

vided salvation, and that He desires the salvation of all men.

3. *Rose up to flee.*—He had no sympathy for the heathen. The Jews hated them. They were enemies. God was the God of the Jews only, they would fain believe. He would rather see them destroyed. Jonah knew that God was long-suffering. He did not want to go on such a mission. He feared Nineveh might repent and so be saved. Chap. 4: 2. But he did wrong. Our feelings must not control us to do wrong. The right must be done at all times. God will take care of the rest. *Tarshish.*—In the opposite direction, away off to the west, about as far from Nineveh as he could have gone. *From the presence of the Lord.*—From official duty, from Jerusalem, God's abode among Israel, away off where God's name was not known, and where Jonah would have no responsibility. Still he must have known that it was vain to try to flee from God. Ps. 139.

4. *The Lord sent out a great wind.* He is the Creator and Governor of the world. "The sea is his, and he made it." The wind is in His control. "Stormy wind fulfilling his word." Ps. 148: 8. How will man get away from God's presence? Amos 9: 2, 3; Ps. 139. Jonah knew better. He was a prophet. But the disobedient, high and low, will be punished. Remember that! This storm was not a common one, but a fierce one; the wrath of God was in it. "Sin brings storms into the soul, into the family, into churches and nations." —Henry.

5. *Cried every man to his god*—The heathen believe in some god. Atheism is out of the question. But they have every man his own god. The one true God they know not. Danger makes man tremble. Fear drives him to prayer. Every soul needs a refuge stronger than itself. The sea tells of God. Ps. 107: 23-29.

6. *Cast forth the wares.*—Not the wares, but Jonah, the sinner, was the burden in that ship. What a load sin is. Hear what Paul says about it. Rom. 7: 24. *Fast asleep.*—Hiding himself away, stifling his conscience weary too, with anxieties, he falls into a dull sleep. He is a type of the hardened sinner, fleeing from God, and in



peril of damnation, who is yet unconscious of his peril! Let him rouse up, weep and pray!

6. *Arise, call upon thy God.*—Paul, (Eph. 5: 14,) makes substantially the same call to the spiritually dead. See, here, the heathen calls upon the prophet to cry to God for mercy. So also he teaches us. Let us learn the lesson. God only is our refuge in trouble.

7. *Let us cast lots.*—An appeal to Deity to determine a difficult case. *For whose cause.*—The heathen sailors believed that the gods were angry and sent the storm. The lot would tell the transgressor.

8. *Tell us.*—"An honest confession is good for the soul." "Whoso confesseth his sins shall have mercy." Will he tell all? Yes, he will.

9. *I am a Hebrew.*—By this name did the heathen know the Jews. It at once placed him right before them. His business, too, was a prophet's. *I fear the Lord.*—Here means, reverence, honor the Lord. Not that he is faithful, but that he acknowledges the true God.

10. *Exceedingly afraid.*—Here "fear" is being afraid. They see now how near they were to the Almighty God, in this storm! *Why hast thou done this?*—How this rebuke must have cut Jonah. Why should he do such a wicked thing as try to escape from God and duty? How often we do the same thing. We know that we ought to avoid evil and engage in doing good, and yet we often turn away. The wicked stumble over our faults, and excuse themselves because Christians neglect their duties.

12. *Cast me forth into the sea.*—He was guilty, self-condemned. He owns his sin, and is ready to bear the consequences. But he will not cast himself overboard—will not commit suicide. The heathen did that. God's children should not, cannot in their right mind. Contrition is the first condition of pardon. Jonah was penitent.

13. *Rowed hard.*—God was against them and they could accomplish nothing.

14. *We beseech thee.*—Now they appealed for divine aid. They did not want to slay. Jehovah will open a

way for escape, they trusted. They see God's hand in all their trouble. It is a great matter to feel the responsibility upon us in every important work.

15. *Took up Jonah.*—This was at Jonah's word. God directed it to be done. The guilty must suffer punishment.

16. *Feared the Lord exceedingly.*—How deeply these heathen mariners were moved. God preached them a mighty sermon, so that they offered sacrifice and made vows of obedience to Him.

17. *A great fish.*—Matt. 12: 40, speaks of this fish as a whale. But the meaning is, a great fish, which may be some other fish than the whale; as the shark, which is known to have swallowed a man with armor on. Darwin says, that the white shark has a very large throat, is sometimes thirty-six feet long, and is known to cast out its prey alive. "Blumenbach mentions a whole horse found in one." The miraculous comes in in preserving Jonah alive in the fish so long, and casting him forth alive. This sad experience of Jonah was typical of Christ's burial and resurrection.

#### PRACTICAL.

1. The voice and word of God ought to be obeyed. The heathen must have the Gospel.

2. There is no escape from the eye and power of God.

3. Sin, storms, suffering, punishment, are closely related.

4. Prayer is the resort of those in danger and trouble.

5. The sinner must be punished; but God will save the penitent and believing soul.

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A CHILD'S FAITH.—A mother, with her three children, was clinging to the wreck of the steamer Bohemia, when the mother said she must let go and be drowned. Her little girl replied, "Hold on a little longer, mother. Jesus walked upon the water and saved Peter, and perhaps He will save us." The little girl's words so strengthened her mother that she held on a few moments more, when a boat was sent to their rescue.



LESSON VII. TWENTY-FOURTH SUNDAY AFTER TRINITY. Nov. 15, 1885.

EFFECTS OF JONAH'S PREACHING—Jonah 3: 1-10.

1 And the word of the LORD came unto Jo'nah  
2 the second time, saying. Arise, go unto Nin'-  
3 preaching that I bid thee. So Jo'nah arose, and  
4 went unto Nin'veh, according to the word of the  
5 LORD.  
6 Now Nin'veh was an exceeding great city of  
7 three days' journey. And Jo'nah began to enter  
8 into the city a day's journey, and he cried, and  
9 said, Yet forty days, and Nin'veh shall be over-  
10 thrown. So the people of Nin'veh be-  
11 lieved God, and proclaimed a fast, and  
12 put on sackcloth from the greatest of them  
13 even to the least of them. For word  
14 came unto the king of Nin'veh, and he  
15 arose from his throne, and he laid his  
16 robe from him, and covered him with  
17 sackcloth, and sat in ashes. And he  
18 caused it to be proclaimed and published through  
19 Nin'veh by the decree of the king and his  
20 nobles, saying, Let neither man nor beast herd  
21 nor flock, taste any thing, let them not, feed,  
22 nor drink water: But let man and beast, be  
23 covered with sackcloth, and cry mightily unto  
24 God: yea, let them turn every one from his evil  
25 way, and from the violence that is in their hands.  
26 Who can tell if God will turn and repent, and  
27 turn away from his fierce anger, that we perish  
28 not?  
29 And God saw their works, that they turned  
30 from their evil way; and God repented of the  
31 evil, that he had said that he would do unto  
32 them: and he did it not.

GOLDEN TEXT.—The men of Nin- evah shall rise up in the judgment with this generation, and shall con- demn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.—Luke 11: 32.		Themes.	Daily Readings.
		M. The Flood.....	Gen. 6: 1-13.
		T. Fire from Heaven.....	Gen. 19: 12-25.
		W. Zion's Watchman.....	Ezek. 33: 1-17.
		Th. Turn and Live.....	Ezek. 18: 19-30.
		F. Call for Mercy.....	Rom. 10: 8-15.
		Sat. Abundant Pardon.....	Isa. 55: 6-13.
		S. Preaching Repentance.....	Jonah 3: 1-10.

NOTES.

*Date.* About 800 B. C.  
Just how long it was between the facts of the last lesson, and this, we are not informed. We are told, Jonah 2: 1, that Jonah prayed after being swallowed by the fish. He was very sorry, believed in God, made vows, and was exceeding glad for his deliverance.  
2. *Nineveh.*—Capital of Assyria, on the river Tigris, founded by Asshur, Gen. 10: 15.  
5. *A fast.*—Abstinence from food in part, or altogether. *Sackcloth.*—Coarse, dark, goat's hair-cloth, used for mourning.  
7. *Decree.*—Command, in the form of a proclamation.

QUESTIONS.

1. What came to Jonah the second time? How did the word of the Lord come to him?  
2. Where was he to go? What did God direct him to do? Was he to preach his own sermon?  
3. Was Jonah now willing to go? How large was Nineveh? About how many miles was it in circumference?  
4. What was his sermon?  
5. How did the people receive his sermon? What did they do because of it?  
6. Did the king hear of Jonah's preaching? What did he do?  
7. What did he pro-claim? What did he say about the fasting of man and beast?  
8. What about sackcloth for man and beast? To whom were the people to cry? What are we all to turn from? What did fasting and wearing sackcloth mean?  
9. What did the king hope to gain by this humiliation and prayer?  
10. Did God regard their repentance? Was He moved with mercy toward them? What is meant by God repenting? Will God punish the sinner eternally if he repents?

REVIEW QUESTIONS. (School in Concert.)

Was Jonah called the second time to go as a missionary to Nineveh? How did the word of the Lord come to him? Was he now willing to go? What kind of preaching was he to do? How large was Nineveh? Can you give his sermon? What effect had it on the people? What did the king think of it? What did the king and nobles issue? What was commanded to be done? Was their repentance sincere? How was God moved by it?

CATECHISM.

*Ques.* 65. Since then we are made partakers of Christ, and all His benefits, by faith only, whence doth this faith proceed?  
*Ans.* From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.



## LESSON VII. November 15th, 1885.

## Twenty-fourth Sunday after Trinity.

The place of the lesson is Nineveh, the capital of Assyria. Jonah, the prophet of the Lord, is sent against it. The mightiest city of the earth great in all the elements of worldly glory, trembles under the voice of one man. But well may it tremble; for that one voice is the voice of God. When God speaks let the earth be in awe of Him.

1. *The word of the Lord came . . . the second time*—When Jonah was delivered from the sea, and the fish, he did not at once go to Nineveh, as if nothing had happened. Like as when Peter, having virtually forfeited his office by thrice denying Christ, was in fact reinstated by Christ after His resurrection, John 21: 15-17, so now Jonah was recalled to the work. That God used Jonah as His messenger, was the best evidence that He was reconciled to him. If we are God's children we will be ready to work for Him.

2-3. *Arise, go unto Nineveh.*—The city was built by Nimrod, Gen. 10: 11. According to the Greek and Roman historians, it was the largest city in the world. It is frequently called the "great city," in the book of Jonah. It was about sixty miles in circumference. Two ancient historians say, that it had a high wall about it, wide enough for six chariots to drive abreast on, and that it had fifteen thousand towers, nearly two hundred and forty feet high. Modern researches and excavations seem to confirm these statements. To this great heathen capital Jonah went as a missionary to the heathen. Very likely he was now glad to obey this call. Saved from the very jaws of death, he would now rejoice in saving others.

4. *A day's journey.*—Not that he went straight ahead. But he preached as he went. Now on this corner, now on that, he declared his message. *He cried and said.*—As John the Baptist cried out in the wilderness of Judea, John 1: 22, so Jonah cried out in the streets of Nineveh. Not timidly, but with courage and full conviction of the truth of his message. *Yet forty days.*—This period of time is frequently associated with seasons of humiliation. Moses, Elijah, Christ, fasted each forty

days. The long-suffering of God was well-nigh spent. *Overthrown.*—Same word used of Sodom, Gen. 19: 21, 25; Deut. 29: 23. "God gave Nineveh forty days and they repented; He allowed Jerusalem forty years after Christ's resurrection, and they did not repent, and perished."—*Wordsworth.*

5. *The people of Nineveh believed God.*—The prophet's sermon is received not by the head only, but by the heart. The soul laid hold on it, and it laid hold on the soul, the two were wedded together. Isai. 7: 9; Heb. 2: 4. The emotional side of man is more prominent among eastern than among western nations. The impression the prophet made, in his person, and in his speech, upon the oriental imagination was direct, deep, powerful. His whole moral nature was wrought up to the highest pitch, and with great zeal and solemn earnestness he sought their salvation. *Proclaimed a fast.*—The first thought was *humility, penitence, sackcloth.* Even the heathen have, instinctively, the right idea of what man must do for forgiveness. God's word teaches the same course. Joel 1: 13, 14. "Those that would not destroy their souls, must afflict their souls." *Henry.* One sermon brought a whole city—600,000 souls—to the foot-stool of mercy.

6. *King of Nineveh.*—Name not given. The people heard the sermon first. They were convicted of sin. Last the king heard it. He was alike guilty. There is one origin of sin; there is one way of pardon. The prince and the beggar are on a level before God as they are alike in sin by nature. *Sat in ashes.*—From the throne into the dust! From purple and fine linen, gold and pearls, into sackcloth covered with ashes! Even a king must have a good reason before he would come to that. The greatest good is the good of the soul; the heathen want to be saved.

7. *Let neither man nor beast.*—If Nineveh were destroyed, not only man, but the beasts, too, would perish. The king and his nobles make the decree as broad as the danger. The beast, because of man's sin, and because it is associated with man, is made to suffer with him. Our world is one creation. All parts of it are related to each other



as branches are related to a tree. Man is at the head. When he sinned, fell, all fell with him, and because he fell. See 3d chap. of Gen. The heathen seemed to acknowledge this fact and require the cattle to be clothed in sackcloth and to fast, as well as man. As the whole world sinned, the whole world groans in sin, and hopes to be redeemed. Rom. 8: 20-23.

8. *Let man and beast be covered with sackcloth.*—On festive days the heathen put garlands of flowers on their beasts; at funerals they put black cloth on them. Now, when they fast and weep and pray, they want the cattle to join them in humility. *Cry mightily unto God.*—No half-way penitence now. The whole city was in mourning. Chap. 4: 11, God tells Jonah that He is merciful to the city not only because of the people and the children, but for the cattle's sake. *Every one.*—Here all were guilty; all must repent. The parents and children, the king and the nobles, the rich and the poor. No exception. *The violence in their hands.*—The nation was given to bloody, aggressive war. It was a cruel people, showing no mercy.

9. *Who can tell.*—There was little or no hope for them. Jonah did not call upon them to repent. He promised them no mercy. He simply declared God's purpose to destroy them. Still, they knew of God's mercy. They hoped for pardon. They had some faith to believe that God would be gracious if they repented. They knew and acknowledged their guilt. They made no excuses. So we must do. John says, If we say we have no sin we deceive ourselves, and the truth is not in us. 1 John 1: 8. Christ commends the Ninevites for their faith. Matt. 12: 41. *God will turn and repent.*—Repentance means, to turn, to change one's purpose; when it is said that God repents, it is meant, that He will not do what He intended to do, because man has turned from his evil way. *That we perish not.*—It seems plain that God intended to save Nineveh if the people repented, else He would not have given them yet forty days' time. O, how merciful He is to the sinful. But there is danger of sinning away the day of grace.

10. *God saw . . . that they turned.*—Yes, the heathen can, and do, turn from sin to God, when the Gospel is preached. If they do not turn from sin immediately, always, yet can they be reached, and many do cry for mercy and salvation. *God repented.*—He did not regret the warning given; He only changed his purpose because they repented of their sins. What God had said He intended, of course, to do. When Nineveh, the wicked city, changed to Nineveh, the praying city, then its relation to God was quite different. The cause for its destruction was removed. Sin and guilt belong together. Condemnation is sure to come.

#### PRACTICAL.

1. He who repents and is forgiven can truly preach repentance to others.
2. Jonah preached boldly, strongly. The truth must be presented under full conviction of its divine character.
3. Jonah preached the law, God's judgments. These are first. Then comes the Gospel. So the Catechism.
4. Outward and inward sorrow belong together. Fast from sin, not only for sin.—*Henry.*
5. The heathen must have the Gospel presented to them. The heathen can repent. God will save the penitent.

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IN the early days of Methodism in Scotland, a certain congregation, where there, was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose, and said: "Brethren, we dinna need a new chapel; I'll give £5 for repairs." Just then a bit of plaster falling from the ceiling hit him on the head. Looking up, and seeing how bad it was, he said; "Brethren it's worse than I thought; I'll make it 50 pun'." "Oh, Lord!" exclaimed a devoted brother on a back seat, "hit 'im again!"

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It is one thing to be familiar with a saint, and another to be in fellowship with God: saints may be separated from their companions, but God will not cast away His suppliants.



LESSON VIII. TWENTY-FIFTH SUNDAY AFTER TRINITY. Nov. 22, 1885.

HEZEKIAH'S GOOD REIGN.—2 Kings 18: 1-12.

1 Now it came to pass in the third year of Hoshe'a son of Elah king of Is'rael, *that* Hezeki'ah the son of A'haz king of Ju'dah began to reign.  
2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jeru'salem. His mother's name also *was* A'bi, the daughter of Zachari'ah. And he did *that which was right* in the sight of the Lord, according to all that Da'vid his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Mo'ses had made; for unto those days the children of Is'rael did burn incense to it; and he called it Nehush'tan.  
5 He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the

Lord was with him; and he prospered whithersoever he went forth; and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Ga'za, and the borders thereof, from the tower of the watchmen to the fenced city.  
9 And it came to pass in the fourth year of king Hezeki'ah, which *was* the seventh year of Hoshe'a son of E'lah king of Is'rael, *that* Shalmane'ser king of Assyria came up against Sama'ria and besieged it. And at the end of three years they took it: *even* in the sixth year of Hezeki'ah, that is the ninth year of Hoshe'a king of Is'rael, Sama'ria was taken. And the king of Assyria did carry away Is'rael unto Assyria and put them in Ha'lah and in Ha'bor by the river of Go'zan, and in the cities of the Medes. Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Mo'ses the servant of the Lord commanded, and would not hear them, nor do them.

GOLDEN TEXT.—He did that which was right in the sight of the Lord —2 Kings 18: 3.

Themes.	Daily Readings.
M. Idolatry Punished.....	2 Kgs. 17: 7-23.
T. Trust in God Ridiculed..	2 Kgs. 18: 17-22.
W. Assyrian Boasting.....	2 Kgs. 18: 28-35.
Th. Gideon and the 300.....	Judges 7: 1-8.
F. Deliverance Promised...	2 Kgs. 19: 1-14.
Sat. Hezekiah's Prayer.....	2 Kgs. 19: 14-26.
S. Assyrians Smitten.....	2 Kgs. 19: 27-37.

NOTES.

Date. 726 B. C., seventy-five years after the time of Jonah, over one hundred years since Elisha's death. For the intervening history, read 2 Kings, chapters 15-17, and 2 Chronicles, chapters 25-28. The first fourteen chapters of Isaiah also relate to it. Our lesson belongs to the kingdom of Judah. Hezekiah is king; Hoshea is king of Israel. Nahum, Isaiah and Micah are prophets now.  
1. Hoshea.—Nineteenth king of Israel. Hezekiah.—Thirteenth king of Judah, a very pious man, reigned twenty-nine years. 4. Nehushtan.—The brass thing, that is, made of brass. 7. Assyria.—A large worldly empire, with Nineveh, its capital. 8. Philistines.—

A strong nation, northwest of Judah, along the Mediterranean Sea. Saul and David subdued them. Gaza.—A chief city of the Philistines, and one of the oldest cities of the world. 9. Shalmaneser.—The fourth of that name. He tried to subdue the kingdom of Israel, but failed. Sargon, his successor, accomplished the work and led Israel captive into Assyria 721 B. C. 11. Haiah.—A province of Assyria, east of the Tigris. Habor.—A river in upper Mesopotamia, flowing into the Euphrates. Gozan.—A district in Mesopotamia. Medes.—Media lay east of Assyria, subject to it.

QUESTIONS.

Verse 1. When did Hezekiah begin his reign? 2. What age was he? How long did he reign? 3. What is said of him? Whom did he follow? 4. How did he show his opposition to idolatry? What is meant by the high-places? By images? By groves? What did he do with the brazen serpent Moses had made? 5. In whom did he trust? How did he compare with the other kings of Judah? Is this a contradiction of 2 Kings 23: 25? 6. What does verse six say of Hezekiah? 7.

Who was with him? Is God with all who love and serve Him? Against whom did he rebel? 8. Whom did he smite? 9. What was now taking place in the neighboring kingdom of Israel? 10. How long did the siege last? Who was king at the time? 11. What was done with the Israelites? Where were they placed? 12. Why was their kingdom broken up? Had God warned them of all this? Where and when?

REVIEW QUESTIONS. (School in Concert.)

Give the date of our lesson? Who was king of Judah now? Of Israel? Describe the character and work of the kings of Judah? What ancient relic did he destroy? Why? How did he compare with other kings? What

happened in the kingdom of Israel now? Who fought against it? How long? In what year was Samaria overthrown? What was done to many of the inhabitants? Why did God suffer this to take place?

CATECHISM.

Quest. 66. What are the sacraments?  
Ans. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel, viz.: that He grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.



## LESSON VIII. November 22d, 1885.

## Twenty-Fifth Sunday after Trinity.

*Dates:* Hezekiah's accession, 726 B. C.; Samaria, the capital of the kingdom of Israel fell 721 B. C.

1. *Hoshea, king of Israel.*—Last king of the northern kingdom, a usurper, who had slain his predecessor. *Hezekiah.*—Meaning, strength of Jehovah. He was true to his name. *The son of Ahaz.*—One of the worst kings of Judah. Gave up God's worship, desecrated the temple, fostered idolatry, submitted to the heathen, paying tribute to Assyria. It is remarkable that so base a father had such a son as Hezekiah. If parents do not serve God let not the children despair. God will help them if they trust in and follow Him.

2. *Twenty five years old.*—The cares of government came upon him when fully grown. For twenty-nine years he ruled, and ruled well. *His mother's name was Abi,* shortened for Abijah. The names of mothers are frequently mentioned, especially when they had specially good, or specially bad, qualities. Doubtless Abi was a pious woman, a good mother, who used her best endeavors to train her son in the right way. How great the influence thus exerted; and how thankful the child ought to be for the prayerful training of a faithful mother. There is no estimating its value.

3. *He did that which was right in the sight of the Lord.*—The same is said of king Asa, 1 Kings 15: 11; and of Josiah, 2 Kings 22: 2. Hezekiah began his reign by re-opening and purifying the temple, 2 Chron. 29: 3. It had been polluted by his father, Ahaz, 2 Chron. 28: 24. He restored the vessels of the temple, began again the worship of God as in the days of old, 2 Chron. 29: 21-35, offered sin and burnt-offerings, restored the music, chanting David's Psalms, instituted a grand passover festival, inviting not only his own, but also the piously disposed people of the neighboring kingdom of Israel, 2 Chron. 30: 1-26. It was a great reformatory revival that Hezekiah inaugurated which greatly benefited the nation. *All that David his father did.*—He followed the example of David, loved God, His house, and His worship. Let us not

despair when the times are evil. God can raise up faithful servants to Himself. The good in any one is not of nature, but of grace, grafted into the soul by God's sovereign power. Grace in the heart overcomes evil passions and desires, resists temptations, and evil companions, and grows forth beautiful and strong.

4. *He removed.*—After the people repented, made vows, and gave themselves anew heartily to God and His service, having spent a week, or more, in the solemn services at Jerusalem, then they were ready to go forth into all sections of the country for the purpose of destroying the places of idolatrous worship. Hezekiah encouraged them in this work. *High places.*—A pillar of stone, covered with carpets, etc., and by it was an altar, on which offerings were made, the site of the "high place," being on elevated ground, with trees round about. They were the rural centres for the worship of Jehovah, but were often perverted to idolatrous uses.

*Groves.*—Images of Ashtoreth; the female goddess. *Brazen serpent.*—Preserved from the time of Moses, and, at times worshiped by the perverse Jews. Num. 21: 9. Though made by Moses for other purposes, it was perverted to idolatrous uses. *Unto those days.*—Since idolatry had been practiced in Israel. *Did burn incense.*—The Jew probably turned to this brazen serpent in worship because it had been the symbol by which his fathers were healed in the wilderness. The heathen, as the Egyptians, had serpent idols. *Nehushtan.*—The brass thing. They did not call it the serpent. Perhaps not because the serpent was associated with evil Gen. 3: 1-15; Isai. 27: 1; Ps. 91: 13. But our Saviour honors Moses' serpent. Jno. 3: 14. Good things when idolized, are better parted with than kept. *Henry.*

5. *He trusted in the Lord God of Israel.*—Not in men but in God he put his trust. Some kings rely on arms of flesh. It is better to trust in Jehovah. Men may fail man; God, never.

*None like him.*—King Josiah, 2 Kings 23: 25, had a similar record. But Hezekiah surpassed him in the breadth and thoroughness of his reformation. Doubtless, Isaiah the prophet assisted Hezekiah in his earnest work. The



phrase "none like him," may only mean that Hezekiah was a man of exceptional piety, since the same is said of Josiah.

6. *Clave to the Lord.*—Solomon, Jehoshaphat, Joash, Amaziah, were good kings for awhile, but fell away at last. 2 Chron. 20: 35; 34: 17-25; 25: 14-16 Hezekiah was faithful to the end. He excelled in two things: (a) destroyed idolatry, (b) kept God's commandments.

7.-8. *The Lord was with him.*—Said of no king since David. *He prospered.* See 2 Chron. 32: 23, 27-29. *Rebelle*d against the kings of Assyria.—With God on his side he shook off the Assyrian bondage, and recovered the territory in possession of the Philistines belonging to his kingdom. 2 Chron. 28: 18. The outposts, and Gaza, their chief city, were taken by him.

9. *Shalmaneser.*—Little known of him. *Against Samaria*—He began the overthrow of Samaria, the capital of the Ten Tribes.

10. *They took it.*—That is, the Assyrians led by Sargon, the successor of Shalmaneser, in 711 B. C. *Samaria was taken.*—The capital of the Ten Tribes fell into the power of the heathen. When the capital was captured the nation was in the power of the heathen so far as the kingdom of the Ten Tribes was concerned.

11. *Carry away Israel.*—It was common for the captors to transport the conquered into their own country, cruelly treating them often, and so locating them in small colonies, distant from each other, that there was small opportunity for them to escape. What at last became of these Ten Tribes is not known unto this day. *Assyria.*—A large empire, embracing the countries of the rivers Euphrates and Tigris. *Halah, Gozan.*—Districts in Mesopotamia. *Cities of the Medes.*—Media was farther east.

12. *Because they obeyed not.*—They set God aside, refused His commandments, rejected His worship. On the other hand they adopted idols and practiced idolatry with all its evils. This led them to cherish sin instead of holiness. The family life became corrupt. Society practiced vice and sin. The state fell into decay until the whole nation was helpless as a child. God is

strength. Idolatry is weakness. God is truth, and love, and righteousness. Idolatry is falsehood, and hatred, and wickedness. God heals, comforts, helps, saves. Idolatry diseases, agonizes, cripples, confuses. Let the individual thank God and love Him; let the family thank God and love Him; let the Church thank God and worship Him; let the State thank God and serve Him.

#### PRACTICAL.

1. An ungodly parent may have a pious child. Each individual chooses for himself. Grace is stronger than sin.

2. A pious mother is the greatest earthly blessing a child can have.

3. Reformation begins with the individual. First, Hezekiah fears God; then, through him, the whole nation is made better.

4. Hezekiah started a thorough revival in the Church. When the Church is true to God her influence will be felt in the nation.

5. Reformation is two-fold: (a) the removal of the evil, (b) the imparting of that which is good.

6. God offers His grace and love, and by all right ways, urges their acceptance.

7. Punishment will surely come at last to all who refuse the proffered mercy.

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#### WORSHIP IN THE SUNDAY-SCHOOL.

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The true Sunday-school service is one of the *services of the Church*. To go to Sunday-school is to attend a Church service. All the behavior, therefore, in Sunday-school should be as decorous and devotional as during the other services of the Church, though not always so formal.

It is *essential* that all should join in the prayers, in the attitude of prayer; and the superintendent and teachers should see to it that every scholar shows this respect to God and His house. They should see to it also that *all* the scholars join in the reading of Scriptures and in the singing. The teaching will ever be more effective when all are in a devotional spirit.



LESSON IX. FIRST SUNDAY IN ADVENT. November 29, 1885.  
HEZEKIAH'S PRAYER ANSWERED.—2 Kings 20 : 1-17.

- 1 In those days was Hezeki'ah sick unto death. And the prophet Isa'iah the son of A'moz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall,

3 and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezeki'ah wept sore.

4 And it came to pass, afore Isa'iah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again and tell Hezeki'ah the captain of my people, Thus saith the Lord, the God of Da'vid thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant Da'vid's sake.

7 And Isa'iah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8 And Hezeki'ah said unto Isa'iah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isa'iah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?
- 10 And Hezeki'ah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isa'iah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of A'haz.

12 At that time Ber'odach-bal'adan, the son of Bal'adan, king of Bab'ylon, sent letters and a present unto Hezeki'ah: for he had heard that Hezeki'ah had been sick. And Hezeki'ah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezeki'ah shewed them not.

14 Then came Isa'iah the prophet unto king Hezeki'ah, and said unto him, What said these men? and from whence came they unto thee? And Hezeki'ah said, They are come from a far country, even from Bab'ylon. And he said, What have they seen in thine house? And Hezeki'ah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isa'iah said unto Hezeki'ah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Bab'ylon: nothing shall be left, saith the Lord.

	Themes.	Daily Readings.
GOLDEN TEXT.—The Lord hear thee in the day of trouble.—Ps. 20 : 1.	M. Hezekiah's Letter.....	Isa. 37 : 14-20.
	T. The Lord's Answer.....	Isa. 37 : 21-38.
	W. Hezekiah's Sickness.....	Isa. 38 : 1-9.
	T. Song of Thanksgiving.....	Isa. 38 : 9-22.
	F. Treasures displayed.....	Isa. 39 : 1-8.
	Sat. Jerusalem Taken .....	2 Kgs. 24 : 1-17.
	S. Temple burned.....	2 Kgs. 24 : 1-18.

NOTES.

*Date.* 713 B. C., seven or eight years after the last lesson. Isaiah, Nahum, and Micah were prophets. After the last lesson Sennacherib, king of Assyria, invaded the kingdom of Judah. Hezekiah paid him 300 talents of silver and 30 talents of gold, almost one million and a quarter of dollars, to be rid of him. Later he came again with a great army to capture Jerusalem. Hezekiah prayed to God for help, and He sent His angel one night and smote 185,000 Assyrians. Then the Assyrians departed. See 2 Kings, chapters 18 and 19.

QUESTIONS.

*Verse 1.* Who fell sick? What word did Isaiah bring? *2.* What did Hezekiah do? *3.* Repeat his prayer. What more did he do besides praying? *4.* What second message came to Isaiah? *5.* What did he say of Hezekiah's prayer? What was promised Hezekiah? What do we here learn of prayer? Jas. 5 : 16. *6.* What, in addition to health, was promised him? What city did God promise to save? For whose sake? *7.* What remedy was prescribed for Hezekiah's boil? Does God bless the use of means? *8.* What did Hezekiah ask Isaiah? *9.* What signs did Isaiah offer the king? *10.* Which did Hezekiah prefer? Why? *11.* Whom did Isaiah ask to perform the miracle? *12.* Who sent presents and letters to Hezekiah? *13.* What did Hezekiah show the messengers? *14.* Who chided him for this? *15.* What answer did the king give? *16.* Did Hezekiah do wrong in showing his treasures? Why? *17.* What prophecy did Isaiah utter?

REVIEW QUESTIONS. (School in Concert).

Give the date of our lesson. Who besieged Jerusalem between the date of the last lesson and this? With what results? Who is the king of our lesson? Who prophet? What did the prophet say of the king's sickness? Did he die then? Why not? How was he cured? Repeat from memory what James says about prayer, Jas. 5 : 15, 16? What miracle was performed to assure Hezekiah. Who sent greetings to Hezekiah? What prophecy did Isaiah make?

CATECHISM.

*Ques. 67.* Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ, on the cross, as the only ground of our salvation?  
*Ans.* Yes, indeed: for the Holy Ghost teaches us, in the Gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which He offered for us on the cross



## LESSON IX. November 29th, 1885.

## First Sunday in Advent.

## I

## HEZEKIAH'S LIFE LENGTHENED FIFTEEN YEARS.—Verses 1-11.

1. *In those days.*—In the fourteenth year of Hezekiah's reign. He reigned twenty nine years, and after this, fifteen years were added to his life. Sennacherib had just commenced war upon Judah. *Sick unto death.*—The disease was of a fatal character. Only a miracle could save him. *Prophet Isaiah.*—One of the leading prophets, a good and great man, who wrote the book bearing his name. He was the adviser of King Hezekiah. *Thus saith the Lord.*—God speaks to inform, to warn, to comfort. *Set thine house in order.*—Referring particularly to the kingdom, its future government, etc., and not so much to repentance and preparation for death, for he was a good man. *Thou shalt die*—Which only God could prevent then. "Set thy house in order, O man! If thou hast no house, thou hast, at least, a soul." *Kyburg.*

2. *Turned his face to the wall.*—In grief, that he may not see the face of man, but the rather, turn his thoughts to God. *Prayed unto the Lord.*—"Call upon me in the day of trouble, and I will deliver thee." "God is a very present help in trouble." Hezekiah resorted to his, and our, heavenly Father for aid. If only we would always go to Him in humble penitence and faith. He would hear our call.

3. *O Lord, remember.*—God's law, given through Moses, Hezekiah had kept in its letter; and he had doubtless tried to represent its spirit too in his life. He rejected idolatry and worshiped the true God according to His law. This he says he did. *I have walked before thee in truth.*—He says what he thinks and believes. As Paul says, "I have fought a good fight," and does it in truth; so Hezekiah is candid as to his life. *With a perfect heart.*—Perfect from a human standpoint. As far as man could, with the frailties of a sinful nature, do God's will, according to the light he had, Hezekiah did that which was good in God's sight. *Wept sore.*—What the special motive for his weeping was,

we are not told. He had no heir as yet to the throne. This may have stirred his soul. Another fact is, that he was just in the midst of his days. To die then was counted a grief of itself, because sin, special wickedness, was attributed to those dying in their prime. Job. 15: 32; 22: 16; Ps. 55: 23, etc. Bearing this in mind, it is seen readily why Hezekiah desired to live. Not on account of his sins was he to die. He was pious. And because of his piety and prayers, God gave him a new lease of life. Let us be ready, as Hezekiah was, whenever death shall come.

4. *Middle court.*—Houses, and especially palaces, were built around a court which was, so to speak, in the middle of the house.

5. *The captain of my people.*—Like as David was a great leader in matters of government and of religion, so Hezekiah was a true follower of his. 2 Kings 18: 3. *Third day.*—How soon the cure! Plainly God's hand is in it. *Unto the house of the Lord.*—First place one ought to go on recovery from sickness, to give thanks publicly.

6. *Add . . . fifteen years.*—His life was lengthened, but his happiness was hardly increased, nor was he more fully prepared for death, as far as we can see. *Out of the hand of the King of Assyria.*—Showing that even then the Assyrians were warring against Jerusalem. *Mine own sake.*—God had given promises in behalf of Jerusalem, and for the sake of His people, and their salvation.

7. *A lump of figs.*—A poultice of figs. The heathen used them on boils, etc. *Boil.*—An abscess of an inflammatory nature. Probably a carbuncle.

8. *Hezekiah said.*—Soon after the poultice was applied. He was not cured until the third day. *What shall be the sign?*—The Jews asked Christ for signs. But with them it was done in the spirit of criticism. The motive makes a thing right or wrong when our knowledge is correct. Gideon is not faulted when he asks for a sign. Judges 6: 17, 37, 39, nor is Hezekiah here, for he asked in simplicity.

9. *Shall the shadow go forward?*—He can choose, as Ahaz, his father, did, between two signs. Isai. 7: 11. *Or go*



*back ten degrees?*—Which sign will Hezekiah select?

10. *It is a light thing.*—For the shadow to move forward is a constant every day occurrence. Of itself it never goes back.

11. *Cried unto the Lord.*—Not the prophet, but God could give the sign. This He did at the prophet's prayer. All power is, not of man, but of God. 1 Kings 17: 20; 2 Kings 4: 33; John 11: 41. The power, as well as the wisdom of God, are past finding out. Whether by the intervention of natural laws, as an eclipse, or other phenomenon, or by the exercise of the divine power in response to Isaiah's prayer, we cannot tell. But the sign was given. *Dial of Ahaz.*—Just what this dial was, its structure and shape, we are not informed. But it served to measure time. The Assyrians were the first to divide the day into twenty-four hours, and the hours into sixty minutes, and the minutes into sixty seconds.

When Hezekiah was healed, he expressed his gratitude in a beautiful song, —Isai. 38: 9–20.

## II.

### GREETINGS OF THE KING OF BABYLON.

—*Verses 12–17.*

12. *Berodach-baladan.*—Also Mero-dach-baladan. *King of Babylon.*—An old city, very great and elegant later on; on both sides of the Euphrates. It eclipsed Nineveh in time, and became the prominent heathen city of later Bible times. But it soon fell, taken by Cyrus. *Letters and presents.*—Josephus says, Merodach wished to make Hezekiah an ally. He also was interested in the miracle relating to the dial, 2 Chron. 32: 31. Merodach's greetings were, however, chiefly political.

13. *Hezekiah . . . showed them all.*—He did wrong. He ought not to have considered an alliance with the heathen.

14. *What said these men?*—Hezekiah did not tell that. *They are come.*—This he tells. He feared rebuke, probably, from the prophet, for relying on an "arm of flesh."

15. He tells what he showed the messengers.

16. *Hear the word of the Lord.*—God was displeased, because Hezekiah's

conduct showed pride, in exhibiting his treasures; and for resorting to the King of Babylon to strengthen himself against his enemies, instead of wholly trusting in God, who had done so much for him. 2 Chron. 32: 25, 26.

17. *Shall be carried away into Babylon.*—Here the prophet tells of the coming captivity. Micah, too, tells of it about this time, Micah 4: 10. *Nothing shall be left.*—About a century later this prophecy was fulfilled, when Nebuchadnezzar, King of Babylon, carried away the last king of Judah, with its nobles, wealth, etc.

Sin is a reproach, while righteousness exalts. Sin and its fruits brought the judgments of God upon Israel. Sin condemns the individual as well as the nation.

### PRACTICAL.

1. Prayer can heal disease and lengthen life. Let those in trouble go to God with all their burdens.

2. The use of means and prayer go together. The fig-poultice and God, through prayer, cured Hezekiah.

3. Sometimes prayer is answered immediately, Dan. 9: 20–22; it is always immediately heard, and the answer comes in God's own time and way. Dan. 10: 12, 13.

4. Pride is displeasing to God, and He will punish the proud.

5. Hezekiah showed the weakness and depravity of the human breast in yielding to the temptation of the Babylonian messengers. A great and good man he was. As soon as he trusted in himself he fell into sin.

### ROGUES FALLING OUT.

Mamma:—"What is baby crying for, Maggie?"

Maggie:—"I don't know."

Mamma:—"And what are you looking so indignant about?"

Maggie:—"That nasty, greedy dog's been and took and eaten my 'punge-take.'"

Mamma:—"Why, I saw you eating a sponge-cake a minute ago."

Maggie:—"O—that was baby's!"



# THE GUARDIAN.

VOL. XXXVI.

DECEMBER, 1885.

NO. 12.

## BEST WISHES.

The readers of THE GUARDIAN are aware that hereafter this magazine will have another editor. A valedictory is unnecessary, for I feel that there will be no real parting. My affection for THE GUARDIAN has not diminished, and I am simply once more taking my place in the ranks of its contributors.

Four years ago I was elected editor. Though naturally diffident with regard to my ability to perform the duties of the position, I felt drawn to the work by my consciousness of its importance. I had read and loved THE GUARDIAN ever since its first appearance, thirty-six years ago, and during all this time my conviction of its value had been steadily growing. Even now I feel convinced that it has a glorious mission. The prevalence of impure and sensational literature renders it more than ever important that the Church provide healthy and instructive reading for her children; and surely there can be no nobler task than to instruct the young at the time when they are laying the foundations of their temporal and eternal destiny.

I confess that it is painful to withdraw from the editorship of the magazine which I love so well. It has however become a necessity to do so. Labors have accumulated, and self-preservation demands that the task should be given to another. Certainly, I should have tried to bear the burden longer if I had not felt certain that my place could be well supplied.

I recall with pleasure the kindness which has been freely shown me. Many a time when I felt discouraged a few sympathetic lines from a reader have urged me to renewed efforts. To the contributors, without whose aid I could

have accomplished nothing, I can never be sufficiently grateful. The Board of Publication has treated me with the utmost courtesy, and there has never been the slightest disagreement between us. The printers have attended to their work well, never complaining of bad chirography or other shortcomings of editors or contributors, and generally manifesting a degree of patience which can only be characterized as wonderful. Mr. Alexander Lackey, who has for many years attended to the "make up" of THE GUARDIAN, is now a member of the "Jas. B. Rodgers Printing Company," but he still attends to this work as a "labor of love," and the excellent arrangement of articles has been in great measure due to his taste and skill. To all of these kind friends and many others, the retiring editor returns his heartfelt thanks.

It is pleasant to state that though in the first year of the present editorship the subscription list was somewhat affected by the appearance of the "Scholar's Quarterly," there has recently been, in this respect, no cause for complaint. Very recently I was informed by the Secretary of the Board, that "though most periodicals have suffered from the hard-times, THE GUARDIAN has held its own."

I regard it as a privilege to have the honor of introducing the new editor, the Rev. H. M. Kieffer, of Easton, Pa. Mr. Kieffer is not unknown to the readers of this magazine, having frequently enriched its pages with contributions of a high order of excellence. It is surely unnecessary to say more than that he possesses talents which render him especially capable of performing the work to which he has now been called. May God bless THE GUARDIAN and its new editor! J. H. DUBBS.



"PSALMS AND HYMNS AND SPIRITUAL SONGS."

BY PERKIOMEN.

Through these, St. Paul tells the Ephesian congregation, and all other churches, to praise the Lord. I think it may be called "A Directory of Praise." You notice that all the essentials which belong to a real God-pleasing and man-edifying praise are embraced and emphasized:—(a) To whom we are to offer it: "The Lord;" (b) The channels through which it is to flow: "Psalms, and hymns, and spiritual songs;" (c) The measure of it: "Speaking to yourselves;" "Singing, and making melody;" (d) The chamber out of which it is to flow: "in the heart;" and, (e) Who is to sound it forth? The Spirit. (*Ephesians* 5: 18 and 19.)

"Psalms and Hymns and Spiritual Songs," are not all just one and the same. "*Psalms*" are praise-anthems, that are touched, struck or played on the harp, or organ, or some instrument of solemn sound. They are to be rendered by "speaking to ourselves," or given in a chanting style, responsively. The instrument is to dominate the natural voice. "*Hymns*" are praise anthems, too; but these are to be more emphatically given by "singing." The voice dominates in these, whilst the instrument is to be an accompaniment. "*Spiritual Songs*" are again praise-anthems; and these are to be rendered so that there is a "making melody,"—that is, the voice and instrument are to be so *blended* as to form a real harmony.

The old Germans caught the whole thought of St. Paul, and gave it in two lines:

"*Nun danket alle Gott;  
Mit Herzen, Mund, und Haenden.*"

All religious nations and people have ever been, and will continue to be, a Praise-rendering class. We hear, now-a-days, much of "praise-meetings." They are spoken of as a new thing, a modern institution. Strange that one should think so! Jews and Mahommedans, Pagans and Christians, all have sounded their praise-notes,

through all the ages, and in all places. If that note were to die out, "the stones would cry out." If there ever was an age, or if there is such a place, when or where such silence reigns, let us be told where that place is, or when that day was. The old Psalter teaches us that this has ever been the delight of all souls. "Let all the people praise Thee!"

Speech and song come abreast into the world, like twin-born children. At dawn of time, we are told, "the morning stars sang together, and the sons of God shouted for joy!" Long before the great flood it is told us that "Jubal was the father of all such as handled the harp and organ." Heart, and hand, and tongue were employed in a praise-service. You see, then, already, some must have read very little, who think "praise-meetings" to have been born of the "Salvation Army."

The earliest jubilee-song of which we read was the song the Jews raised right after they had been delivered from Pharaoh's hand. The temple in Jerusalem was a grand opera house. But for the Jews, the world would have no Psalter. Is this not so? Think, and say.

The advent of Christ was celebrated by the grandest *Te Deum* of the Heavenly Host, on which all Christian hymns are now built. And as Jesus came amidst the echo of praise, so, too, was one of His last acts, ere He went to His cross, to "sing a hymn with His Apostles."

Just as the ancient people of God were a praise-rendering class, so have Christians, or the Church of Christ, ever been so minded. But for the Church of Christ, the world would not have a hymn-book. In the year 107 the Roman Governor wrote to the Roman Emperor that "the Christians were wont to meet together daily, and before it was light, to sing a hymn to Christ, as God." And that custom has been kept up to this day. Yes; St. John tells us, eternal life will have for its chief ingredients hallelujahs and hosannas. That world, like this, without a praise-service, would be like a world without flowers. But the irreligious part of mankind is dumb in the art of praise-rendering.



*"Boese Menschen haben keine Lieder."*

This is just so. The odes, and poems, and lyrics of the Pagan world, or of unbelieving hearts, are only so far edifying as they contain some elements of praise to the "gods." Otherwise they are lewd and vulgar in sentiment and in song. Only as these are akin to "Psalms and Hymns and Spiritual Songs" are they immortal. Piety is the salt of poetry. Poems without the religious element are like your cast-iron men or your bronze figures and marble statues. There is no heart in them.

The modern agnostics and skeptics, with all their boasted wisdom, cannot make a hymn-book. I am told, that one of this class once tried to make one. He did it with a pair of scissors. He took a collection of anthems and cut out the names of "God" and "Christ;" "truth" and "eternity," and "Hell" and "Heaven." His book did not live long, or sell well in the market. It is hard to get. Out of print, I suppose.

They have no God to praise; nor have they the spirit to make a praise-service. Just hear how such an agnostic or skeptic hymn would sound:

"We sing to the Great Unknown!  
Though we do not know to whom.  
We would trace, like an orphan alone,  
Our father, the great baboon."

Here is another:—

"O'er the dark and dismal chasm,  
We, like monkeys, sit and think;  
We would find a 'protoplasm,'  
Searching for the 'missing link.'"

Perhaps you are willing to read still more. Listen:—Mr. Hastings, of New York City, has made a few of this sort, which I will give you:—

- (1) "Between two vast Eternities,  
Life lies a vale of sorrow;  
So eat and drink, and take your ease.  
For we must die to-morrow."
- (2) "Ascending from our Mollusk-God,  
A glorious path we travel;  
Our course, commencing in the mud,  
Shall end again in gravel."
- (3) "All hail the monkey! All hail the  
ancient clam!  
From which, through 'evolution,'  
we came to be a man!"

That will do, you say. I think so,

too. It shows us, though, that sin is discord, whilst faith is harmony, in this and in the next world. Hell cannot strike one chord. Not one of those unhappy souls can sing "Old Hundred!" If they could do that, they might be happy, too. Think of a demon with a harp in his hand! Sin can revel, and make a noise; but it ever remains true:—

*"Boese Menschen haben keine Lieder!"*

St. John tells us that this dividing-line runs all through eternity, just as it separates the nations and the people in this world into those who sing "Psalms and Hymns and Spiritual Songs," from those who do not. Angels, archangels, cherubim, seraphim and saints, all sing praise-anthems. But outside of Heaven, there is "weeping, and wailing and gnashing of teeth."

I am sure, if we would all consider this truth, we, too, would not neglect to accustom our tongues to at least make "melody in our hearts."

"Come, Holy Spirit, Heavenly Dove,  
With all Thy quickening powers!  
Come, shed abroad a Saviour's love  
And that shall kindle ours!"

### ACROSS THE MEADOWS.

BY H. A. D.

O'er sunny meadows,  
Through shady pathways,  
By hill and valley,  
I wander free;  
No thoughts of sorrow,  
Nor of the morrow;  
No dark'ning clouds  
E'er trouble me.

Far in the woodland,  
The chatt'ring squirrel,  
Perched on the tree-tops,  
Aloud, doth cry;  
While in the valley  
The piping plover,  
Soaring, yet lingers,  
Nor cares to fly.

The gentle brooklet,  
Bubbling, runs onward,  
But follows truly,  
Its winding way;  
And o'er the tree-tops  
The sun, ascending,  
Proclaims the power  
Of reigning day.



Across the meadows,  
The tinkling herd-bell,  
Through the pure ether,  
Sounds sweet, and clear;  
The gentle lowing  
Of cattle, grazing  
In greening pastures,  
Falls on my ear.

The modest flowers,  
Tossed by the zephyrs,  
Scatter about them  
Their sweet perfume;  
And love's low fires,  
Fanned by the spring-tide,  
With their sweet burnings,  
My heart consume.

O'er sunny meadows,  
Through shady path-ways,  
By hill and valley  
I wander, free;  
No thoughts of sorrow,  
Nor of the morrow;  
No dark'ning clouds  
E'er trouble me.

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### *SOME AMERICAN WOMEN.*

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BY THE EDITOR.

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Among the female writers of America, Mrs. Harriet Beecher Stowe certainly occupies the foremost rank. She is now 73 years of age, and writes but little, so that her name is rarely mentioned by the present generation, but she is one of the few women who will live both in the literature and in the history of our country. Her writings, at a critical period of our history, exerted an influence which can hardly be over-estimated, and of her most successful book, it is said, not less than one million copies were circulated within five years of its publication.

Mrs. Stowe is a daughter of the late Dr. Lyman Beecher, and from him she derives many of her most striking peculiarities. "My father," says his son, Henry Ward Beecher, "never knew the name of fear, and if there was in the State of Connecticut anything of which he did not approve, whether it was as large as an elephant or as small as a squirrel, he went for it full tilt." Mrs. Stowe is as courageous as her father was. Married at an early age to Professor Calvin E. Stowe, of Cincin-

nati, she became familiar with the sufferings of the fugitive slaves who were then crossing the border in large numbers. It was a dangerous thing in those days to be known as an Abolitionist, but Mrs. Stowe did not hesitate a moment. She personally assisted the fugitives, and wrote for the press in their behalf whenever she could find an editor who was bold enough to publish her communications. It was for the purpose of influencing public sentiment on this subject, and not for fame or money, that she wrote "Uncle Tom's Cabin." This book not only manifested decided literary talent, but treated of a subject which was profoundly interesting. The result was that it became very popular. It not only circulated in America and England in hundreds of thousands of copies, but was translated into many languages, even, it is said, into Arabic, Chinese and Japanese. Some of Mrs. Stowe's later stories were better written than "Uncle Tom," but none of them achieved such extraordinary popularity. This is to be accounted for by the fact that the latter was as much a political document as a work of literature. That it gained its purpose cannot be doubted, and the future historian of the United States will not fail to recognize the influence which was exerted by this remarkable work of fiction.

What Mrs. Stowe did for the negro Mrs. Helen Hunt Jackson essayed to do for the American Indian. But a few weeks have elapsed since we heard of her death. From her death-bed she sent a message to President Cleveland: "Read my 'Century of Dishonor.'" This was not done from personal vanity, which can hardly be supposed to have influenced her mind at such a time, but because she hoped to influence the President to exert himself in behalf of a suffering race. Mrs. Jackson was one of the most popular of our writers, generally signing her articles with the initials of her maiden-name, "H. H.," but her plea for the Indian is her best work. It is not written in the popular style of "Uncle Tom," and possibly the time has not yet come for a patient hearing of what is to be said in behalf of the red man; but the time will surely come when the American people will rouse itself from



its apathy and determine to wipe out the dishonor of a century.

The works of Miss Susan Warner are without a political purpose, and are therefore less directly influential than those we have mentioned. They have, however, an excellent moral tone, and have been justly popular. Indeed, it is said that, next to "Uncle Tom's Cabin," the "Wide Wide World" has been the most popular book ever published in America. Miss Warner has generally written under the *nom de plume* "Elizabeth Wetherell." A few years ago she resided on a beautiful island in the Hudson near West Point. If she is still living, she must be upward of seventy years old.

The name of "Marion Harland" is no doubt known to most of our readers, but it may not be so generally known that this celebrated authoress writes under an assumed signature. She is the wife of the Rev. E. P. Terhune, pastor of the First Reformed (Dutch) Church of Newark, N. J., and is about 50 years of age. Her stories, though popular, are ephemeral in their character; but to her "cook-books" we can give our unqualified approval. Most books of this kind have been the work of professional cooks, who furnish expensive receipts which can but rarely be turned to practical account. Mrs. Terhune's books are of a different character, and we know what we affirm when we say that if any housewife wants a guide in her daily labors, she cannot do better than to procure Marion Harland's "Home Kitchen."

Louisa May Alcott is chiefly known to our youthful readers as the authoress of "Little Women," though she has written many other popular books. Sarah J. Lippincott, known as "Grace Greenwood," has also endeared herself to the young through her charming periodical "The Little Pilgrim."

Miss Cleveland, the sister of the President, is the most recent female candidate for literary fame. It is, perhaps, too soon to decide upon the merits of her work, but her position as "first lady of the land" has already secured for it a large circulation.

These are a few of the most distinguished of the female authors of America. In the cultivation of the fine arts

the women of America have been even more successful, but we cannot even find room to enumerate the names of the most distinguished of our female artists. They are engaged in a work of the utmost importance. Our country has plenty of wealth; what it needs most is culture. This crowning gift will, we believe, be conveyed to America by the gentle hand of woman.

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### FIRE ON THE HEARTH AND HEART.

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BY PERKIOMEN.

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Grandmother Black is old, as most grandmothers are; and daily growing older. Old folks seem to me as if they had an eye in the back of their heads, by which they are able to look up the stream of Time, a whole century almost. We hear people talk of a "third sight;" that's what they mean, I suppose. And a right good sight it is for any one to have. It is a "fifth sense," as it were. No one has his *full* senses until he is possessed of that kind of vision, either. Then we can look back and forward.

A man once said: "If I were to have one more eye, I would place it on the tip of my right-hand little finger. I imagine I could then turn it 'round and 'round, as on a swivel, and see in all directions."

*Experience* is such an eye, by which we are enabled to look up and down, fore and aft, and 'round about. Grandmother Black had "experience," almost that of one hundred years.

"Times are changed," said she, as I struck a light, one evening, with a match. "When I was a young girl," she went on to say, "we knew nothing of such conveniences."

"How did folks do in your younger days," said I, "when a fire was to be built, without matches?"

"We always tried to *keep* fire on the hearth," she replied. "But how did they manage to 'keep' the fire lighted on the hearth?" I wondered.

"The back-log on the hearth," she said, "was our 'fire-preserver.'"

"And how did they make the back-log accomplish such a feat?" I wonderingly asked.



Then Grandmother Black gave me a full history of the old folks' manner of "keeping fire on the hearth."

"Every evening," said she, "a good sized and solid chunk was laid up close against the wall. After it had been well ignited, so as to sparkle with live coals all aglow, ashes were heaped up, over and around it. The 'embers,' as these were called, were buried deep under, you see. The poet Gray wrote about the 'Curfew,' you remember, in his Elegy:—

"The curfew tolls the knell of parting day."

That word "curfew" comes from the French, *couvre-feu*, and is a short way of saying *cover fire*. At eight or nine o'clock in the evening, all over England, the custom was to ring a bell, as a signal for every household to rake the fire, and to go to bed. It was a Yankee custom too. I do not remember that any bell was rung in our neighborhood, but there was the general custom of covering the fire on the hearth, all the same."

"And was the fire always kept alive upon the hearth?" I anxiously asked.

"Almost always," was Grandmother's reply. "In very many families, the fire was kept alive for the entire year. It was held as an evil omen for the house, if the fire died out. That was a reflection on the house-wife."

"But did it not sometimes fail to live?" I asked.

"Yes. It did sometimes occur; though rarely," said the old Grandmother.

"Then, what was done?" was my question.

"Then we were obliged to bring live coals from a neighbor's house," she replied.

"How was that done?" I continued to ask.

"It was carried in an earthen crock," she said. "To see a member of the house walking briskly, or running shyly, at so early an hour, meant that the fire had died out upon the hearth."

"And suppose the neighbors had been equally unfortunate?" I asked. "Then what was done?"

"We went in search of another, and another," she replied, "until we found some, if it was not too far."

"Suppose, that the nearest one was too far," I continued to say, "what was then done?"

"Well, then we were often compelled to *create* fire," said the patient old soul.

"*Create* fire!" I exclaimed.

"We resorted to various experiments," answered she. "We sometimes rubbed two sticks of soft wood together, until some smoke and flame came forth. But as this was a tedious process, and not always successful, we tried other means. We often *shot* fire."

"How is it possible to *shoot* fire?" I asked in wonder.

"I never tried that," Grandmother replied. "I was not so much of a soldier. But I often held tow, lint, or any material which easily caught, over the flash which the powder in the pan of a flint-lock caused, whilst my father held the gun and pulled the trigger. Such quick-catching stuff we called 'touch-wood.' How glad I was after the shooting was over!"

"And was there still *some other manner* by which fire was created?" I further asked.

"There was still the 'steel and flint' to which punk was applied," Grandmother then explained. "Punk was a decayed wood that was much used as tinder. Many a pipe was lighted in this way."

"And what supplanted the 'steel and flint'?" I kept asking.

"The 'brim-stone dips' came next, I was told. These dips were of the shape of modern matches. But they were simply overlaid at the ends with liquid sulphur, without the additional layer of *phosphorus*. They were only to be used when yet a spark of fire was at hand."

"So you think, Grandmother," said I, "after all we *did* improve on the methods of our fore-fathers?"

"Yes," replied she. "But when I consider the many fires that come from the matches now in use, I question whether the gain has been so great. Houses and barns, and whole squares of towns and citizens, as well as many valuable lives are sacrificed by our convenience and improvements."

"I am very glad for your talk about the earlier methods of building a fire, Grandmother," said I.



"Not at all!" responded she. "I am glad to have found a young person who is ready and anxious to hear and learn of olden times. It is not every day, that such are to be met."

"Let me ask once more, Grandmother," continued I. "whether you think the differences between the people that were, and those who now live, are so very different, after all?"

"No!" said she. "Times change and our manners of living. But hearts remain the same. The fire on the hearth ever burned, and is burning still. And men and women are what their hearts are. Love made them what they were; and love makes them what they are to-day. There is a strong likeness between the hearth and the heart. As the hearth makes the household comfortable and home-like, so does the heart make us all. If the fire on the hearth goes out, the home is cold and cheerless; and so is man or woman dead, when the fire of love dies out in the heart."

"Still, if even the fire dies on the hearth, so long as love remains in the heart, there can be a revival of manhood and womanhood. The tomb holds many a heart; but still the tomb is cold and damp. It is because the tomb encloses dead hearts. My fire on the hearth was ever preserved alive for all to warm and cheer themselves at. That is gone out forever; but love for those who are gone away, as well as for those who still tarry with me, is still aglow."

Then I noticed that grandmother was weeping, and so I left the room in silence.

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### *GAIN BY SACRIFICE.*

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BY REV. I. E. GRAEFF.

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A rich man asked Jesus what he must do to inherit eternal life. "Keep the Commandments," said Jesus, and the rich man replied—"I have kept them from my youth." It was then that the Lord told him he lacked one thing—he should sell what he had and give to the poor. This went home, as it was intended it should. The seeker after eternal life went away sorrowful, because he thought the sacrifice demanded was entirely out of proportion.

Now, the Lord told His disciples that they who had riches would hardly enter into the kingdom of heaven—that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. This seemed hard to the disciples, and they protested that, if the matter stood thus, it would be hard for any one to be saved. The time came, however, when they saw how the life of the Saviour was a sacrifice from its beginning to its end, and how men by the power of His life could and should gain the bliss of the life to come.

It is strange that men get the notion that any sacrifice made for Christ and His cause is something unusual and hard since sacrifice or giving, in order to gain, or receiving, is a common thing to life in all its aspects. The earth will not give her increase if man will not do his part towards making her productive. There must be clearing and tilling done, and the soil must be fertilized. And there must be planting and sowing, or there can be no reaping. All this is giving before taking, sacrificing with a view of gaining. Indeed, it takes so much time and labor and money to get the soil into good productive condition that farmers get the notion that they, of all men, are the only ones bound to hard labor and heavy burdens. And, of course, they have to work for what they get, and give in order that they may take and possess; but all others have to bear like burdens and make similar sacrifices to get the necessities of life.

A profession is looked upon as a good thing for pay by many, and the number is legion of those who try to fill one of them in these days. There are lawyers many and doctors many. Some of them make fortunes, and many of them do not. And those of them who gain a reputation and a good income have to come to it by much energy and toil. There must be courses of study, for which time, money, and labor is demanded, and when the courses end, the struggle for professional success only begins. And in these professional spheres there are trials and conflicts and hardships of which laborers and tillers of the soil may be in blissful ignorance. Physical toil may be hard



and become an evil grievous to be born, but the struggles of the intellect and the burdens of the mind may be keener and sharper in proportion as they are more refined. Evidently no profession is a good thing for pay, unless he who fills it has both the ability and the will to make it such, by the proper use of all the means and the powers he may possess.

But when men give and get in return what they can see, touch and handle they are apt to consider themselves rewarded; but as for any unseen and prospective gain of a mental, moral or spiritual nature, that, to their minds, is all away off in the air and in the clouds. All here is likely to be a dead loss, foolish sacrifice without a tangible outcome. This is, of course, a very low and narrow view of life, and if it were not so common it would be best to pass it by as not worthy of any notice. The noblest sacrifices of secular life are often made without desire for pecuniary gain, and the reward of which, if there is any, stands altogether above that which can be seen and touched.

Years ago it was told that a rich and highly cultivated nobleman in Holland kept a large family of canary birds. He did not imprison them in cages, as is so often done by the lovers of the merry songsters, but he gave them a house to dwell in, generously furnished for their use. They were also free to roam in their master's park to their heart's content, as birds delight to do in the pleasant days of summer. The keeping of this bird family, provided with all the comforts that wealth and a cultivated taste could bestow, required no little labor and expense. It was not done for commercial gain. It must have been simply and solely for the pleasure of having the company of the merry singers and taking part with them in the bliss of a happy social life. If there was gain, it was not of the gross and tangible kind so much in demand with the majority of people. It must be regarded as unselfish and spiritual, even when we come to compare it with the common greed for money and self.

It is sometimes hard to see what the lovers of dogs gratify their peculiar passion for. One may easily see that they like dogs. The number of this

kind of yelping curs they keep about them gives undeniable proof of that fact. But when it happens that poor people, who can keep themselves only with difficulty, keep one or more useless hounds, it must certainly be taken that this sort of generosity must have its source in the hidden recesses of the heart. There may be little or no culture, and possibly no refined taste, about the thing, but the commercial gain is often farther away than the clouds or the stars of heaven. Yet after all is said and done, this dog business is not altogether barren and empty. It may be classic in its aims and sympathies, or it may be sordid, vulgar and low; but in either case it demands its sacrifices and bestows its rewards. So much we can learn from the love of a noisy pack of hounds. Of poodles and tiny lap-dogs we may forbear to speak, since these repose in sanctuaries and receive homage at shrines, where the profane balances of loss and gain are not permitted to swing.

So runs the world with all that is therein. Now, how does the kingdom of God run, with them that live, labor and sacrifice therein?

Peter said to Jesus: "Lo, we have left all and followed Thee—what, therefore, shall we have?" And Jesus said to Peter that every one making such sacrifices, from the right kind of motives, should receive back an hundred-fold what he had forsaken, now in this present life; and in the world to come he should have life everlasting. History does not relate the literal fulfillment of this promise, either to Peter or any one of the rest of the apostles. Still it would be hard to prove that this promise has not been kept. Peter preached one sermon and gained thousands of people to the faith; that gain was to him, no doubt, more than a literal reward could have been for what he gave up to engage in this work. But this apostle has done more and gained more than what is told in the story of the first Christian Pentecost. His labors and his influence have reached out through the ages, and thus, hosts of souls have come to the better world. And is not Peter now occupying a high place in the general assembly of the first-born?



St. Paul came into the service at a later day, and that at a tremendous risk. All his promising prospects in life were promptly given up, and life itself was put into constant danger by his profession of the Christian faith. He did a great work, and in doing it he endured hardships and sacrifices which only a man of first-class ability could endure. And has he gained and received nothing for all this? He, more than any other mortal man, has started the great movement which has since become such a great blessing to the Greeks and the Romans, to Europe and America and the world. He left it on record that he lacked not the necessities while he lived, and when he died a martyr, he went to "a house not made with hands eternal in the heavens." And we may well believe that, in that heavenly world, he shines as a star of the first magnitude, and is surrounded by the spirits of just men made perfect, in the company of which he enjoys the full fruition of all the sacrifices of his Christian life here below.

Truly, such a destiny is better far than the riches and luxuries of the sordid and the selfish, and sacrifice in the Christian service is better than all the gain of carnal-minded men.

A young man feels it his duty to prepare for the ministry. It takes years to go through the necessary courses of study, and it takes money and much hard work. If he starts out to reach his call, he will have to go through a long struggle. If commercial gain was his object, he could get this in a shorter and easier way. Hence, we may take it that he is aiming for a reward that is not measured by any standard of value this world has set up. Therefore, he has the same promise that Paul and Peter had. However, in the getting of what he hopes for, he may fare much like those did who got the promise first and who laid the foundations on which he is called to build. But if the gain is like unto that of those who have gone before, both in this life and in that which is to come, he may take all the risks and fear no evil.

And there are lay-workers, too. Perhaps these spent neither time nor money in preparing themselves for the work, in a specific sense, as in the case of candi-

dates for the ministry. Nevertheless, they make more than ordinary sacrifices, and go far ahead of others in devotion, in liberality and in church-work. Are these faithful souls wise, or are they foolish? Their reward is often doubtful, and in the estimation of some they would be wiser if they were more selfish; but the tried and the true, who have tasted the pleasure of doing the Master's will, will not thus turn to the beggerly elements of a perishing world to search for better gain. To the mind of such there is a one thing needful, a pearl of great price which, if a man finds it, he will sell all and get this one chief treasure. Yet, as the love of dogs and of birds is a source of much pleasure and of ennobling sympathy to some people, while others can see no good sense in it, so the best examples of Christian manhood are held in low esteem by the slaves of sense and of selfishness.

We have gone far enough now to see how the world runs, and how the balances are leveled in the kingdom of heaven. In both spheres it is evident that men will only get what they aim and work for. Hence, it is always wise to aim high and work hard. The young who fail to do it when they prepare for and begin life will reap the results of their mistake to their sorrow.

And those who have more than ordinary talents, and who have the capacity for gaining fame and fortune, will have to obey the great law of manly toil and sacrifice no less than those of an humbler caste.

If we state facts that are not agreeable, we may, for the sake of honesty and truth, confess that we have sometimes found these facts rather trying to our own flesh and blood. For that reason to fail, however, to stand by the facts and to counsel submission to God's law of exchange, both for the sake of temporal welfare and spiritual safety, would not be a very brave way of guiding the young. But if any one is not satisfied with the conditions of a really successful life as we have stated them, or rather tried to point them out and illustrate them, then let him pursue whatever course to him seems fit, while he takes all the risk that his freedom may involve.



*IN THE FIRELIGHT.*

The fire upon the hearth is low,  
 And there is stillness everywhere—  
 Like troubled spirits, here and there  
 The firelight shadows fluttering go.  
 And as the shadows round me creep,  
 A childish treble breaks the gloom,  
 And softly from a further room  
 Comes: "Now I lay me down to sleep."

And, somehow, with that little pray'r  
 And that sweet treble in my ears,  
 My thought goes back to distant years  
 And lingers with a dear one there;  
 And as I heard the child's amen,  
 My mother's faith comes back to me—  
 Crouched at her side I seem to be,  
 And mother holds my hands again.

Oh, for an hour in that dear place—  
 Oh, for the peace of that dear time—  
 Oh, for that childish trust sublime—  
 Oh, for a glimpse of mother's face!  
 Yet, as the shadows round me creep,  
 I do not seem to be alone—  
 Sweet magic of that treble tone  
 And "Now I lay me down to sleep!"  
 —*Eugene Field.*

*IT'S ALL THE LITTLE BOOK.*

Something more than a year ago, as the writer was sitting in a railway carriage, a pleasant voice sang out:

"Paper, sir? Paper, sir? Morning paper, ma'am?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical—its clear, pure tones, mellow as a flute, tender as only love and sorrow could make it—called up hallowed memories. One look at the large, brown eyes, the broad forehead, the mass of nut-brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" I asked, as, half blind with tears, I reached out my hand for a paper.

"Johnny —;" the last name I did not catch.

"You can read?"

"O yes; I've been to school a little," said Johnny, glancing out of the window to see if there was need of haste.

I had a little brother once, whose name was Johnny. He had the same brown hair and tender, loving eyes; and perhaps it was on this account I

felt very much disposed to throw my arms around Johnny's neck, and to kiss him on his thin cheek. There was something pure about the child, standing modestly there in his patched clothes and little, half-worn shoes, his collar coarse but spotlessly white, his hands clean and beautifully molded. A long, shrill whistle, however, with another short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?"

"I will, ma'am; I will."

There was a moment—we were off. I strained my eyes out of the window after Johnny, but I did not see him; and, shutting them, I dreamed what there was in store for him—not forgetting, His love and care for the destitute, tender-voiced boy.

A month since I made the same journey, and passed over the same railroad. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy, taller, healthier, with the same calm eyes and pure voice.

"I've thought of you, ma'am," he said; "I wanted to tell you it's all the little book."

"What's all the little book, Johnny?"

"The little book has done it all. I carried it home and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so bad; but the more they read it the more they cried, and it's all been different since. It's all the little book; we live in a better house now, and father don't drink, and mother says 'twill be all right again."

Dear little Johnny, he had to talk so fast; but his eyes were bright and sparkling and his brown face all aglow.

"I'm not selling many papers now, and father says maybe I can go to school this winter."

Never did I so crave a moment of time. But now the train was in motion. Johnny lingered as long as prudence would allow.

"It's all the little book," sounded in my ears; the little book that told of Jesus and His love for poor, perishing



men. What a change! A comfortable home, the man no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly! From the gloom of despair to a world of light; from being poor and friendless the little book told them of One mighty to save, the very Friend they needed, the precious Elder Brother, with a heart all love, all tenderness.

Would that all the Johnnies that sell papers, and fathers that drink, and mothers that weep over the ruins of once happy homes, took to their wretched dwellings the little book that tells of Jesus and His love! And not only these, but all the Johnnies that have no parents, living in cellars, and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus.—*Appeal.*

#### WHAT A LITTLE ONE MAY DO.

There was once a little English girl, just three years old, living in India. This little girl used to go out walking with an old Hindoo servant; and one day, as they passed a ruined heathen temple, the old man turned aside to make his "salaam," or bow, to the dumb idol.

"Saamy," asked the child, wondering, "what for you do that?"

"Oh, missy," said he, "that my god."

"Your god?" cried the little girl—"your god, Saamy? Why, your god no can see, no can hear, no can walk; your god stone. My God see everything; my God make you, make me, make everything."

The old man listened, for he loved the child; and, though he still bowed down to the idol, he would often let her talk to him about her God. At last he heard that she was going away from him.

"What will poor Saamy do?" he said one day, "when missy go to England? Saamy no father, no mother."

"Oh, Saamy," said the little one quickly, "if you love my God, He will be your father and mother too."

The old man, with tears in his eyes, promised to love her God. And so she taught him her prayers, and very soon he learned to read the Bible and became a good Christian man. So you see even this little bit of a child could be God's messenger. She had the honor of leading a soul to Christ. Try and be like her.—*Sabbath School Visitor.*

#### COSTLY CHURCHES.

Yes, my son, I know. I know that the churches in the United States cost many thousands of dollars which might be given to the poor. I know, my son, that our modern Christianity is much given to worldly show and grandeur, and has departed from the simple ways of the fathers. I appreciate your grief over all this. You are not alone in your sorrow. You are not the first man, my son, that lifted up his voice and wailed, "Why was not this ointment sold for three hundred pence and given to the poor?" Come, my son, let us reform things. Let us sell all the churches and give all the money to the poor. Let us bury our dead in unmarked ditches by the roadside, and send the cost of a Christian burial to the heathen. Let us paint our legs, let our hair grow long, and go naked, so that we may send the money we now waste in fashionable adornment to the perishing millions of India. Let us do all this. Then, you see, the poor heathen will have everything and we will have nothing; they will wear clothes and live in houses, and we will wear rings in our noses and live in caves; they will be civilized, Christian men and women, and we will be wild barbarians, perishing in benighted ignorance, lifting up our appealing voices for the price of the box of ointment. My boy, when you are tempted to howl because a body of Christians builds a church that costs \$50,000, you sit down and hold your nose and wait until you see in how many years that church sends out \$100,000 to the poor and the sick and the heathen at home and abroad.—*Robert Burdette.*

BEFORE God can deliver us from ourselves we must undeceive ourselves.



## OUR CABINET.

### CHRISTMAS.

All hail the sweetest day in all the year! How many nimble fingers are already busy in preparation for this joyous season, and how many hearts bound with rapture in anticipation of its coming! It may seem early to extend to our readers the greetings of the festival, but we cannot allow the occasion to pass by without expressing the hope that they may one and all enjoy a Happy Christmas.

### COMP. AND DEC.

In some schools the exercise which consists in delivering speeches and reading essays is known as "Comp. and Dec." This is, of course, an abbreviation of "composition and declamation." It is well known that amusing incidents are more likely to occur during the hour which is devoted to these exercises than at any other time, and it would be easy to accumulate a large collection of *facetiae* of this kind. An old schoolmate who read the article "A Famous School," in the last number of our magazine, has reminded us of several incidents of this kind which happened there and which we distinctly remember as actual occurrences.

Henry H.— was an overgrown boy of fifteen, very dull and apt to become sulky. When first required to write a composition he chose the classic subject "Mules." He had frequently seen mules drawing canal-boats, and this fact seems to have been most prominent in his mental appreciation of the theme. His teacher had told him to begin with a short sentence and this was probably all he knew about the art of composition. When called upon to read his essay before the assembled school, he rose with great dignity, ascended the rostrum, and solemnly read in a deep tone: "Mules draw canals," or, as he pronounced it, "canarls." It was a short sentence, but it was long enough.

A shout of uncontrollable laughter greeted the reader, who at once fell into a fit of the sulks. "He was not going to be laughed at," he said, and at once retired to his seat. So it happened that we did not hear the rest of his production, but the peculiarity of mules, which he stated so emphatically, has remained fixed in our memory.

In another instance the reader did not get further than the first sentence. Thomas L—— was a bashful boy, who had undertaken to write a composition on "Morning." He read the first sentence, which was as follows: "How delightful it is to get up early in the morning and hear the chickens sing!" The teacher, who was rather a harsh man, immediately cried out, "Go to your seat! After school I will enlighten you on the subject of singing chickens."

Sam B—— is now a man of wealth and influence. He will excuse us, we know, if we relate his remarkable adventure in grappling with the word "Potomac." There was to be a school entertainment, at which Sam was to recite a speech in which occurred the phrase "And there is our own broad Potomac." Now Sam came from a region far to the north, and had never heard the name of the historic river; so he pronounced it, after a fashion of his own, "Pow-to-mac," with a strong accent on the first syllable. His teacher corrected him many times, but it did no good. Sam had become so set in his way that, though he knew his pronunciation to be erroneous, he could not correct it. At last the teacher said: "Sam, if you pronounce Potomac in that way on the night of the entertainment I will remove you from the stage. I will not allow you to disgrace the school by such abominable pronunciation."

The eventful evening came, and Sam was evidently greatly excited. When his turn came he rose with the air of one who is going to his certain doom. As the crucial sentence approached he grew more nervous; he gulped and



sputtered, and at last uttered the words: "And there is our own broad Pow—," then he saw his error and went back, but at last ejaculated: "And there is our own broad Pow—Pow—Pow—Pow—to-mac." Then the teacher advanced and led him to his seat. Poor fellow! How I pitied him! Even now I think the teacher was unnecessarily severe. Since that time Sam has traveled southward and has often crossed the "broad Potomac." Does he still have trouble in pronouncing its name?

The teacher who punished Sam was very unpopular. One day Theodore F——, the wit of the school, asked him the common question: "What day of the month is this?" "I don't know," was the gruff reply; "I am not an almanac."

"I wish you were," said the boy.

"Why?" inquired the teacher.

"Because, then we would get another one next year."

### FOREIGN ENGLISH.

On the continent of Europe notices in English are frequently prepared for the benefit of tourists. Some of these are very comical, being written by persons who did not understand the English language as well as they imagined. The following specimens were gathered and preserved by a traveler. The first one is an advertisement of a bathing-house in Basel:

"Bains ordinaires et artificels, Basel. In this new erected establishment, which the owner recommends best to all foreigners, are to have: Ordinary and artful baths, russia and sulphury bagnios, pumpings, artful mineral waters, gauze lemonads, furnished apartments for patients."

Here is the title-page of a volume published in Cologne, on the Rhine:

"*Remembrance on the Cathedral of Cologne.* A collection of his most remarkable monumens and priefious hilts of his treasury. Draconed and lithographed by Gerhard Levy Elkan and Hallersch. Collected by Gerhard Emans."

The following sentence is to be found in the travelers' book in the "Drei Mohren Hotel," in Augsburg, in connection with the visit of the Duke of Wellington. It was probably written by the proprietor:

"Great honor arrived to the three Moors: this illustrious warrior whose glorious achievements which, cradled in Asia, have filled Europe with his renown, descended in it."

Near the summit of Mt. Etna there is an unoccupied house, intended for the temporary accommodation of travelers. Attached to the wall of one of the rooms is a series of rules, of which the following is a specimen:

"Is not permitted to anybody to put mules in the rooms destined for the use of people, notwithstanding the insufficiency of stables. It is forbidden likewise to dirtes the walles with pencil or coal. A particular care must be taken for the moveables settled in the house."

### SOCIAL INTEMPERANCE ENDED.

The temperance movement, of especially the last thirty or forty years, has accomplished great results. The jug of rum has been almost banished from the harvest-field; many remember when it was considered indispensable almost universally. Ministers and people no longer meet before and after service at the tavern to take a glass of liquor. The decanter, wine-bottle and punch bowl are seldom seen on a sideboard in the reception or sitting room. A visitor or guest is seldom greeted with the offer of a glass of wine. Hundreds of thousands of men, whose fathers took a glass of liquor or more before or with every meal, do not use a pint bottle of fermented liquor in a twelvemonth. No intoxicants, no wine or punch is ever furnished at the social entertainments of thousands of intelligent, well-to-do, refined families, whose predecessors often bewailed that their dinner-parties, receptions and sociables closed with drunkenness. Probably the majority of those who may properly be called native Americans, whose character and habits have been formed by purely American influences, are almost or quite total abstainers from both brewed and distilled liquors. The chief support of the liquor traffic is derived from foreign-born citizens and their descendants of the first and second generation. The change brought about in forty years has been very great. The amount of



misery averted and prevented is incalculable. Not long ago hardly a family could be found that had not a drunkard in it; now there are tens and hundreds of thousands free of that shame and cause of incessant and torturing anxiety. The effect of this successful warfare on moderate drinking and drunkenness has been and is felt in other countries, and in them an encouraging contest is waged upon the drinking habits of society. The friends of temperance have reasons in abundance why they should "Thank God, and take courage."—*Christian Intelligencer*.

A GOOD story is told of an aged clergyman, known to many of us, who met a man loudly declaiming against foreign missions. "Why," said the objector, "doesn't the church look after the heathen at home?" "We do," said the clergyman quietly, and gave the man a tract.

### WASHING DAYS.

They that wash on Monday  
Have all the week to dry;  
They that wash on Tuesday  
Are not so much awry;  
They that wash on Wednesday  
Are not so much to blame;  
They that wash on Thursday  
Wash for shame;  
They that wash on Friday  
Wash in need;  
They that wash on Saturday  
Oh! they are slops indeed.

### OUR BOOK TABLE.

THE NOVEMBER CENTURY.—This is the initial number of the new CENTURY year, beginning the Thirty-first Volume of the magazine. It includes three short stories and parts of two serials. Of the former, "A Cloud on the Mountain," by Mrs. Mary Hallock Foote; "A Story of Seven Devils" and "The Mystery of Wilhelm Rütter," by the late Helen Jackson (H. H.). Mr. James' "Bostonians" is continued. The new serial is Mrs. Foote's mining story, "John Bodewin's Testimony," the opening chapters of which give promise of a novel surpassing in interest the same writer's romance of "The Led-Horse Claim."

"A Photographer's Visit to Petra," which opens the magazine, is one of the most at-

tractive and unusual articles, in point of illustration, ever printed in the magazine. Edward L. Wilson contributes a narrative of his daring journey to the decayed city of Petra, and of his adventures with the Arabs, and Thomas W. Ludlow introduces the paper with a short historical account.

General Grant's paper describing the campaign and battle of "Chattanooga" is a feature of the number which will excite world-wide interest. It is, perhaps, the most finished article by him which THE CENTURY has thus far published. With it is given a full-page portrait of General Grant, from a photograph taken at Mount McGregor, and two fac-simile pages of a part of one of his letters to Dr. Douglass. In "Memoranda of the Civil War" General William F. Smith has a short article entitled "Was Chattanooga fought as planned?"

A discussion of the question of possible unification of American Churches is begun in this number by the Rev. Dr. Charles W. Shields, Professor of the Harmony of Science and Revealed Religion at Princeton. Under the heading, "The United Churches of the United States," he deals especially with their existing agreement in doctrine, polity and worship. Representative men in the different denominations will continue the discussion.

ST. NICHOLAS FOR NOVEMBER is the first number of the new volume, and opens with the first chapter of a new serial story by Frances Hodgson Burnett. It is entitled "Little Lord Fauntleroy," and relates the experiences of a little New York lad who suddenly finds himself heir to large estates and a title in England. There is also the first installment of a series of "New Bits of Talk for Young Folks," by Helen Jackson (H. H.), written especially for ST. NICHOLAS.

But these are not the only novelties of the number, which also contains a thrilling story of the adventures of "Two Middies at Ephesus," by H. H. Clark, U. S. N.; while Louisa M. Alcott contributes an account of "The Candy Country," and the strange career of a little girl who went there, with many clever pictures by E. W. Kemble. Another capital illustrated article is that detailing the amusing ways of "Our Joe," a pet cockatoo, that could do everything and talk too.

Susan Coolidge tells a bright "girl story" called "Uncle and Aunt;" "The Brownies" make their first appearance on bicycles; and C. F. Holder gives some interesting facts, and J. C. Beard shows some astonishing pictures of "Giant Turtles."

The paper on "Home-made Christmas Gifts" appears in time to set many fingers busily working for the next two months. Frank R. Stockton continues his entertaining "Personally Conducted" papers with an account of "Great Rome Again."



## SUNDAY-SCHOOL DEPARTMENT.

### A BOY'S MITE.

Some time ago the editor of the GUARDIAN addressed the Sunday-school of Salem's Reformed Church, Allentown. As the congregation was then engaged in remodeling the church, it occurred to him to relate the story of a little boy of Fryburg, in the hope that his youthful hearers might thus be encouraged to active beneficence. As some of our readers may never have heard this story, we will relate it here:

When the great church of Fryburg, in Switzerland, was to be erected, many years ago, everybody in the congregation contributed to the extent of his ability. There was, however, a shepherd-boy who tended his flocks on the neighboring mountain, who was very poor, and who felt that he could do nothing. This troubled him a great deal, and he prayed to the Lord to show him a way by which he, too, could aid in the building of his church. While he was thus meditating, he observed that the water of a spring near which he was seated brought up a large quantity of sand, which appeared to be unusually fine and clean. It occurred to him that he would take some of this sand to the architect and offer it to him as his contribution. If it should be put into the mortar, he thought, he would, at least, have the consciousness of having done something for the church. So he put a few handfuls of sand into his handkerchief, and carried them to the architect. The great man at first smiled at the insignificance of the gift, but a moment afterwards exclaimed in astonishment: "Where did you get this sand? It is the best sand in Switzerland." Then the boy told him where he had found it, and the result was that all the sand that was needed for the construction of the great cathedral was taken from that place. So it happened that the little shepherd-boy did more than all the rest.

This was the story which I related to the Sunday-school at Allentown.

Among the scholars there was a little boy, some eight or nine years old, named Allen Lawfer, who silently thought: "I wish I could imitate the shepherd-boy, and make a contribution to our new church." His relatives and friends would gladly have given him means for this purpose, but this was not what he wanted. So he made up his mind to *earn* something for the church, and for several months he silently labored for this purpose. I do not know exactly how he did it, but he earned a trifle here and there, and carefully saving all he made, he was enabled to hand a dollar to his pastor on the day of consecration. "See!" he said, "this dollar I earned—every cent of it—and now I wish to give it to the church." Can we wonder that the gift of this little boy caused his pastor more real pleasure than all the large sums which on that day were "cast into the treasury?"

We all know the beautiful story of the widow's mite, which proved so acceptable to the Lord. Here we have the story of "a boy's mite," for he, too, gave all that he had.

### THE FEVERISH HAND.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed, at the first sound of the rising bell. Others beside children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying." Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as dining-rooms swept, dishes washed, lamps trimmed, beds made and children started for school. Her hands grew hot as she buttered bread for luncheons, waiting on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said



her husband, as he held her hands a moment; "let the work go, and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus Himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait until later in the day—the parlor might be a little disordered—she must feel His touch! She knelt, and he whispered: "My strength (not yours, child) is sufficient. \* \* \* As thy day, so shall thy strength be. \* \* \* My yoke is easy—(this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition)—take My yoke upon you and learn of Me. \* \* \* Ye shall find rest."

The day was no brighter, the work had still to be done, but the fever had left her, and all the day she sang, "This God is our God, my Lord and my God."

It is true, that when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table, but the hostess' heart was filled for them as members, with her, of Christ, and they went away hungering for such a realization of Him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers) and would glorify Him. Later on, when the two sat together, she told who had cured her fever, and said quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-

making, as yours in too eager house-keeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to Him, that He may touch our hands lest they be feverish, and so we cannot minister, in the highest sense, to those about us.

—*Ch. at Work.*

### FAULT-FINDING.

How much easier it is to see defects than to see beauties in anything at which we look! No art-education is requisite to the perceiving of a broken arm or nose on an ancient Grecian statue, or of the weather-stains on its marble surface; but it does require a trained eye and a cultivated taste to recognize the lines of beauty and the tokens of power in a discolored and a battered fragment of a master-work of art. And so it is in the reading of a book, or in the observing of a character; the ability to perceive that which is worthy, and that which is admirable, is higher and rarer than the ability to perceive errors and flaws. This truth has been newly illustrated in the recent Sunday-school study of the life and writings of David. No teacher or scholar has been too stupid to see David's faults. Only here and there has one been noble enough, and clear-eyed enough, to recognize the exceptional high qualities, and the transcendent attractions of character, which lift David above his fellows as a man among men, and which have given him a larger personal influence for good over the minds and hearts of succeeding generations than any other mere man since the world began. And so, again, this truth is continually being illustrated. Let him who would have the credit of superior ability be careful not to criticise or to condemn too freely; for *that* is a sure mark of inferiority. The power to point out beauty and worth, where others would pass it by is, in itself, a proof of excellence. Why cannot all aim at that higher standard? —*Sunday-School Times.*

HE who refuses to remedy a wrong is guilty of a second wrong.



## LESSON X.

## SECOND SUNDAY IN ADVENT.

December 6, 1885.

## THE SINFUL NATION.—Isaiah 1: 1-18.

1 The vision of Isa'iah the son of A'moz, which he saw concerning Ju'dah and Jeru'salem in the days of Uzzi'ah, Jo'tham, A'haz, and Hezeki'ah, kings of Ju'dah.

2 Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Is'rael doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Is'rael unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zi'on is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sod'om, and we should have been like unto Gomor'rah. Hear

the word of the Lord, ye rulers of Sod'om; give ear unto the law of our God, ye people of Gomor'rah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

**GOLDEN TEXT.**—Cease to do evil; learn to do well.—Isa. 1: 16, 17.

## Themes.

## Daily Readings.

M. Prayer for Protection.....Ps. 7: 8-17.  
 T. Hypocrisy Reproved.....Isa. 58: 1-14.  
 W. Calamity for Sin.....Isa. 59: 1-16.  
 Th. Deliverance Foretold.....Isa. 54: 1-17.  
 F. A Godly Conversation.....1 Pet. 1: 13-25.  
 Sat. Purity Commanded.....1 Cor. 6: 9-20.  
 S. Hypocrisy Denounced.....Matt. 23: 13-39.

## NOTES.

*Date.* About 740 B. C. The prophecies of Isaiah reach over a period of about sixty years. There were two chief reasons for the prophecies: (a) The sins of the nation, (b) the growing Assyrian power in the east, and Egypt in the south. The Bible history of Isaiah's time is found in 2 Kings, chaps. 11-21; 2 Chron., chaps. 26-33. For this lesson see 2 Kings 16, and 2 Chron. 28. 1. *Uzziah*,—son and successor of king Amaziah, reigned 52 years, from 808-756 B. C., was smitten with

leprosy, see 2 Kings 15: 1-7. *Jotham*—son of Uzziah, reigned 16 years in Jerusalem, 2 Kings 15: 32-38. 8. *Zion*—stands sometimes for the church, sometimes for southern part of Jerusalem containing the king's palace; in the lesson it means the whole nation. *Cucumbers*—many kinds and much eaten. 10. *Sodom and Gomorrah*—ancient cities in the Jordan valley, destroyed by fire from heaven for their wickedness, Gen. 19.

## QUESTIONS.

1. Who was Isaiah? When did he prophesy? Who were kings in Judah during his prophecies? 2. Whom does Isaiah invite as witnesses between God and His people? Of what sin are the people guilty? 3. How is their stupidity illustrated? 4. What are they called? What had they done? 5. What was the result of their sinfulness? 6. How is their sad state described in this verse? 7. To what was their country brought by their sins? 8. Explain the figures of speech used in this verse? 9. Why were they not destroyed as Sodom and Gomorrah? (1. Sam. 3: 22). 10.

What are rulers and people to listen to? 11. How did God regard their sacrifices? 12. What is said of their going to the house of God? 13. Of their holy days and worship? 15. Of their prayers? Why were these services which God had appointed so hateful to Him now? 16. What kind of washing is here meant? Who would help them to wash their souls? (Ezek. 36: 25-29; 1 Pet. 1-22). 17. What are they exhorted to do? 18. What request does God make? To what tenacious colors is sin likened? Who is the Great Cleanser?

## REVIEW QUESTIONS. (School in Concert.)

Who is the prophet of the lesson? During the reign of what kings did he prophesy? What was the moral and religious condition of the people? What heathen nations were prominent then? What was the nature of

their sins? (v. 4-9). What is said of their sacrifices? Of their solemn assemblies? Of their prayers? What are they told to do? Who offers to reason with them? Was there any hope for so wicked a people? Why?

## CATECHISM.

*Ques.* 68. How many Sacraments has Christ instituted in the new covenant or testament?  
*Ans.* Two, namely, holy baptism and the holy supper.



## LESSON X.

December 6, 1885.

## Second Sunday in Advent.

The moral condition of Israel was bad. Isaiah, living in Jerusalem, the capital, was well acquainted with its true condition. The people were religious in form, went to church, kept the Sabbath, observed holy days, prayed, fasted; but they were not in earnest. The heart was not enlisted. They had the form of godliness, but lacked its power. They served God with their lips while their hearts were far from Him. This condition of things could not last. The nation was fast drifting into moral death. Isaiah makes a last appeal to Israel for truth and righteousness. With all his might he pleads for repentance and renewed consecration to God.

## I.

## A SINFUL NATION (VV. 1-9).

1. *The vision of Isaiah.*—In 1 Samuel 9:9, prophets are called *seers*. The revelations God made to them are *visions*. As an object is seen by the eye, so the revelation was present to the mind of the prophet. *Kings of Judah.*—Uzziah, Jotham, Ahaz and Hezekiah. Isaiah must have prophesied during a period of fifty years, covering the time of these four kings. Of these, Jotham and Hezekiah served God, especially Hezekiah. But Ahaz did wickedly. Isaiah, living in Jerusalem, saw all sorts of sin, as well as the more hopeful aspects of life. A good man will not close his eyes and pass the evil by. He will try to apply a remedy.

2. *Hear, O heavens, and give ear, O earth.*—The angels and saints in heaven and all the inhabitants of earth are invoked to listen to the charges about to be made by the prophet against Israel. So sure is the prophet of the truth of all he is about to say that he does not fear contradiction from any quarter. Right. Always be sure of the truth of your words. *The Lord hath spoken.*—The covenant God, the one who makes and fulfills promises. *Nourished and brought up children.*—Israel stood related to God as parent and child. God said to Abraham, I will be a God to thee and to thy children after thee. In Egypt, while they were slaves to Pharaoh for four hundred and fifty years,

and in the wilderness for forty years, and since then in Palestine for about eight hundred years, God had been a Father to them. He was not simply their Creator, but He was their covenant Father, bound to them by the promises and blessings given them. *Rebelled against me.*—They threw themselves across the covenant bond. They were breaking the religious ties that bound them to Jehovah. This was their sin. How black the outlook here presented!

3. *The ox knoweth.*—The ox and ass were the chief domestic animals. Naturally dull, stupid, dependent on man for support. To be placed as inferior to these in owning the source of supplies is to place man very low in the scale of gratitude. But there is where Isaiah puts Israel now. *Israel.*—A name from the time of Solomon until the captivity, chiefly applied to the ten tribes, yet belonging to the nation as a whole. *Doth not know.*—So blunt was their moral sense now that the Jews did not consider their duty to God and their dependence on Jehovah for all they were or hoped to be. *My people.*—Of all others, for them He had chosen to reveal Himself to the world by, and through this nation the Messiah was to come. “A fine pass man is come to when he is shamed even in knowledge and understanding by these silly animals (the ox and the ass), and is not only sent to school to them (Prov. 6:6, 7), but set in a form below them (Jer. 8:7).”—*Henry*.

4. *Ah sinful nation.*—It was not a man here, a woman there, but the whole nation was fallen into grievous sin. The individual, the family, the town, the city, the nation was making shipwreck of the faith. *Laden with iniquity.*—Sin, like a burden, lay upon them, weighed them down. Yet God was near to deliver them (Ex. 34:7). *Seed of evil-doers.*—Not that the root of the evil came from Abraham, their ancestor. The nation was now so corrupt morally that their lives and examples were like bad seed sown into the soil. *Corrupters.*—That is, those who first cultivate sin in themselves, and then foster it in others. *The Holy One of Israel.*—To mock at a holy thing, or person, or place, was a sin, since it was mocking at God, who makes holy. For Israel



to regard God lightly was the highest moral offense, since He was the source of all purity and truth and salvation. *Gone away backward.*—Instead of growing in grace, they fell into worse and worse sins.

5. *Why should ye be stricken.*—King Uzziah, the first of the four kings named in verse 1, living in Isaiah's time, was smitten with leprosy for his wickedness. This judgment may have been in Isaiah's mind (2 Chron. 26: 20). So the *nation* might be smitten for its sins. *Head sick and heart faint.*—The head represents the mind, the heart the moral side. Both were diseased.

6. *There is no soundness.*—This verse sets forth the sinful side, just as the first part of the Catechism does. As wounds, and bruises, and sores must be washed out, thoroughly cleansed, before a healthy cure can be effected, so the wounds and bruises of sin must be cleansed by the grace of God before there can be spiritual health.

7. *Your country is desolate*—Where sin abounds the country will suffer. The country will be prosperous in proportion as virtue and religion abound.

8. *Zion.*—Was (a) the hill on which David built the king's palace. Zion (b) meant, often the whole city of Jerusalem. Zion (c) stood also for the church, God's community. In this verse it may include the whole nation as centering in Jerusalem, and it is described as in a pitiable condition. God was about to forsake it.

9. *Lord of hosts.*—Ruler of all in heaven and earth. *Had left unto us.*—The prophet includes himself. *A very small remnant.*—In Elijah's day only a few faithful were left. So now. *As Sodom.*—The sins of Sodom merited destruction. Were it not for the few righteous, the nation would merit destruction, so bad it was.

## II.

THE HEART MUST BE IN THE WORSHIP (10-15).

10. *Hear the word of the Lord.*—Having told them of their terrible sinfulness, the prophet now turns to their worship. He is about to tell what God thinks of it.

11. *The multitude of your sacrifices.*—They offered many sacrifices, but it was

a matter of routine; the heart was not in it. Sacrifices were appointed of God and necessary, but their worship lacked sincerity of heart.

12. *When ye come to appear.*—They came, but not in the spirit of need, need of mercy and forgiveness and of blessing. They came empty and went empty.

13. *Vain oblations.*—Empty worship, worship without heart. Coming to God's house was right. But they humbled themselves not before the Lord. Religious services God had appointed. But He abhors a heartless service.

14, 15. *New moons.*—Religious services at the opening of the month. *Appointed feasts.*—The Sabbath, Passover, Pentecost, Tabernacles. *Spread forth your hands.*—In prayer. Then God refused to hear because they came in the wrong spirit.

## III.

EXHORTED TO REPENT (16-18).

16. *Wash you.*—Repent, turn from sin. As one washes filth away, so one turns away from evil. *Make you clean.*—Keep on repenting day by day; one washing will not last.

17. *Learn to do well.*—They did not know what doing well was, apparently. *Judge the fatherless.*—The widow and orphan are God's special care, because of their dependent condition. There are many references to them in the Bible.

18. *Let us reason together.*—God even condescends to argue the case with man. He can readily convict man of sin, and show him the treasures of His grace. *Scarlet.*—A fast or fixed color. No washing could remove it. So sin is fixed deep in the heart. Only God can remove it. *Snow.*—The symbol of purity

## PRACTICAL.

1. To sin is to be stupid, and it is ingratitude to God.

2. Sin is degrading to the whole man, body, soul and spirit, and its evil fruits are seen in the whole land.

3. Festival days and fast days are appointed of God; but man's heart must be enlisted, else God will not accept the worship.

4. Repentance and turning to God day by day are required.

5. God will cleanse the soul of the sinner, and accept his person and service.

6. Christ is the only Saviour.



THE SUFFERING SAVIOUR.—Isa. 53: 1-12.

1 Who hath believed our report? and to whom is  
2 the arm of the LORD revealed? For he shall  
grow up before him as a tender plant, and as a  
root out of a dry ground: he hath no form nor  
comeliness; and when we shall see him, *there is*  
3 no beauty that we should desire him. He is  
despised and rejected of men; a man of sorrows,  
and acquainted with grief: and we hid as it were  
our faces from him; he was despised, and we  
4 esteemed him not. **Surely he hath borne  
our griefs, and carried our sorrows: yet  
we did esteem him stricken, smitten of  
5 God, and afflicted. But he was wounded  
for our transgressions, he was bruised  
for our iniquities: the chastisement of  
our peace was upon him, and with his  
6 stripes we are healed. All we like sheep  
have gone astray; we have turned every  
one to his own way; and the LORD hath  
7 laid on him the iniquity of us all.** He  
was oppressed, and he was afflicted, yet he  
opened not his mouth: he is brought as a lamb  
to the slaughter, and as a sheep before her

shearers is dumb, so he opened not his mouth.  
8 He was taken from prison and from judg-  
ment: and who shall declare his generation?  
for he was cut off out of the land of the living:  
for the transgression of my people was he  
9 stricken. And he made his grave with the  
wicked, and with the rich in his death; because  
he had done no violence, neither *was any* deceit  
10 in his mouth. Yet it pleased the LORD to bruise  
him; he hath put *him* to grief: when thou shalt  
make his soul an offering for sin, he shall see *his*  
seed, he shall prolong *his* days, and the pleasure  
11 of the LORD shall prosper in his hand. He  
shall see of the travail of his soul, *and* shall be  
satisfied: by his knowledge shall my righteous  
servant justify many; for he shall bear their  
12 iniquities. Therefore will I divide him *a por-  
tion* with the great, and he shall divide the spoil  
with the strong; because he hath poured out his  
soul unto death: and he was numbered with the  
transgressors; and he bare the sin of many, and  
made intercession for the transgressors.

	Themes.	Daily Readings.
GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.— Isa. 53: 6.	M. Peace Proclaimed.....	Isa. 52: 1-15.
	T. Transfiguration.....	Mark 9: 1-14.
	W. Vicarious Suffering.....	1 Pet. 2: 21-25.
	Th. Christ a Sacrifice.....	Heb. 10: 5-22.
	F. Loving Intercession .....	Heb. 7: 22-28.
	Sat. A New Tomb.....	Matt. 27: 57-61.
	S. A New Creature.....	2 Cor. 5: 14-21.

NOTES.

*Date.* About 712 B. C. This chapter is the most notable prophecy of Christ in the Old Testament. It was written seven hundred years before its fulfilment. The Messiah was expected, but there was no clear conception of the fact. Our lesson sets the fact in bold relief.

V. 6. *All we, like sheep, have gone astray*—As the sheep without a shepherd, so is the human race in sin. The world without a Redeemer is in the case of a lost sheep; so is every one who has not Jesus for his shepherd.

7. *Lamb to the slaughter*—Jesus went as meekly to the cross as a lamb goes to the place of slaughter.

QUESTIONS.

*Verse 1.* What is the prophet's question? What does "report" mean here? **2** What was Jesus like in His infancy? What is meant by a root growing out of the ground? What did the infant Christ lack? Did He attract the worldly-minded? **3.** What kind of man was He? How was He treated? **4.** What did He bear for us? How was He looked upon? **5.** Why was He wounded? How are we healed of sin? **6.** What is said of us? What did God lay on Jesus? **7.** Did Christ complain because of His afflictions?

To what is He compared? **8.** Whither was He taken? What is implied by "cut off?" **9.** What is said of His burial? Why buried with the rich? **10.** What is meant by, "he shall see his seed?" By, "he shall prolong his days?" **11.** How shall the travail of His soul satisfy Him? How does Christ bear man's iniquities? **12.** What was the portion given to Christ? What is meant by dividing the spoil with the strong? Why was Christ so highly honored?

REVIEW QUESTIONS. (School in Concert).

What kind of a prophecy is our lesson? How did the world regard the Messiah at His birth and in His infancy? What did He bear for man? How did He conduct Himself

in His sufferings? What classes was He associated with in His death? What was Christ's joy notwithstanding His death?

CATECHISM.

*Ques.* 69. How art thou admonished and assured, by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

*Ans.* Thus, that Christ appointed this external washing with water, adding thereunto this promise, that I am as certainly washed by His blood and Spirit from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.



## LESSON XI. December 13th, 1885.

## Third Sunday in Advent.

## I.

## THE UNBELIEF OF MAN (1-3).

1. *Who hath believed.*—Isaiah had before (Chap. 52 : 7, 15), spoken of the coming Messiah. The announcement met with little favor. The nation was stolid, worldly, sensual. *Our report.*—Message. The “Prince of peace” was coming, but the news was not heeded. *Arm of the Lord.*—The divine power, as made known in salvation (1 Cor. 1 : 18); or the Messiah Himself, who is the power or arm of God (1 Cor. 1 : 24). *Revealed.*—In the heart by God’s Spirit. God made known the advent of Christ in the way of outward revelation in the Old Testament history. But He was also revealed powerfully in the hearts of some by His Spirit.

2. *He shall grow.*—Christ was born like one of us, and grew up as we do, gradually, in the course of years. *Before Him.*—God. *As a tender plant.*—Like as a sprout comes forth out of untoward circumstances, pushing its way into the light, so Jesus would come forth in a nation where it would not be thought of. *Out of a dry ground.*—As a bulbous plant grows forth in spite of its arid surroundings, so Jesus would grow forth in the bosom of the human race notwithstanding its wretched moral condition. He had life in Himself. *No form nor comeliness.*—The Messiah a King, and yet born in a stable. This was against His reception. He ought to have been born in a palace and clad in royal robes to give Him “form and comeliness.” *There is no beauty that we should desire Him.*—Nothing in His surroundings, in His swaddling bands, in His lowly birth, to attract any one. That is the meaning.

3. *Despised and rejected.*—This was true in His early life; and in his official life Jew and heathen were alike His enemies. *Man of sorrows.*—Sorrow was His chief burden, not on His own, but on man’s account. *Acquainted with grief.*—It was His companion. *We hid.*—Passed Him, turned from Him, were unsympathetic, no feeling for Him. *We esteemed Him not.*—The world, the great, the strong, passed Him by as unworthy of notice.

## II.

## THE SUFFERING SAVIOUR (4-9).

*Surely He hath borne.*—He was the Lamb of God. Once for all He bore our sins. Rooting Himself in the heart of the race, He grew up in it a pure and holy man, and thus He drew upon Himself the guilt and sin of the world, and opened the way for all united to Him to be pardoned, and to grow up in Him to the stature of men. *Carried our sorrows.*—Our sorrows became His own. He was touched with a feeling of our infirmities. In body and soul He experienced the deepest wounds of our life. Now, in Him, we can be comforted and healed. *We did esteem Him stricken.*—Jesus was looked upon as an outcast, one dishonored of God. *Stricken.*—Used of leprosy (2 Kings 15 : 5; see also Lev. 13, 14 Chaps.). *Smitten of God.*—So He was looked upon as if He were merely suffering for His own sins, and not for ours. An outcast.

5. *He was wounded.*—By scourging, by the thorny crown, by piercing His side. *For our transgressions.*—Not for His own—He did no sin: “Which of you convinceth me of sin?” But for our sins did He suffer. *He was bruised.*—How often His soul bled on account of the treatment He received! His body was bruised, too. *Chastisement of our peace.*—The agonies through which He passed, and out of which He came a victor, made it possible for us now, by union with Him, to attain to pardon and peace. *With His stripes we are healed.*—All His sufferings, from the cradle to the grave, redound to our salvation. Our souls not so much our bodies, are healed. The pardon of sin and the gift of God’s Spirit, by whom our nature is renewed, is a healing.

How minutely the prophet tells all about the sufferings of Christ, just as if he had already seen them with his natural eyes! What an argument for the inspiration of Scripture!

6. *All we like sheep.*—The prophet gives reasons why the sufferings were necessary. As the sheep strays, so man has strayed from God, and from His law. In heart and in life he has done this. *To his own way.*—Sin is man’s way, not God’s. Sin is part of



his nature. He is born in it, loves it, it is his own.

*The Lord hath laid on Him.*—A pure human life—Christ's—struggles to perfection right in the bosom of the race, and in this process of moral struggle gathers upon Himself the sin of the world, and opens the way for man's salvation. *The iniquity of us all.*—In ourselves we were scattered; in Christ we are collected together; by nature we wander, driven headlong to destruction; in Christ we find the way to the gate of life.—*Calvin.*

7. *He was oppressed.*—Continually pressed by sin and by sinners. *Opened not his mouth.*—No complaint. The wrong done Him, and the grief of His heart on account of sin He bore silently. *As a lamb.*—Referring, doubtless, to the sacrifice of Christ on the cross. He was the true sacrifice for the world's sin.

8. *Taken from prison.*—Arrested under semblance of law, given a mock trial, He was hurried off to execution. *Who shall declare his generation.*—So base was it that no pen can adequately set it forth. Full of violence, injustice, crime. *For the transgression of my people.*—Not on His own account, but on man's, was He such a sufferer.

9. *His grave with the wicked.*—That was the intention. He was classed with robbers in His death; and it was expected to bury Him like a criminal. This, among the Jews, was reckoned a great dishonor. *With the rich in his death.*—God gave Jesus a decent burial. Joseph of Arimathea was a good and a rich man, and he buried Him in his own sepulchre (Math. 27: 57). His body was embalmed with myrrh and aloes, like as the rich buried (Jno. 19: 39, 40). *Because he had done no violence.*—He was the Prince of peace.

### III.

#### CHRIST'S VICTORY FORETOLD (10-12).

10. *It pleased the Lord to bruise Him.* Not that God delights in suffering; but since the human race lay in sin and death, there was no other way for its redemption except by a second Adam planting Himself in the bosom of the race, and in it, and in spite of its sinfulness and death, in which it lay, gradually infolding a pure and holy personality, which could not be done

without great moral and physical suffering. The love of God moved Him to send His Son to do this work. *His soul an offering for sin.*—That is, His person. Not His blood separate from His personality. In body, soul, and spirit, did He make atonement. *He shall see his seed.*—His spiritual children. A multitude (Ps. 22: 30). These He would see (Ps. 128: 6). *Prolong His days.*—The Jews thought to shorten His days, but God raised Him up, and He liveth forever. *Prosper in his hand.*—Christ's kingdom is being extended from the first Pentecost on till the end of time. The number of the Christians is increasing.

11. *Shall see of the travail, etc.*—Christ seeing so much good coming to mankind by His offering of Himself for sin is a great joy to Him. *My righteous servant.*—Jesus was in full harmony with God, doing His will; and He was perfect in life and in deed, in His relation to man, and thus He was a righteous servant. *Justify.*—Christ was righteous, fulfilled the law, for Himself, and for man, so that he who is united to Christ partakes of His righteousness, and is just before God.

12. *Divide the spoil with the strong.*—Satan is the strong one. He leads man captive at his will. Man is his spoil. Christ rescues man, and so satan must divide the spoil with Christ. Christ is rescuing all He can. *Intercession for the transgressor.*—Christ presents the redemption He wrought out in man's behalf continually before the Father (Rom. 8: 34; Heb. 9: 24). How high and how deep and how broad is the love of God!

### PRACTICAL.

1. The Saviour in His humility—in His birth, infancy, childhood youth, and ministry.

2. The Saviour despised and rejected, having no attraction for worldly eyes.

3. The Saviour in His sufferings—in body, in soul, in spirit.

4. The Saviour bearing the sin of the world.

5. The patient and uncomplaining Sufferer.

6. The Saviour and His cause victorious.

7. The Saviour interceding.



## LESSON XII.

## FOURTH SUNDAY IN ADVENT.

December 20th, 1886.

## THE GRACIOUS INVITATION. Isa. 55: 1-11.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is not bread*? and your labour for *that which satisfieth not*? hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of Da'vid*. Behold, I have given him *for a witness to the people*, a leader and commander to the people. Behold, thou shalt call a nation *that thou knowest not*, and nations *that knew not thee* shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6 **Seek ye the Lord while he may be found, call ye upon him while he is**

7 near: **Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.**

8 **For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.** For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

**GOLDEN TEXT: Ho, every one that thirsteth, come ye to the waters.**  
Isa. 55: 1.

Themes.	Daily Readings.
M. The Living Water.....	John 4: 5-15.
T. Jesus at the Door.....	Rev. 3: 14-22.
W. The Mercy of God.....	Ps. 103: 1-22.
Th. The Great High Priest.....	Heb. 8: 1-13.
F. The New Covenant.....	Jer. 31: 31-40.
Sat. The Light of the Gentiles.....	Isa. 60: 1-24.
S. The Fruits of Salvation.....	Isa. 35: 1-10.

## NOTES.

*Date.* About 700 B. C. The history of the time is in 2 Kings, chaps. 18-21; 2 Chron., chapters 29-33. In the last lesson we have an account of the Messiah, His humble birth, atoning death, resurrection; in this, of his gracious presence in His Church, and the cordial invitation He extends to all to come to Him and live.

1. *Wine*—The grape was much cultivated in Palestine. Large quantities of wine were made. As a symbol, it is the type of refresh-

ing. Christ selected it as the symbol of His blood, in the Holy Supper. *Milk*—A common food in Palestine. 10. *Rain*—From the middle of April, the beginning of harvest, to the middle of September, the beginning of seed-time, it does not rain in Palestine. The rest of the year there are frequent rains. The October rains, which prepare the ground for seeding, are called the early, those in April, the latter rains. *Snow*—Comes in January and February, but is soon gone.

## QUESTIONS.

1. Who speaks by the prophet in this verse? What three things are offered? To whom? On what terms? What are water, wine, and milk, the symbols of? 2. What do men spend time and labor for? What is a wiser thing to do? 3. What ought we to do? Why? What is meant by the everlasting covenant? The sure mercies of David? 2 Sam. 7: 13-15. 4. Who is meant by "him"? What relation are we to sustain to him? Give the meaning of witness, leader, commander,

here? 5. Whom will He call? Will they come? Why? 6. What is our duty? What is meant by, While he may be found? 7. What are the wicked to do? What more? To whom is man to return? What does God promise? 8. What is the difference between God's and man's thoughts? 10. What do rain and snow do for the earth. 11. What does God's word do for man? Draw a contrast between the effect of rain on the earth, and the effect of God's word on the heart.

## REVIEW QUESTIONS. (School in Concert.)

What is this lesson a description of? The call of Christ through His death to the world. What are the terms of salvation? To whom are they offered? When is the safe time to accept them? Who is the witness of God to men? What besides is He? Whom does

Christ invite besides individuals? Is there any response? Give examples. What are some differences between God's thoughts and ways and ours? Will God's word return to Him void?

## CATECHISM.

*Ques.* 70. What is it to be washed with the blood and Spirit of Christ?

*Ans.* It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which He shed for us by His sacrifice upon the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives.



## LESSON XII. December 20th, 1885.

## Fourth Sunday in Advent.

## I.

## GOD'S CALL TO MAN (1-7).

1. *Ho!*—A call, to arrest attention. "He that hath ears to hear, let him hear." *Every one.*—In Christ, not the Jew only, but the Gentile as well, is offered life and salvation. None is excluded unless he excludes himself. *Thirsteth.*—The agony of unslaked thirst is very intense. In Bible lands it was often endured. As the body longs for water, so the soul after spiritual refreshment (John 7:37; Ps. 42:2; 143:6). *He that hath no money.*—Peace with God is secured without money. Money cannot buy the pardon of sin. *Come.*—God will not thrust salvation upon us. He offers it: we may accept it or refuse it. *Buy and eat.*—Take Christ and appropriate Him. God solicits our acceptance of salvation more frequently and more ardently than a tradesman solicits buyers. *Wine and milk.*—Chief means of nourishment, healthful and invigorating. *Without money and without price.*—Salvation is the best thing man can possess in this world. He can have it for the taking of it. In this world the best, for example, fresh air, pure water, sunlight, health, happiness, etc., no money can buy. So of heavenly gifts. Christ, His Spirit, pardon, love, faith; these no man can buy. They are God's gifts.

2. *Wherefore do ye spend your money.*—Living only for this world; feeding only the body; this will not satisfy man. Life is more than meat. *Your labor for that which satisfieth not.*—If man works with all his might, and lays up much gain, it will not satisfy him, if he neglects the wants of his soul. *Hearken diligently.*—It is very important. *Eat ye that which is good.*—For the soul, for time and eternity. *Let your soul delight itself.*—The soul, the immortal side, is mentioned as being in need of spiritual food. Procure, by all means, the wine and milk of the gospel.

3. *Incline your ear, and come.*—How strong the plea! Two things the prophet presents: (a) To incline the ear, that is, to listen to God's word; and (b), to come, to accept the gracious invitation to be a faithful child of God. *Your*

*soul shall live.*—Here is the very marrow of the gospel, viz., *life, LIFE, LIFE.* "I am the life," says Christ; "I am the resurrection and the life." Man is in sin and death; Christ is come to give life and deliverance from sin and death (John 5:40; 6:33; 8:12; 20:31, etc.). *An everlasting covenant.*—In Christ, the Messiah. *Sure mercies of David.*—Promised and given to David, and to His kingdom, through the Messiah.

4. *I have given him for a witness.*—Christ is the best witness, for He had all knowledge. He knew God perfectly and testified of Him; and He knew what was in man, and told man all about himself. *To the people.*—That is, all nations; not to the Jews only. He witnesses to the truth among the heathen as well as among the Jews. *A leader.*—Christ is not a follower, but one who goes before. In power, in wisdom, in truth, in love, as one who made sacrifices, and as one always victorious, He is *the leader.* *Commander.*—One who lays down laws for His people to follow.

5. *Nations . . . shall run unto thee.*—Gentile nations, as the Greeks and Romans, shall become His followers; they shall run to Him, glad to find a Saviour. Many heathen became Christians in the first, second and third centuries.

6. *Seek ye the Lord.*—Make your peace with Him; repent and believe and do good works. Become an earnest child of God. Do not let worldly considerations blind you, harden you so that you lose your soul. *While He may be found.*—He has revealed Himself to us in His word. The heathen do not know where to find Him. But we know. He has left His witness in our consciences which tells us of God; and in His word, written, read, preached, sung, prayed, in His house, and in the closet we can find Him. When once man goes so far as to commit the sin against the Holy Ghost, then he can't find God any more.

7. *Let the wicked forsake his way.*—Quit sin, turn away from the wrong. Bad talk, wrong doing must be abandoned. This is necessary. *The unrighteous man his thoughts.*—This clause relates to the thoughts of the heart; the former one to the conduct. Both are



evil here, and must be got rid of. Some reform outwardly only. The weed must be pulled up by the roots else it will grow again. *Return unto the Lord.*—Sin takes man away from God. Repentance brings him back to God. Sin is negative, destructive; grace is positive and it builds up. To come to God is returning to our best friend. No one loves and befriends as He does. *Abundantly pardon.*—Man is apt to pardon with a reservation; God pardons fully, absolutely. The past of our sinful life is as if it had not been at all (Ps. 130: 7).

## II.

## THE JOYOUS SUCCESS (8-11).

8. *For my thoughts are not your thoughts.*—When man comes to think of it, to think of his sins, his evil thoughts welling up from an evil heart, and when he thinks of his ungrateful and unprofitable life, and then thinks of the holiness and purity of God, he may conclude that God cannot desire his companionship. To such, and like thoughts of man, God says, My thoughts are not like yours. Jesus took the worst sinners to His bosom only on condition of their repentance and faith. Whenever man measures God by himself he greatly mistakes. God is the Creator, man is a creature; God is infinite, man is finite; God belongs to eternity, man's present sphere is time.

9. *For as the heavens, etc.*—Here the prophet sets out a contrast between the two, God and man, by placing heaven and earth over against each other. Immeasurable is the height of heaven—immeasurable is God.

10. *As the rain.*—Maketh the earth fruitful. *And the snow.*—Sheltereth vegetation from the wintry blasts and the killing frosts, and withal watereth the earth, and replenisheth the streams as it melts upon the mountains, thus starting and supporting vegetation; so the gospel of the blessed God, distilled from heaven, maketh the heart of man fruitful. *Returneth not, etc.*—That is, rain and snow accomplish their purposes first upon the earth. So the gospel. God's word comes to the ear and heart and does its work. It may not convert man right away, but by

and by the seed sown may. Anyhow, these will have no excuse, and so the word will have done its work.

11. *Do my word.*—God's word has power, whether conned in the Bible or read or spoken into the ear. God can use it in the mouth of a little child to convert a parent. *That goeth forth.*—In many ways. In old times God spoke His word Himself often directly into man's ears. Sometimes He sent it by angels, and by patriarchs and prophets. By the church it "goes forth" in a thousand ways. *It shall not return unto me void.*—Going forth without any result. It has a work to do, and it does that work. *It shall accomplish.*—Why? Because God's Spirit is in His Word, so that it comes home to the heart and conscience of man. The hard heart it breaks (Jer. 23: 29). The indifferent heart it penetrates (Heb. 4: 12). It condemns the wicked (Acts 5: 33). There is virtue in it (John 6: 63). On Pentecost, after Peter preached a sermon, 3,000 were baptized for the remission of sins and for the gift of the Holy Ghost (Acts 2: 37, 38).

*Practical.*

1. Salvation and its blessings are offered to all without exception, to the Jew and to the Gentile.

2. Salvation cannot be bought with money, or with anything else. It is freely offered.

3. Man will toil with all his might for worldly gain which he cannot keep, and often refuses eternal life as a gift.

4. Salvation is offered for all nations.

5. The Holy One, Christ, is the centre of all hope.

6. The sole condition of salvation is the forsaking of sin.

7. The means of grace will surely bring forth fruit unto salvation if man co-operates with them.

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 THE HORSE'S PETITION.
 

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Up the hill urge me not;  
Down the hill drive me not;  
On the level spare me not;  
To the hostler trust me not.

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When the mists shall rise above us,  
As our Father knows His own,  
Face to face with those that love us,  
We shall know as we are known.



## LESSON XIII.

## CHRISTMAS LESSON.

December 27, 1885.

## THE GENTILES CELEBRATING CHRISTMAS.—Matt. 2 : 1-12.

(Read Antiphonally.)

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, behold, wise men from the east came to Jerusalem, saying,

2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5 And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Which shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with exceeding great joy.

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**GOLDEN TEXT.**—And the Gentiles shall come to Thy Light, and kings to the brightness of Thy Rising. Isaiah 60 : 30.

## CHRISTMAS HYMN.

1. Zion! the marvelous story be telling;  
The Son of the Highest, how lowly His birth!  
The brightest archangel in glory excelling,  
He stoops to redeem thee, He reigns upon earth.  
Shout the glad tidings, exultingly sing,  
Jerusalem triumphs, Messiah is King.

2. Tell how He cometh; from nation to nation,  
The heart-cheering news let the earth echo round;  
How free to the faithful He offers salvation,  
His people with joy everlasting are crowned.  
Shout the glad tidings, exultingly sing,  
Jerusalem triumphs, Messiah is King.

3. Mortals, your homage be gratefully bringing  
And sweet let the gladsome hosanna arise;  
Ye angels, the full hallelujah be singing,  
One chorus resound through the earth and the skies.  
Shout the glad tidings, exultingly sing,  
Jerusalem triumphs, Messiah is King. Amen.

## QUESTIONS.

1. Where is Bethlehem, the Saviour's birth-place? Was there another Bethlehem? Josh. 19: 15. Who was King of Judea then? What was his character? See Josephus' Antiquities, books xiv.-xvii. Of what people were the wise men? Do we know from what particular country they came? 2. What had they seen to arrest attention? With what did they associate the star? What was their object? 3. How was Herod affected? And Jerusalem? 4. Could Herod give the desired information? Whom did he consult? 5. What was their

answer? What prophet says this? Repeat it? 7. Whom did Herod now call? What did he ask them? 8. Where did he send them? What for? What word did he want them to bring him? Why? Was he sincere? 9. What was their guide to Bethlehem? How did they find the child Jesus? 10. How did they feel when they saw the star? 11. What did they do when they saw the Infant Saviour? What presents did they offer Him? 12. Did they go back to Jerusalem and tell Herod? Why not? Where did they go?

## CATECHISM.

*Ques.* 71. Where has Christ promised us that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

*Ans.* In the institution of baptism, which is thus expressed, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" "he that believeth and is baptized, shall be saved; but he that believeth not shall be damned." This promise is also repeated, where the Scripture calls baptism "the washing of regeneration, and the washing away of sins."



## LESSON XIII. December 27th, 1885.

## Christmas Lesson.

## JOY AMONG THE JEWS.

John the Baptist was born six months before Jesus was born. His mother and the Virgin Mary were cousins. His parents, Zacharias and Elizabeth, were exceedingly glad for the birth of this child, who should prepare the way for the Saviour. Zacharias sang a beautiful song in view of the great event.—Luke 1: 68-79.

How full of the story of God's promises and mercy and salvation the hymn of Zacharias is! It is known as the *Benedictus*.

The Virgin Mary rejoiced greatly in view of the Saviour's advent, and she sang a delightful song, expressive of her love and joy and faith. Indeed, it expressed the pious hopes of all true Israelites who waited for the fulfilment of the "promises." This hymn is known as the "*Magnificat*."—Luke 1: 46-55.

The angels sang a song at Jesus' birth.—Luke 2: 14, *The Gloria*.

The aged Simeon took up the same strain when he saw the infant Jesus.—Luke 2: 28-32, *The Nunc Dimittis*.

And Anna, the prophetess, also spoke of Him with heartfelt joy.—Luke 2: 36-38.

Thus it is seen there was true joy in Israel at the birth of Jesus.

## JOY AMONG THE GENTILES.

1. *Jesus—Means*. Saviour, the name given Him by the angel when it was announced to Mary that the Saviour should be born.—Luke 1: 31. *Bethlehem*.—Six miles south of Jerusalem, called also the city of David, because it was his birth-place. There was another Bethlehem near the sea of Galilee.—Josh. 19: 15. *Herod*.—King over part of the land of Palestine, including Jerusalem. He was an exceedingly wicked man.—Matt. 2: 16. *Wise men*.—Learned men among the Gentiles who studied astronomy, teachers and leaders in religion among the heathen. *From the east*.—That is, they came from some country eastward from Palestine, though it is not certainly known what particular country it was.

2. *Where is He that is born king of*

*the Jews*.—In their observations of the heavenly bodies, they saw a remarkable star, which indicated a particular event to them—the birth of a king—one worthy of divine honors, and one whom the Gentiles should have the right and the privilege of worshiping. They set out to find the birth-place of the king. The star guided them to Jerusalem. Hence, they believed that the king was born in that country, and of that nation. Of course, the Spirit of God was moving upon their hearts, and enlightening their minds.—Isaiah 60: 2-6. "The fulness of the time had come."—Gal. 4: 4; Eph. 1: 10.

*Herod was...troubled*.—His wife, Mariamne, and two sons, he had slain. These are glimpses of his domestic life. He was very jealous when he heard of the birth of the king who might become a rival. *And all Jerusalem with him*.—The Jewish nation was in constant turmoil. The rulers they had oppressed them, and the Jews were at enmity among themselves. When one trouble had passed, another was at hand. The word of the wise men added to their anxieties for the future. In the birth of a king they apprehended political throes rather than deliverance through the Messiah.

4. *Gathered all the chief priests and scribes*.—Herod was not acquainted with the Scriptures. He consulted the Jews. *Should be born*.—The Bible told.—Micah 5: 2. Although the Jews, as a nation, did not realize it, yet a great event was now at hand. The promise God made to Adam and Eve 4,000 years before was about to be fulfilled. God kept His word. The Jews, God's children by gracious selection, learned of it anew where He had it recorded in His book. There, too, the Gentiles learned of the promise, and presently they are permitted to rejoice in its fulfillment.

7. *Herod privily called*.—He was a liar and a murderer. He worked in the dark. He wanted to find out all he could as to the probable time of the birth of king Jesus. He had already resolved what he would do.

8. *Search diligently*.—Herod wanted to be sure of finding Jesus. He wanted no rival. *Bring me word*.—The wise men were to act as his spies and tools.



*That I may come and worship him also.*—What lying and awful wickedness! He intended to slay the babe of Bethlehem.

9. *And, lo! the star... stood over where the young child was.*—That is, the star stood over the town, and there, in a small town, as Bethlehem then was, it was not difficult to find Joseph and Mary and the babe.

10. *They rejoiced with exceeding great joy.*—Their hopes were realized. The prophecy, of which they learned at Jerusalem, confirmed their faith. They expected to find the new-born king whom all nations could worship.

11. *Fell down and worshiped Him.*—Not as a man simply. All the signs pointed to a more than ordinary personage, to a supernatural being. So they were impressed. Although they saw as in a glass, darkly, yet were they fully impressed with the fact that there was a “wondrous child” before them. *Opened their treasures.*—Worthy of their worship, that worship was not complete without their gifts—gold, frankincense, myrrh. As heathen worship is not complete without a money offering, so neither is Christian worship complete without it. The Saviour and the Apostles teach that. They associate alms-giving with worship as a part of it. (See Math. 6; and 1 Cor. 16:1-2. Acts, 10:4).

Thus, we see the whole Gentile world, represented by the wise men, after wandering away from God for so many thousand years, coming back to the feet of His Christ, bowing, worshiping, rejoicing. At Jesus’ birth, God and man, Jew and Gentile, angels and saints, meet and exchange the kiss of charity, and lift the veil of the future in hope. “Rejoice, ye Gentiles, with his people.”

12. *And being warned of God in a dream.*—Herod has no power to kill the Infant Christ, whatever else he may do. True, he slew all the male children under two years, in and around Bethlehem, so as to make sure of killing the new king. But he failed. “Man proposes, God disposes.”

The first Christmas joy has not died out unto this day. Indeed, it is on the increase; see, how ye prevail nothing! behold! the world is gone after Him.

Let the great birth-day of Christianity be celebrated! Let joy abound! Let songs and gifts be offered unto the Lord! Let the islands be glad for Him, let the little hills rejoice on every side! Bring the pine and the fir and the box, and let them beautify the place of His sanctuary, and make the place of His feet glorious.—Isa. 60:13. Amen and amen.

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### LOOK OUT FOR THE VOICE.

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You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine, and a bark. Such a voice often expresses more than the heart feels. Often even in mirth one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, “Use your guest-voice at home.” Watch it day by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark’s song to a heart and home. Train it to sweet tunes now, and it will keep in tune through life.—*Child’s Guide.*

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### THE WOLF NOTE.

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A gentleman who had to do with the making and tuning of pianos told me some years ago that a piano has one note which cannot be brought into tune with the rest of the notes, but growls with them, and therefore is called the *wolf* note. By altering the pitch, you can move the *wolf* note about from one part of the piano to another, but you cannot get rid of it. I know nothing about music, but I think I have mentioned this matter just in the way I heard it. I remember it struck me as a strange thing. A somewhat similar difficulty is the wrinkle or cockle which often comes when you are pasting down a photograph. You can easily chase the wrinkle about from one part of the paper to another, but you find it very hard to get rid of it altogether.—*W. H. Patterson, in Notes and Queries.*







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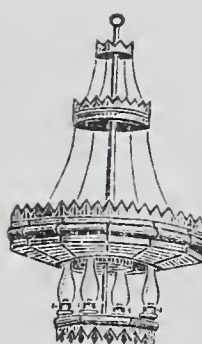
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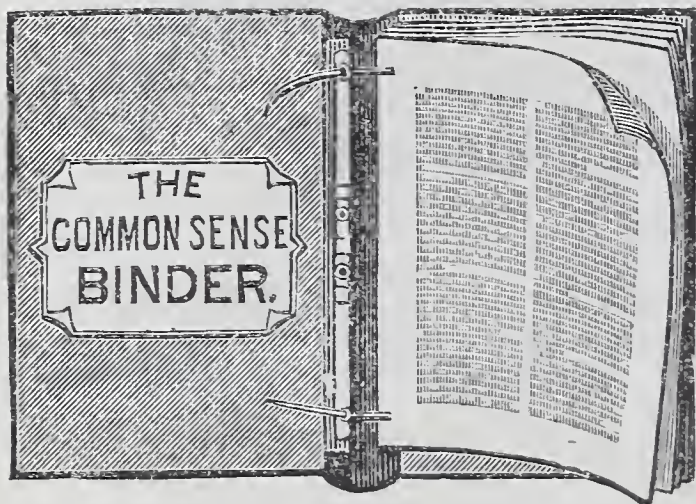
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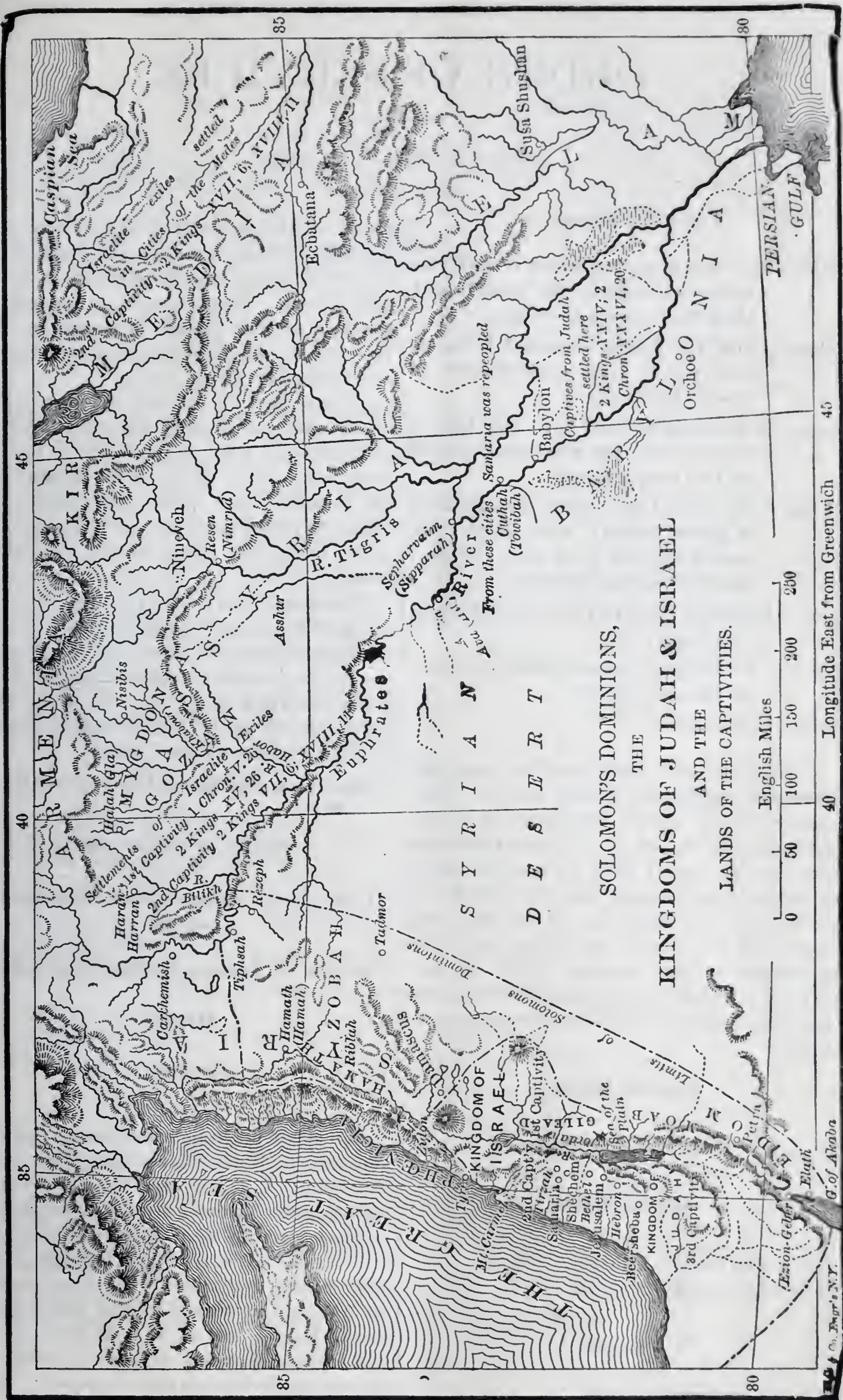
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*Supt.*—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

*School.*—For He hath founded it upon the seas, and established it upon the floods.

*Supt.*—Who shall ascend into the hill of the Lord? Or, who shall stand in His holy place?

*School.*—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Supt.*—He shall receive the blessing from the Lord;

*School.*—And righteousness from the God of His salvation.

*Supt.*—Let us pray.

ALMIGHTY and most, merciful God, our Heavenly Father, we confess that we have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the cross of Thy dear Son; for His sake have mercy upon us. Restore unto us the joy of Thy salvation, that with cheerful hearts we may serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord. *Amen.*

## Lesson Hymn.

## The Apostles' Creed.

## Gloria Patri.

*Supt.*—The Lord be with you.

*School.*—And with thy spirit.

## Prayer.

ALMIGHTY GOD, our Heavenly Father, who dost, for the sake of Jesus Christ our Lord, accept the intercession of Thy people; remember in Thy great mercy the scholars in this

school and throughout Thy whole Church. By Thy Holy Spirit inwardly enlighten and instruct them in the knowledge of Thy divine and saving truth. Prepare them to become full members of Thy Church here, and to enjoy Thy presence and glory in Heaven; through Jesus Christ our Lord. *Amen.*

O LORD, bless the teachers and officers of this school. Instruct them by Thy Spirit, that they may know the mind of the Spirit in the holy Scriptures. Make them quick to learn, and apt to teach, that so they may impart that which they have received, and be Thine instruments in leading others in the way of life. *Amen.*

We beseech Thee to give Thy grace to parents and guardians; that with all diligence, faithfulness and affection they may train the young in the way they should go. These things, and whatsoever else Thou shalt see to be necessary and convenient for us, we humbly ask for the sake of Jesus Christ our Lord. *Amen.*

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My soul be on thy guard,  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

O watch, and fight, and pray!  
The battle ne'er give o'er:  
Renew it boldly every day,  
And help divine implore.

Ne'er think the victory won,  
Nor lay thine armor down;  
Thine arduous work will not be done  
Till thou obtain thy crown.

### LESSON II.

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The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears;  
Each breeze that sweeps the ocean  
Brings tidings from afar  
Of nations in commotion,  
Prepared for Zion's war.

See heathen nations bending  
Before the God we love,  
And thousand hearts ascending  
In gratitude above.  
While sinners now confessing,  
The gospel call obey,  
And seek the Saviour's blessing—  
A nation in a day.

### LESSON III.

S. M.

Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience  
peace,  
Or wash away the stain.

But Christ the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they.

My faith would lay her hand  
On that dear head of Thine  
While like a penitent I stand,  
And there confess my sin.

### LESSON IV.

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My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine.  
Now hear me while I pray,  
Take all my guilt away,  
Oh, let me from this day  
Be wholly Thine.

May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire;  
As Thou hast died for me,  
Oh, may my love to Thee  
Pure, warm, and changeless be,—  
A living fire.

### LESSON V.

C. M.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home,

Beneath the shadow of Thy throne  
Thy saints have dwelt secure;  
Sufficient is Thine arm alone,  
And our defence is sure.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

### LESSON VI.

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Gracious Spirit! Love divine!  
Let Thy light within me shine;  
All my guilty fears remove,  
Fill me full of heaven and love.

Speak Thy pardoning grace to me,  
Set the burdened sinner free;  
Lead me to the Lamb of God:  
Wash me in His precious blood.

Let me never from Thee stray,  
Keep me in the narrow way;  
Fill my soul with joy divine,  
Keep me, Lord! forever Thine.

### LESSON VII.

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O Holy Lord, our God,  
By heavenly hosts adored,  
Hear us, we pray:  
Thee the cherubim,  
Angels and seraphim,  
Unceasing praises bring—  
Their homage pay.

Here give Thy word success;  
And this Thy servant bless;  
His labors own;  
And while the sinners' Friend  
His life and words commend,  
Thy Holy Spirit send,  
And make Him known.

### LESSON VIII.

C. M.

O Thou from whom all goodness  
flows,  
I lift my heart to Thee.  
In all my sorrows, conflicts, woes,  
O Lord remember me.

When with a broken contrite heart,  
I lift my eyes to Thee;  
Thy name proclaim, Thyself impart,  
In love remember me.

In sore temptations when no way  
To shun the ill I see,  
My strength proportion to my day,  
And then remember me.

### LESSON IX.

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Jesus, Lover of my soul!  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour! hide,  
Till the storm of life is past,  
Safe into the haven guide;  
Oh! receive my soul at last.

Other refuge have I none,  
Hangs my helpless soul on Thee.  
Leave, oh! leave me not alone,  
Still support and comfort me:  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing.

### LESSON X.

C. M.

Jerusalem! my happy home!  
Name ever dear to me!  
When shall my labors have an end,  
In joy, and peace, and thee?  
When shall these eyes thy heaven-  
built walls,  
And pearly gates behold?  
Thy bulwarks, with salvation strong,  
And streets of shining gold?

O when, thou city of my God,  
Shall I thy courts ascend,  
Where congregations ne'er break  
up,  
And Sabbaths have no end?  
There happier bowers than Eden's  
bloom,  
Nor sin nor sorrow know.  
Blest seats! through rude and  
stormy scenes,  
I onward press to you.

### LESSON XI.

C. M.

O Saviour, who at Nain's gate  
Didst dry a widow's tears,  
And raise her only son, the prop  
Of her declining years;

What holy raptures, Lord, through  
Thee  
Thy suffering saints await,  
When raised from death by Thee  
they stand  
At Thy own City's gate!

What ecstasies will then be theirs  
In that blest city Lord,  
When sons to parents will by Thee  
For ever be restored.

### LESSON XII.

C. M.

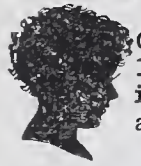
There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners plunged beneath that  
flood  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day;  
And there have I, as vile as he,  
Washed all my sins away.

Dear, dying Lamb! Thy precious  
blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more.



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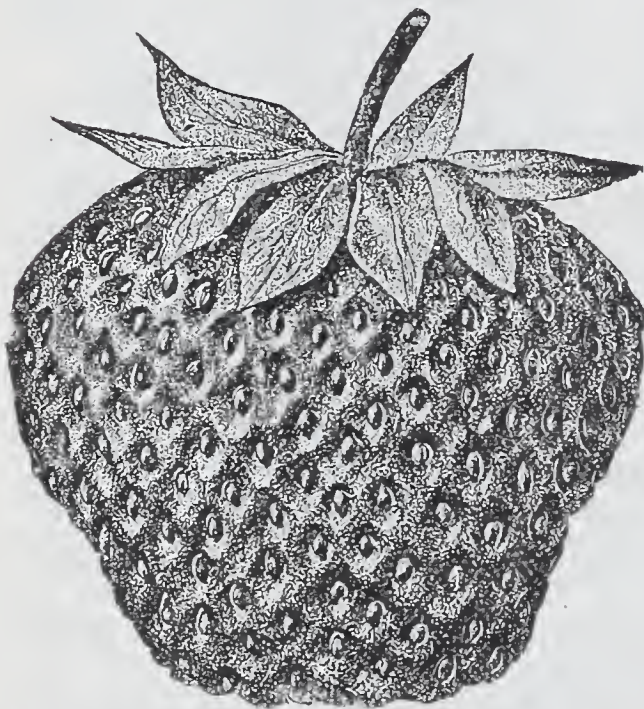
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*Supt.*—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

*School.*—For He hath founded it upon the seas, and established it upon the floods.

*Supt.*—Who shall ascend into the hill of the Lord? Or, who shall stand in His holy place?

*School.*—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Supt.*—He shall receive the blessing from the Lord;

*School.*—And righteousness from the God of His salvation.

*Supt.*—Let us pray.

ALMIGHTY and most merciful God, our Heavenly Father, we confess that we have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the cross of Thy dear Son; for His sake have mercy upon us. Restore unto us the joy of Thy salvation, that with cheerful hearts we may serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord. *Amen.*

## Lesson Hymn.

### The Apostles' Creed.

### Gloria Patri.

*Supt.*—The Lord be with you.

*School.*—And with thy spirit.

## Prayer.

ALMIGHTY GOD, our Heavenly Father, who dost, for the sake of Jesus Christ our Lord, accept the intercession of Thy people; remember in Thy great mercy the scholars in this

6—2

school and throughout Thy whole Church. By Thy Holy Spirit inwardly enlighten and instruct them in the knowledge of Thy divine and saving truth. Prepare them to become full members of Thy Church here, and to enjoy Thy presence and glory in Heaven; through Jesus Christ our Lord. *Amen.*

O LORD, bless the teachers and officers of this school. Instruct them by Thy Spirit, that they may know the mind of the Spirit in the holy Scriptures. Make them quick to learn, and apt to teach, that so they may impart that which they have received, and be Thine instruments in leading others in the way of life. *Amen.*

We beseech Thee to give Thy grace to parents and guardians; that with all diligence, faithfulness and affection they may train the young in the way they should go. These things, and whatsoever else Thou shalt see to be necessary and convenient for us, we humbly ask for the sake of Jesus Christ our Lord. *Amen.*

(Here may also be used the Collect for the day.)

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GOD of all peace and consolation, who didst gloriously fulfill the great promise of the Gospel, by sending Thy Holy Spirit, to establish the Church as the home of His continual presence and power among men; mercifully grant unto us this same gift of the Spirit, to renew, illuminate, refresh, and sanctify our dying souls, to be over us and around us like the light and dew of Heaven, and to be in us evermore as a well of water springing up into everlasting life; this we ask for Christ's sake. *Amen.*

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## LESSON 1.

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Christ the Lord is risen to-day,  
Sons of men and angels say;  
Raise your joys and triumphs high,  
Sing, ye heavens, and earth reply.

Love's redeeming work is done,  
Fought the fight, the battle won;  
Lo! the sun's eclipse is o'er,  
Lo! he sets in blood no more.

Vain the stone, the watch, the seal,  
Christ hath burst the bonds of hell;  
Death in vain forbids Him rise,  
Christ hath opened Paradise.

Lives again our glorious King!  
"Where, O death, is now thy sting?"  
Once He died our souls to save,  
"Where's thy vict'ry, boasting grave?"

## LESSON 2.

7s.

Calm they sit with closed door  
Shutting out the city's din;  
Tenant of the tomb no more  
See the Saviour enter in;

Spirit-like behold Him glide  
To each saintly wond'ring guest,  
Show His pierc'd hands and side,  
Breathe His peace in every breast.

What though years have rolled away,  
Since, triumphant from the tomb,  
Jesus, at the close of day,  
Sought that quiet, upper room.

Oft from Zion's heavenly hill  
Seeks He yet His faithful few,  
Bides with them in spirit still,  
Shows each glorious wound anew.

## LESSON 3.

L. M.

He lives, the great Redeemer lives  
What joy the blest assurance gives  
And now, before His Father, God,  
Pleads the full merit of His blood.

Repeated crimes awake our fears,  
And justice, armed with frowns, appears;  
But in the Saviour's lovely face,  
Sweet mercy smiles, and all is peace.

Hence, then, ye black despairing thoughts,  
Above our fears, above our faults,  
His pow'ful intercessions rise,  
And guilt recedes, and terror dies.

## LESSON 4.

8s, 7s.

"Always with us, always with us:"—  
Words of cheer and words of love;  
Thus the risen Saviour whispers,  
From His dwelling-place above.  
With us, when we toil in sadness,  
Sowing much and reaping none;  
Telling us that in the future  
Golden harvests shall be won:

With us, when the storm is sweeping  
O'er our pathway dark and drear;  
Waking hope within our bosoms,  
Stillling every anxious fear:  
With us, in the lonely valley,  
When we cross the chilling stream;  
Lighting up the steps to glory,  
With salvation's radiant beam.

## LESSON 5.

C. M.

The head, that once was crowned  
with thorns,  
Is crown'd with glory now;  
A royal diadem adorns  
The mighty Victim's brow.

The highest place that heaven  
affords  
Is His—is His by right;  
"The King of kings, and Lord of  
lords,"

And heaven's eternal Light:  
The Joy of all who dwell above,  
The Joy of all below,  
To whom He manifests His love,  
And grants His name to know;

To them the cross, with all its shame,  
With all its grace, is given;  
Their name,—an everlasting name;  
Their joy,—the joy of heaven.

## LESSON 6.

8s, 7s.

To the throne He left, victorious,  
Lo! our King ascends on high.  
Ransomed by His Passion glorious,  
Let us raise our glorious cry.

Forty days from death uprisen,  
He His chosen ones did guide;  
Gave them power to loose from  
prison  
All the souls for whom He died.

In the three-fold Name baptizing,  
They were sent the world to bless;  
Told to witness of His rising,  
Through all lands His name con-  
fess.

Then, as they looked on adoring,  
Angels, clad in robes of white,  
Spoke to them, when He, high soar-  
ing,  
Passed in glory out of sight.

## LESSON 7.

C. M.

The golden gates are lifted up,  
The doors are opened wide,  
The King of Glory is gone in  
Unto His Father's side.

Thou art gone up before us, Lord,  
To make for us a place,  
That we may be where now Thou  
art,  
And look upon God's face.

And ever on our earthly path  
A gleam of glory lies,  
A light still breaks behind the cloud  
That veiled Thee from our eyes.

Lift up our hearts, lift up our minds,  
Let Thy dear grace be given,  
That while we wander here below,  
Our treasure be in heaven.

## LESSON 8.

C. M.

When God of old came down from  
heaven,  
In power and wrath He came;  
Before His feet the clouds were  
riven,  
Half darkness and half flame.

But when He came the second time,  
He came in power and love;  
Softer than gale at morning prime  
Hovered His holy Dove.

So, when the Spirit of our God  
Came down His flock to find,  
A voice from heav'n was heard  
abroad,  
A rushing, mighty wind.

It fills the Church of God; It fills  
The sinful world around:  
Only in stubborn hearts and wills  
No place for It is found.

## LESSON 9.

L. M.

O holy, holy, holy Lord!  
Bright in Thy deeds and in Thy  
name.

Forever be Thy name adored,  
Thy glories let the world proclaim!

O Jesus, Lamb once crucified  
To take our load of sins away,  
Thine be the hymn that rolls its tide  
Along the realms of upper day!

O Holy Spirit! from above,  
In streams of light and glory given,  
Thou source of ecstasy and love,  
Thy praises ring through earth  
and heaven!

O God Trinnel to Thee we owe  
Our every thought, our every song;  
And ever may Thy praises flow  
From saint and seraph's burning  
tongue.

## LESSON 10.

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Since we kept the Saviour's birth,  
Half the yearly course is flown;  
We have followed Him on earth,  
We have traced Him to His throne:  
Grateful now we stand, and greet  
Our salvation wrought complete.

What one sweetest flower and best  
Decks the garden of the Spouse?  
What one gem beyond the rest  
Sparkles on the Victor's brows?  
What one strain in heaven above  
Swells the chorus? God is Love!

## LESSON 11.

8s, 7s.

Lord, in Thy kingdom there shall be  
No aliens from each other,  
But, even as he loves himself  
Each saint shall love his brother.

When in Thy courts we meet below,  
To mourn our sinful living,  
And with one mingling voice repeat  
Confession, creed, thanksgiving;

Make us to hear in each sweet word  
Thy Holy Spirit calling  
To union with Thy Church and Thee,  
That heav'nly bond forestalling.

One baptism and one faith have we,  
One Spirit sent to win us;  
One Lord, one Father, and one God  
Above, and through, and in us.

## LESSON 12.

S. M.

Hark, through the courts of heaven  
Voices of angels sound,  
"He that was dead now lives again,  
He that was lost is found!"

God of unfailing grace,  
Send down Thy Spirit now,  
Raise the dejected soul to hope,  
And make the lofty bow.

In countries far from home,  
On earthly husks we feed;  
Back to our Father's home, O Lord,  
Our wandering footsteps lead.

Then at each soul's return  
The heavenly harp shall sound,  
"He that was dead now lives again,  
He that was lost is found!"

## LESSON 13.

S. M.

Oh, what, if we are Christ's,  
Is earthly shame or loss?  
Bright shall the crown of glory be  
When we have borne the cross.

Keen was the trial once,  
Bitter the cup of woe,  
When martyred saints, baptized in  
blood,  
Christ's sufferings shared below



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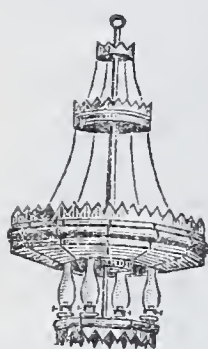
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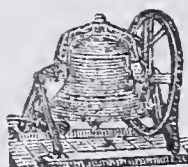
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<p style="text-align: center;"><i>Voyage to Rome</i></p>							
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<p><i>Modern Names Thus</i> ..... (Malta)</p>							

Scale of Miles

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100  
250

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# ORDER OF SERVICES.

From the Scholars's Quarterly.

## Opening Hymn.

*Supt.*—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

*School.*—For He hath founded it upon the seas, and established it upon the floods.

*Supt.*—Who shall ascend into the hill of the Lord? Or, who shall stand in His holy place?

*School.*—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Supt.*—He shall receive the blessing from the Lord;

*School.*—And righteousness from the God of His salvation.

*Supt.*—Let us pray.

ALMIGHTY and most merciful God, our Heavenly Father, we confess that we have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the cross of Thy dear Son; for His sake have mercy upon us. Restore unto us the joy of Thy salvation, that with cheerful hearts we may serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord. *Amen.*

## Lesson Hymn.

### The Apostles' Creed.

### Gloria Patri.

*Supt.*—The Lord be with you.

*School.*—And with thy spirit.

### Prayer.

ALMIGHTY GOD, our Heavenly Father, who dost, for the sake of Jesus Christ our Lord, accept the intercession of Thy people; remember in Thy great mercy the scholars in this

school and throughout Thy whole Church. By Thy Holy Spirit inwardly enlighten and instruct them in the knowledge of Thy divine and saving truth. Prepare them to become full members of Thy Church here, and to enjoy Thy presence and glory in Heaven; through Jesus Christ our Lord. *Amen.*

O LORD, bless the teachers and officers of this school. Instruct them by Thy Spirit, that they may know the mind of the Spirit in the holy Scriptures. Make them quick to learn, and apt to teach, that so they may impart that which they have received, and be Thine instruments in leading others in the way of life. *Amen.*

We beseech Thee to give Thy grace to parents and guardians; that with all diligence, faithfulness and affection they may train the young in the way they should go. These things, and whatsoever else Thou shalt see to be necessary and convenient for us, we humbly ask for the sake of Jesus Christ our Lord. *Amen.*

(Here may also be used the Collect for the day.)

## Study of the Lesson.

### Collection, Reports and Announcements.

### Review of Lesson by Superintendent.

### Hymn.

### Prayer.

GOD of all peace and consolation, who didst gloriously fulfill the great promise of the Gospel, by sending Thy Holy Spirit, to establish the Church as the home of His continual presence and power among men; mercifully grant unto us this same gift of the Spirit, to renew, illuminate, refresh, and sanctify our dying souls, to be over us and around us like the light and dew of Heaven, and to be in us evermore as a well of water springing up into everlasting life; this we ask for Christ's sake. *Amen.*

OUR FATHER, &c.

Doxology, (and Benediction, if the Minister is present.)



## LESSON HYMNS FOR THE QUARTER.

### LESSON 1.

8s, 7s.

In His temple now behold Him,  
See the long-expected Lord;  
Ancient prophets had foretold Him  
God has now fulfilled His word.  
Now to praise Him His redeemed  
Shall break forth with one accord.

In the arms of her who bore Him,  
Virgin pure, behold Him lie,  
While His aged saints adore Him  
Ere in perfect faith they die.  
Hallelujah! Hallelujah!  
Lo! th' Incarnate God most high.

### LESSON 2.

7s.

Hail to the Lord's Anointed,  
Great David's greater Son!  
See in the time appointed  
His reign on earth begun!

He comes to break oppression,  
To set the captive free,  
To take away transgression,  
To rule in equity.

Before Him on the mountains  
Shall peace, the herald go;  
And from a thousand fountains  
Shall grace unceasing flow.

Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him,  
His praise all people sing.

### LESSON 3.

S. M.

All praise to Thee, O Lord  
Who by Thy mighty power  
Didst manifest Thy glory forth  
In Cana's marriage hour.

Thou speakest: it is done:  
Obedient to Thy word,  
The water redd'ning into wine  
Proclaims the present Lord.

Blest were the eyes which saw  
That wondrous mystery,  
The great beginning of Thy works,  
That kindled faith in Thee.

And blessed they who know,  
Thy unseen Presence true,  
When in the Kingdom of Thy grace  
Thou makest all things new.

For by Thy loving hand  
Thy people still are fed;  
Thou art the Cup of blessing, Lord,  
And Thou the heavenly Bread.

### LESSON 4.

C. M.

Down from the mountain Jesus  
came,  
And stretching forth His hand,  
"Be clean," He said: the Leper then  
Was cleansed at His command.

Our nature was defiled by sin,  
But God from heaven came down;  
Stretched forth His hand, our nature  
touched,  
And joined it to His own.

O God, made manifest in flesh,  
We render thanks to Thee;  
O great Physician, Thou hast cleans'd  
A world from leprosy.

### LESSON 5.

L. M.

The God of mercy warns us all  
From day to day, from year to  
year;  
And each must hear His awful call,  
"No longer stand ye idle here."

Ye, whose young cheeks with health  
are bright,  
Whose hands are strong, whose  
hearts are clear,  
Why will ye waste the morning  
light?  
Alas, why stand ye idle here?

And ye whose scanty locks of gray  
Foretell your latest travail near,  
How swiftly fades your closing day,  
And yet ye stand thus idle here.

O Thou, in heaven and earth adored,  
Who makest erring souls Thy  
care,  
Now call us to Thy vineyard, Lord,  
And give us grace to serve Thee  
there.

### LESSON 6.

L. M.

O Thou at whose divine command  
Good seed is sown in every land,  
Thy Holy Ghost to us impart,  
And for Thy Word prepare each  
heart.

Not among thorns of worldly tho't,  
Nor soon by passing plunderers  
caught,  
Nor lacking depth the root to feed,  
May we receive Thy Spirit's seed.

But may it, while Thy sowers toil,  
Fall in a good and honest soil;  
And springing up from firmest root,  
With patience bear abundant fruit.

### LESSON 7.

8s, 7s.

Lord of life, whose words have  
taught us  
How to serve Thee and obey:  
Lord of love, whose deeds have  
brought us  
Wondering at Thy feet to pray:

Fill our hearts with ample measure  
Of the Christian graces three;  
Most of all with Thy dear treasure,  
Never-failing charity.

Charity that ever bindeth  
Mortal men with cords of love;  
Charity that still remindeth  
Earthly souls of heaven above:

Charity, the Spirit's token  
Sinners have received of Thee:  
He whom Jesus loved hath spoken  
"God Himself is Charity."

### LESSON 8.

7s.

Forty days and forty nights  
Thou wast fasting in the wild;  
Forty days and forty nights  
Tempted and yet undefiled.

Sunbeams scorching all the day:  
Chilly dew-drops nightly shed:  
Prowling beasts about Thy way,  
Stones Thy pillow, earth Thy bed.

Shall we not Thy sorrow share,  
And from earthly joys abstain,  
Fasting with unceasing prayer,  
Glad with Thee to suffer pain?

### LESSON 9.

C. M.

O help us, Lord! each hour of need,  
Thy heavenly succor give;  
Help us in thought, and word, and  
deed,  
Each hour on earth we live!

O help us when our spirits bleed  
With contrite anguish sore;  
And when our hearts are cold and  
dead,  
O help us, Lord, the more!

### LESSON 10.

L. M.

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to  
Thee,  
O Lamb of God! I come—I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse  
each spot,  
O Lamb of God! I come—I come!

Just as I am; Thou wilt receive,  
Wilt welcome, pardon, cleanse, re-  
lieve;  
Because Thy promise I believe,  
O Lamb of God! I come—I come!

### LESSON 11.

C. M.

O blessed Lord! the earth is Thine,  
By Thy creative hand  
The golden harvests crown the year,  
And deck the fertile land.

O blessed Lord! Thou Bread of Life,  
That cometh down from heaven!  
Supplies of everlasting food  
By Thee to man are given.

O feed us, weary pilgrims, Lord,  
And to Thy Zion bring.  
To keep a heavenly feast with Thee,  
Our Prophet, Priest, and King.

### LESSON 12.

8s, 7s.

Sing, my tongue, the glorious battle,  
Sing the last, the dread affray;  
O'er the cross, the Victor's trophy,  
Sound the glad triumphal lay,  
How the pains of death enduring,  
Earth's Redeemer won the day.

Now the thirty years accomplished,  
Which on earth He willed to see;  
Born for this, He meets His Passion,  
Gives Himself an offering free;  
On the cross the Lamb is lifted,  
There the sacrifice to be.

Thou alone wast counted worthy  
This world's ransom to sustain;  
That a shipwrecked race forever  
Might a port of refuge gain,  
With the sacred blood anointed  
Of the Lamb for sinners slain.

### LESSON 13.

7s, 6s.

Glory, and laud, and honor,  
To Thee, Redeemer King!  
To whom the lips of children  
Made sweet Hosannas ring!

The people of the Hebrews  
With palms before Thee went;  
Our praise, and prayer, and anthems  
Before Thee we present.



# A Safeguard.

The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of **AYER'S CHERRY PECTORAL**.

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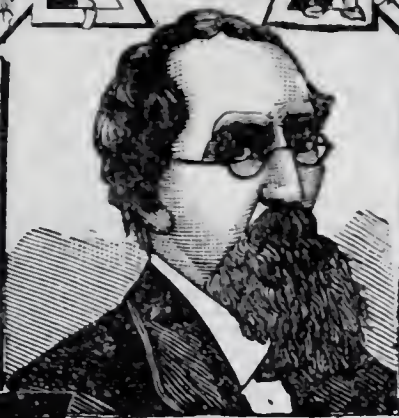
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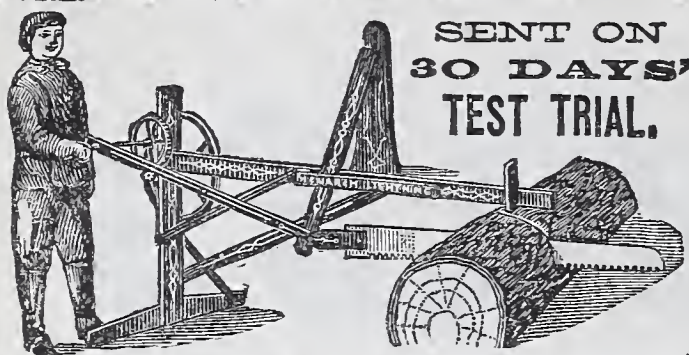
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DECEMBER, 1885.

VOL. XXXVI.

No. 12.



THE

GUARDIAN:

A Monthly Magazine

FOR YOUNG MEN AND WOMEN,

SUNDAY SCHOOLS AND FAMILIES.

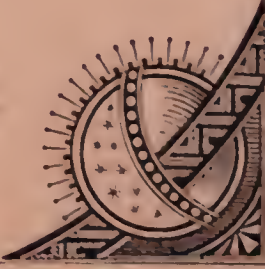

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Rev. H. M. KIEFFER, A. M., Editor.

THE GUARDIAN will enter upon its XXXVIIth volume, on January 1st, 1886. It has a sufficient history to establish its character, and to show its fruits. In its principles, purposes, and general spirit, no changes are proposed. The True, the Beautiful, and the Good are unchangeable—error and sin are always the same. Its editorial management is committed, to Rev. H. M. Kieffer, A. M., of Easton, Pa., whose highest object it will be to maintain the high tone and general interest which should characterize the family magazine.

THE GUARDIAN continues to be published by the REFORMED CHURCH PUBLICATION BOARD. It compares favorably with other publications of the kind, and has earned for itself a reputation which may well be coveted. The publishers will devote special attention to typography and general appearance, and do all in their power, in co-operating with the Editor, to render THE GUARDIAN acceptable to its subscribers.

This Magazine will be mainly devoted, as heretofore, to the highest interests of the young, at the most solemn and interesting period of their life. It will offer its friendly counsels to them in an earnest, though free and cheerful way. It will solemnly seek to warn them against the wrong, and affectionately lure them to the right. The Editor will endeavor to make its contents true, pure, fresh, and healthy as the morning of life. It will particularly urge self-culture and early piety as of the highest importance, and cultivate the home feeling as a sacred element in social purity and peace. It will seek to move in the element of its motto:—"Life—Light—Love."

In addition to its usual variety of reading matter, THE GUARDIAN will hereafter appropriate at least ten pages of each number to the interests of the Sunday-School cause. It will aim to serve as an efficient helper of Sunday School Teachers, and thus meet a want which has long been felt in the Reformed Church.

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